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FREE BAPTIST

CYCLOPÆDIA.

HISTORICAL AND BIOGRAPHICAL.

THE RISE OF
THE FREEWILL BAPTIST CONNECTION
AND OF THOSE GENERAL AND OPEN COMMUNION
BAPTISTS WHICH, MERGING TOGETHER, FORM ONE PEOPLE,
THEIR DOCTRINES, POLITY, PUBLICATIONS, SCHOOLS AND MISSIONS,
WITH BRIEF BIOGRAPHIES OF MINISTERS AND OTHERS
IDENTIFIED WITH THE GROWTH AND STRENGTH
OF THE DENOMINATION.

—— BY ——

Rev. G. A. BURGESS, A. M., Rev. J. T. WARD, A. M.

WITH ILLUSTRATIONS.

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To our Freewill Baptist Fathers,
who, grasping early great and essential principles,
through labors abundant and sacrifices above measure,
have been instrumental in establishing for the world
a larger view of God and a deeper sense
of man's responsibility,
this volume is affectionately dedicated.

INDIA MISSION FIELD.

AREA AND POPULATION.

	Square Miles.	Population.
Midnapore District.	5,082	2,514,672
Balasore "	2,060	942,421
Mohurbunge "		
Contai Sub-division		481,516
Tamlook "		479,170
Ghatal "		286,825
Garbeta "		138,454
Bhadrak "		360,560

MISSION CHURCHES.

	Organized.	Memb's.
Babaigadia	1880.	21
Balasore	1838.	207
Bimpore	1874.	99
Dainmari	1880.	19
Gadalata	1884.	16
Jellasore	1840.	35
Midnapore	1863.	88
Palasbani	1880.	10
Santipore	1867.	129
Chandbali and Bhadrak	not org.	30

TAGUE

PREFACE.

In this volume are recorded the lives and labors of those who, under the divine leadership, have brought the Freewill Baptist denomination to its present position. Our undertaking was suggested by the Rev. D. R. Whittemore, who entered upon the work with us; but his decease, near its inception, released him from the responsibility.

Information has been sought from the most reliable sources. The early histories have been freely consulted; the files of the *Register* and *Morning Star* have been found especially helpful, and the other denominational publications have been brought into service. Besides this, more than a thousand persons have furnished information concerning the events with which they have been familiar. All this has been faithfully considered, and edited with care.

The preparation has covered the whole of the years 1887 and 1888. Unless specific dates are given, the time present to the writer is ordinarily near the middle of that period. The growth of the denomination is given in articles under the names of the states. In these, all the churches ever organized, with but few exceptions, are recorded and their progress noted. The work of the benevolent societies, schools, publications, and other general topics will be found in their appropriate places.

The sketches of individual lives are necessarily brief. In some instances the person is merely mentioned because other facts could not be ascertained; and there are, no doubt, many most useful workers, particularly among the laity, who have been omitted entirely. We would not, by omission from among the two thousand and more whose names appear, detract in the least from the honor due the worthy men and women in all the churches, the record of whose deeds of devotion and love is written in Heaven.

Nearly all the illustrations are new, having been made expressly for this work. In a few instances persons have furnished likenesses taken at a younger age. Our most unremitting painstaking has been employed to present accurately the faces of those whose names are household words. In the case of some prominent exceptions no likeness could be had.

We wish to acknowledge the valuable services of the distinguished committee of the *Star* office, who have materially aided us by the inspection of our engravings. We acknowledge also our great indebtedness to the able writers who have furnished articles for this work, making special mention of Rev. Dawson Burns, D. D., of London, England, for the article on *English Baptists*, and are grateful to the many who, after much research and correspondence, have furnished us valuable information. We would remember, too, the universal kindness of our brethren, their words of appreciation, and the confidence they have reposed in us, evinced especially by the action of the Conference Board,—all of which have encouraged us to persevere in our undertaking.

If any defects occur, it is not because we have not aimed and toiled to have our offering for the denominational weal one without spot or blemish. In our service we have constantly received inspiration from the zeal that glowed, a holy fire, in the breasts of the Fathers, who toiled "not for members nor for money, but for grand principles," for mankind and for the blessed Christ. We send our imperfect offering forth with the prayer that it may kindle in the hearts of all our youth a like zeal, with a great, strong love for the denomination which, through the Gospel, has brought to them Eternal Life.

JOHN T. WARD,
GIDEON A. BURGESS.

August, 1889.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.—Psa. 48 : 12, 13.

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FREE BAPTIST CYCLOPÆDIA.

A

Abbee, Rev. Benjamin T., son of Daniel and Esther (Nunn) Abbee, was born in 1828, in Kent Co., Ont., and married Eliza Hillard in 1852. He was converted in 1838; received license in 1880, and was ordained in 1883. He has charge of three churches, Canboro, Pigeon River, and Berne, all in the Sanilac Q. M., Mich.

Abbey, Rev. Mason H., son of Hezekiah and Anna (Goodell) Abbey, was

Rev. M. H. Abbey.

born in Westminster, Vt., Aug. 9, 1821. Five years later the family settled in Lewis Co., N. Y., and here, in the Black River woods, strength came to his frail body. When eleven years of age, he was converted and received into the Presbyterian church with his parents; but six years later, being revived under the preaching of Rev. Wm. Nutting, and studying independently the subject of baptism, he united with the Free Communion Baptist church of Norway. He was educated at Clinton Seminary, and, after serving as a licentiate about three years, was ordained in September, 1843, Revs. H. Whitcher, S. Hart, S. B. Padden and R. Way serving on the council. A month later he married Maryetta C. Scood, and their two daughters graduated, one at Whitestown Seminary and the other at Hillsdale College.

Bro. Abbey was pastor of the churches at Harrisburg, Attica, Varysburgh, Warsaw, Boston, Depauville, Three Mile Bay, Philadelphia, and Lowville, all in New York, some of the time caring for two of them, and organizing the two last named. He also preached for short periods at several other places. In 1864 he served six months in Norfolk, Va., and vicinity, as missionary among the Freedmen; and thereafter, for fifteen years, he devoted his time to evangelistic work. In this, as in pastoral work, his labors were blessed, and the conversions during his ministry aggregate five thousand. He refused to baptize in churches with pastors, so that comparatively few, only about one thousand, were baptized by himself. In 1884, he became pastor of the church at Port Allegheny, Pa., and after so long experience,

with "eye not dim, nor natural strength abated," he reaffirms the word that "He who desireth the office of a bishop, desireth a good work."

Abbot, Rev. George J., was born in Jackson, Me., in 1830, and died in Oakland, Me., of heart disease, Nov. 3, 1883, aged 53 years. His father was a successful teacher. This afforded the son an opportunity for mental training, of which he made good use. He was fitted to teach when quite young, and was likewise successful in this calling. He was baptized by Rev. D. Waterman, under whose labors he was converted about 1852, and joined the church in South Jackson. In June 1856, he was licensed by the Unity Q. M. Soon after this he went to the Theological School at New Hampton, N. H., where he was highly esteemed by his teachers and fellow students. He was ordained in June, 1858, during a session of the Q. M. at Unity. His pastorates were in South Montville, Wayne, Dover, Me., Gonic, Bristol, Hampton, N. H., and Apponaug, R. I. He had been pastor but a few months at Oakland, Me., when his sudden death occurred, yet he had greatly endeared himself to the church and people. Rev. E. Knowlton, who knew him in his first pastorate at South Montville, said of him that he was one of the best spirited men he had ever known, and for a young man his sermons were both spiritual and instructive.

Abbott, Rev. A. G., a native of Pennsylvania, died at German, N. Y., Feb. 12, 1877. He entered the ministry with the Methodists at an early age, but later moved to Chenango Co., N. Y., and spent the last twenty years of his ministry with the Free Baptists of the McDonough Q. M. His faith in God survived many afflictions. He was an earnest, thoughtful preacher, and his wise counsels had a wide influence among his brethren by whom he was venerated.

Abbott, Rev. William, died in Skowhegan, Me., July 16, 1877, aged about 85 years. He became a Christian when about 26, was baptized by Rev. S. Hutchins and united with the church in New Portland. He was a faithful minister for over fifty years and instrumental in bringing many to Christ. He was a strong advocate of education and reforms. He won the affection of his brethren.

Adams, Rev. David H., was born in Tunbridge, Vt., Aug. 25, 1835. His parents were George W. and Eliza M. (Haskell) Adams. He was converted when 16 years of age under the labors of Rev. G. Sanborn, by whom he was baptized at Tunbridge, July 4, 1852. He prepared for college, mainly, at Royalton Academy, from which he graduated in 1856. He also graduated from Middlebury College, Vermont, in 1860. After teaching two years, he entered the New Hampton Biblical School, New Hampshire, graduating in 1864, and received license to preach the same year, Sept. 3. He was ordained March 12, 1865, by the Huntington Q. M., at Huntington, Vt. Revs. E. B. Fuller, R. M. Minard, D. S. Frost, and S. W. Cowell were the council. His first pastorate was at Underhill Centre, Vt., where he remained six years, and received thirty-seven into the church. After a year at Waterbury Centre, he was pastor for three years of the church at Lyndon Centre, where he received seventeen members, ten by baptism. Jan. 1, 1875, he settled at Farmington, N. H., for four years; and, after two years at New Market, returned to Farmington for three years, and forty-seven were added to the church during that time. He was then pastor at St. Johnsbury, Vt., nearly three years, and received over thirty into the church. Since Jan. 18, 1887, he has been pastor of the church at Franklin Falls, N. H. He was a trustee, and, for a time, treasurer, of the Green Mountain Seminary, Vermont. He also taught at Lyndon Centre. Aug. 17, 1865, he married Miss Harriet S. Morey.

Adams, Rev. John Quincy, son of John and Henrietta Adams, was born in Bowdoinham, Me., Jan. 19, 1848. He remained on the farm where he was born, till 22 years of age. After two terms at other schools, he entered Nichols Latin School, Lewiston, Me., in 1871, and fitted for college. He graduated from Bates College in 1878, and from the Divinity School in 1881. He was converted April 28, 1867, when 19 years old, and June 9 was baptized by Rev. Elisha Purington,

his pastor. A year before his conversion an impression came to him in a definite form, calling him to the ministry. It followed him six months and then so completely left him that he could not recall the impression. Nine months after the same call came with redoubled power and as if spoken: "Woe unto you if you preach not the gospel." In April before his graduation, he accepted a call to South Parsonfield, Me. Upon graduation he was married, Aug. 10, 1881, to Miss Minnie L. Jones, of Lewiston, Me., and entered upon his pastorate. During his three years there, the church was harmonized and the meeting house repaired at an expense of $700. He then accepted a call to Dover, Me., but the ill-health of his wife prevented him from settling there. He resided at Lewiston and supplied the Kennebunk and Kennebunk Port church for one year. After a sickness of eight months, he entered upon his present pastorate of the West Buxton church, Me., October, 1885. He has there baptized eight and received nine into the church. In 1883, he was a delegate to the General Conference from the Maine Western Y. M. In 1885 and '86 he was corresponding secretary of the Maine Missionary Society, and has delivered addresses at its annual meetings.

Advocates of Christian Fidelity, The, is an organization for work and consecration among the young Christians of our denomination. For many years various organizations have existed in the more progressive of our churches, but with a diversity of names, and with no co-operation or intercommunication. Miss S. A. Perkins, editor of the *Little Star*, in 1887, by permission of the Corporators of the Printing Establishment, set apart one column in the *Little Star* for the young people's societies. Even before this the need of co-operation among the various societies had been felt. The societies connected with the three churches in Lowell, Mass., had met in council in June, 1886. They decided to unite their common interests, and appointed a committee to draft a constitution and by-laws. Accordingly, the constitution of the Advocates of Christian Fidelity was reported by the committee in July, at the Massachusetts Association. Rev. E. N. Farnald presented the merits of the new organization in October, to General Conference.

The voice which the young people's societies found in the *Little Star* led to increased interest. New societies were everywhere springing up. A call was issued for a general convention of the young people to meet at Ocean Park, August 13, 1888, and on that day sixty societies were reported. The organization of the United Society was completed. The name and constitution of the Lowell Society was adopted. Rev. J. B. Jordon was elected President; Miss S. A. Perkins, Gen. Sec. and Treas.; Deacon J. H. Caverly, Rec. Sec., and one person for each state as Vice-president. Rev. E. B. Stiles and wife were adopted as missionaries to India, to be supported by the societies. In January, 1889, the Printing Establishment issued *Our Dayspring* (*q. v.*) as the organ of the A. C. F. This periodical for May 25, 1889, enrolled 106 societies in fourteen states and Nova Scotia.

Ainsworth, Rev, Ephraim, was ordained in 1802, and labored in Vermont.

Alabama.—About the year 1834, Rev. Ellis Gore, who held views not in harmony with those of the Baptist denomination, was, with the Mt. Moriah church of which he was pastor, disowned by that people. He organized also the Macedonia church after a time, and the bullet holes in its pulpit evince the fierceness of the opposition encountered. From this source sprang the Mt. Moriah Association and other associations in northwestern Alabama and northeastern Mississippi.

The Mt. Moriah Association was organized in 1851, and now contains twelve churches, viz.: Mt. Moriah, Shiloh, Holly Springs, and Friendship, in Pickens County; Macedonia, Mt. Pleasant, Mt. Harmony, Shady Grove, Mt. Zion, and Unity, in Lamar County; Tabernacle, in Tuscaloosa County, and Antioch, in Fayette County. The total membership, in 1888, is 675. The ministers are Rev's W. H. McGee, J. R. Robertson, W. Springfield, J. H. Jordan, D. G. W. Hollis, E. M. Vail, W. R. Latham, J. H.

Hinton, I. T. Neighbors, and J. E. McGee. The reports show that the churches of this association are receiving many additions yearly.

While visiting friends in northeastern Mississippi, Eld. Gore organized churches which became the UNION GROVE ASSOCIATION. This is now comprised in the TUPELO ASSOCIATION, which sprung up later from a similar source and was organized in 1884. It is located in the vicinity of Tupelo, Miss. (the northeastern part of the state), and has a membership of about five hundred.

About 1865, Rev's T. Maloy and T. W. Springfield joined with Bro. Gore in the work in Alabama, and churches were multiplied in Pickens, Lamar, Marion, and other counties, until it became necessary to divide the Mt. Moriah Association.

THE VERNON ASSOCIATION, situated north of the Mt. Moriah, was thus formed in 1880. In 1888 it contained twenty churches, viz.: Vernon, Center Point, Springfield, Union Chapel, Liberty, Pilgrim's Rest, Piney Grove, New Hope, New Center Point, Barnesville, New Pleasant Ridge, New Pleasant Grove, Mt. Willing, Poplar Springs, Free Water, Macedonia, Fairview, Gavel Hill, Shady Grove, and Pleasant Grove. The pastors are, Rev's T. W. Springfield, T. C. Reese, D. G. W. Hollis, J. A. Brown, J. J. Wesley, J. W. Taylor, J. R. Holladay, G. C. Elliott, L. L. Nickols, and R. C. Flipo. The total membership is 682.

The Vernon Association increased so rapidly that in 1887 the JASPER ASSOCIATION was organized from the northeastern portion of its churches. The churches in 1887 were ten in number, viz.: Mt. Olive, Beech Grove, Blue Springs, Bethlehem, Mt. Pleasant, Cedar Grove, Pleasant Hill, Oak Grove, Mt. Joy, and Bethel. The pastors were, R. H. Tomlin, G. C. Elliott, T. R. Hulsey and W. A. Nelson. The total membership was 390; now (1888) it is 459.

These four Associations have a vigorous growth; and, though without a central organization, they are bound together by their common faith and interests. Although independent in their origin, they agree substantially with other Free-will Baptists in their doctrine and polity.

THE FLINT RIVER ASSOCIATION, in the extreme northwest part of the state, and others associated with it, arose from influences started in Tennessee. See *Tennessee*.

THE SOUTHEASTERN ASSOCIATION and the STATE LINE ASSOCIATION had their origin in the Chattahoochee Association, Georgia. See *Georgia*.

Albee, Rev. Isaac, died in Anson, Me., Feb. 27, 1861, aged 94 years, 5 months. He was born in Wiscasset, Me., Sept. 20, 1766, and was converted in Anson in June, 1795, and baptized by Rev. Edward Locke. In August following, he and others were organized by Locke into the Anson church. Here, Oct. 19, 1812, he was ordained deacon, with authority to administer the ordinances. He was a father in Israel, and a friend to all benevolent enterprises. His house was the ministers' home. His wife, a year younger than himself, survived him.

Albee, Rev. Samuel, of Wiscasset, Me., died Dec. 17, 1833, in his 64th year. He is represented as a faithful minister. He enjoyed great consolation in his death.

Alden, Rev. Simeon, was ordained in 1829, and labored in Canada East.

Aldrich, Rev. Abel, was converted in Rhode Island, his native state, under the labors of Elder Colby, and later was connected with the Spafford Q. M. (N. Y.), where he was ordained. He soon moved to the West, and united with the Methodists, reuniting with the Free Baptists about 1856. He was a good man, emotional in his preaching. He died in Hadley, Mich., Nov. 24, 1865, aged 67 years.

Aldrich, Rev. Adon, was a minister in the Ontario Q. M., N. Y. In 1827 he went into Chenango County, where he preached, and soon established the Norwich and New Berlin churches.

Aldrich, Rev. O. E., son of Adolphus, was born in Orleans County, N Y., in 1827. He studied at Brooklyn Academy, and four years at Geauga Seminary, O., where he was a classmate of President Garfield. Granville College, O., conferred upon him the degree

of Master of Arts. He commenced the Christian life in 1843; received license in 1848, and the year following was ordained. He has ministered to the churches at Spencer, LaGrange, Troy, and Pittsfield, O., and at Clay, Pleasant Hill, Central City, Delhi, Olin, and Welton, Ia.; and, for the sake of a mild climate, is at present residing in Piedmont, Kas., devoting a part of his time to ministerial work. He has baptized about 400 converts during his ministry; has assisted in building four houses of worship, and served seven years as Superintendent of Public Instruction, in Jones County, Ia. He was married to Emma A. Post in 1850, and has two children, three having died.

Aldrich, Rev. Schuyler, son of George, was born in Ontario, Can., April 26, 1822. He was brought to Christ in 1839, and studied at Oberlin College, O., receiving ordination May 23, 1847. His ministry was with the Mecca, Henrietta, Pittsfield, and Macedonia churches, O., and with the Buffalo, Bethany, Phœnix, Elmira, and Poland churches, N. Y. Several revivals resulted from his labors, and about 200 converts were baptized by him. About 1880, he made his home in Buffalo, N. Y. His devotion to the cause of education is evinced by a gift of $10,000 to Hillsdale College, to be used in endowing a theological professorship.

Alger, Rev. Horace B., a native of Genesee County, N. Y., consecrated his heart to God in early youth. When about 23 years of age, he felt called to mission work in the West, and took up his abode with the Switzerland Q. M., Ind., where he was ordained March 1, 1845, and continued to labor, with great success, until 1857, when he moved to Illinois, within the bounds of the Walnut Creek Q. M. He was active for God until strength and life failed. He died in Wethersfield, Ill., Jan. 13, 1864, aged 43 years. He baptized 215 persons, and filled his years full of devoted service.

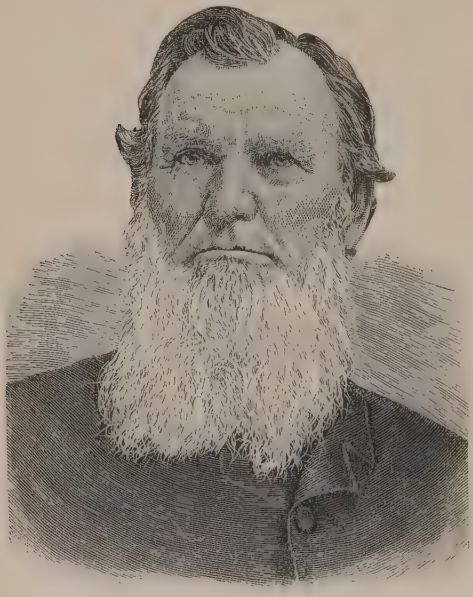
Allen, Rev. Ebenezer, died in Dixmont, Me., May 14, 1881, aged 86 years. He was born in Gilmanton, N. H., Dec. 30, 1794. He was converted at the age of 12. He wanted to tell his father and ask him if he was willing that he should be a Christian. It was a great cross. He went to the barnyard and prayed for strength. When he arose, he saw his parents standing at the corner of the house; they had been listening to his prayer. He went in with his parents, when his mother said, "Eben, you need not go out to pray, you can pray in the house. Your father and I are willing." Much relieved, he immediately knelt down by his father's side and began to pray for his parents. He said, "O Lord, there are none too old, none too young to serve thee." His father immediately began to weep and to pray for mercy. He was a soldier in the war of 1812. During this time he felt called to the ministry. In 1814, he left the army, and till 1816 he was in great distress of mind about his call to the ministry. Then he was baptized by Elder John Buzzell, and soon began to hold meetings in Ossipee, N. H. A goodly number were converted. In 1817 he was married, and soon after, a church was organized with which they united. In 1822, they removed to Tamworth and were members of the First church there four years. He preached in Tamworth and Albany, and saw many converted. In 1826, he received license to preach. Soon after, he moved to Belfast. There his labors resulted in conversions. A church was organized. In 1828 he was ordained, and became pastor of the Belfast church. He helped organize the Prospect Q. M., and was its clerk several years. In 1832, he moved to East Dixmont. He here started a Sunday-school which resulted in an extensive revival. He was pastor of the church in that place till his death. He helped to organize the Penobscot Y. M., and was seven years its clerk. He was three times elected delegate to General Conference. He was a good man and loved by his people. His wife and daughters passed on before him, leaving him entirely alone, but God raised up friends who tenderly cared for him in his last days.

Allen, Rev. Ira, son of William and C. A. (Rockwood) Allen, was born in Ohio in 1822. He was married to Rosannah Lewis in 1846, and has five

children. He was converted in 1840; moved to Michigan in 1852; received license in 1862 and ordination three years later. He has served the Du Plain church as pastor the last twenty-four years; and, in the same time, he has organized four churches elsewhere, to one of which he ministered eight years. He has assisted in numerous revival meetings and baptized about one hundred converts.

Allen, Rev. John, was one of the early Free Communion Baptists, a member of the old Black River church in Stephentown, N. Y., and its pastor about three years. About ninety were received to this church by baptism during this pastorate, among them the late Rev. I. B. Coleman. His early death, Dec. 21, 1829, at the age of 40 years, was a great loss to the cause and brought sadness to many hearts.

Allen, Rev. John J., son of Rev. John Allen, was born in Stephentown, N. Y., April 20, 1822. He was married



Rev. J. J. Allen.

to Alma J. Wheeler of Clinton, N. Y., July 13, 1853. He gave his heart to God in 1831, and was educated at Whitestown Seminary and Biblical School. He began to preach in 1849 and was ordained in September, 1853. After two years at German Flats, he engaged in evangelistic work one year, and was then at Addison two years, and Scriba four years, holding meetings, meanwhile, at Mine Creek, Beach's Island and Cheever's Mills, where he saw many conversions. In 1859 he went to Depauville, where, with the exception of two years (1875–77,) at Byron, he has since resided, and served as pastor when health would permit. During his ministry he has baptized about three hundred converts. The past twenty years he has served as Clerk and Treasurer of the Jefferson Q. M.; and he has been a delegate to the General Conference.

Allen, Rev. Jonas, of Madison, O., died Sept. 29, 1864, aged 86 years. He was born in Royalton, Mass., and was baptized by Elder A. Buzzell, in 1809. At the close of the war of 1812 he began to preach, having his first revival in Charleston, Vt., where a church was organized, and he was ordained in 1824. Soon after, churches were organized at East Charleston and at Brighton as a result of his labors. About 1837 he moved to Madison, O., where he continued to preach until more than threescore and ten. He was devoted to every good work, enjoying the work of the ministry and awaiting in confidence for the rest prepared.

Allen, Rev. Reuben, son of James Allen, was born in Gilmanton, N. H., Sept. 4, 1795. After a boyhood of more than usual thoughtfulness, having enjoyed religious privileges, in October, 1811, while apprenticed to a blacksmith, he experienced a radical change of heart. At the age of 19 he began holding meetings. After a severe struggle back from death's door, he yielded to the Lord his life and began revival meetings at Northfield, where thirty-five were converted. In 1818 he went to Vermont, where he preached alternately at Wheelock and Cabot. His labors were blessed; he was ordained; fifty persons were baptized and two churches organized. Early in 1820 he traveled more, preaching in Burlington, St. Albans, and other towns about the lake. In 1821 he visited Rhode Island, reaching Burrillville on horseback, Oct. 13, on the very day of

the organization of the Rhode Island Q. M. The next day he preached the sermon at the ordination of Daniel Green, the first Free Baptist ordination which took place in the state. He spent that winter visiting among Vermont churches. Early in 1822 he returned to Rhode Island and formed a circuit of about eighty miles, embracing for Sabbath appointments, Pawtucket, Rehoboth, Taunton, Blackstone, and Chepachet. He passed over this circuit once in five weeks, sometimes attending meetings daily in intermediate places. Revivals everywhere attended his labors and churches were organized in the last three places. May 5, 1824, he married Phebe Leonard, of Taunton, and the next December became settled pastor of the Pawtucket church, keeping the care of other churches as well. Without materially changing the sphere of his work, he located at Taunton, in January, 1826. In 1829 he moved to Greenville, to take charge of the church there, and on alternate Sabbaths at Chepachet. He resigned the latter charge a year later and gave the time to North Scituate, where a church was soon organized. And for twelve years he divided his time thus between Greenville and North Scituate. Eighty were added to the Greenville church; the church gathered at North Scituate increased to 300. In the fall of 1841 he resigned his charge at Greenville, and moving to North Scituate gave all his energies to that church for four years. The Smithville Seminary there was in successful operation and the church increased to over 400 members, nearly 100 being baptized in one day. In 1845, he resigned the pulpit, and though residing there, labored extensively in other places. He gathered and organized a church in Coventry. In 1852 he had a short pastorate at North Scituate. For five years before his death feeble health and failing powers confined him largely to his home. He died with scarcely any premonition, May 30, 1872, aged nearly 78 years. He did excellent pioneer work among our early churches in Rhode Island. He baptized 1400 converts, attended over 1600 funerals, solemnized about 650 marriages. As a preacher, he was bold, earnest, scriptural. With a constitution by nature robust, whatever he did he did with his might. He represented Rhode Island in the Second General Conference at Sandwich, N. H., in October, 1828. The Fourth General Conference was entertained in October, 1830, by the church of which he was pastor at Greenville. His first wife, Alice A. G. Sanborn, of Northfield, N. H., lived but a short time. His second wife, the mother of his family, died in 1864. His funeral was attended by 500 from all the neighboring towns and Providence. His companions in the work spoke on the occasion. Rev. Mowry Phillips preached the sermon.

Allensworth, F., is a licensed preacher of the Mound City, Q. M., Ill., 35 years of age and connected with the Grand Chain church.

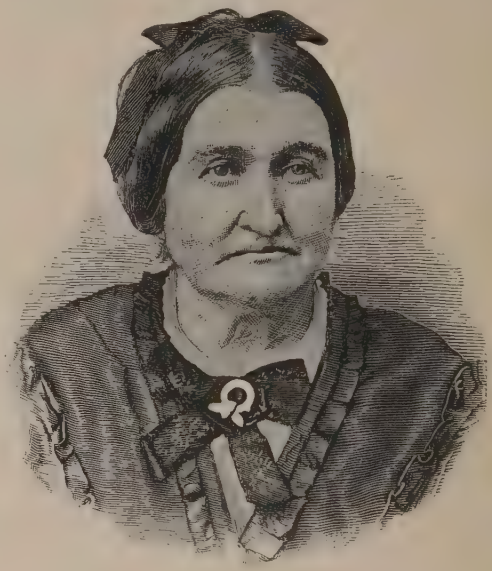
Alsbury, Rev. W. B., son of John Alsbury, was born in Quincy, Ill., Feb. 14, 1860. He turned to God in 1883, received license to preach in 1886 and was ordained two years later. His ministry has resulted in the organization of a church and the baptism of twenty-five converts.

Altman, Rev. L. C., son of John and Martha (Stone) Altman, was born in 1826 and resides at Prospect, Williamsburg County, S. C. He was married in 1848 and has six children. After serving for a time as a deacon, he has recently taken up ministerial work.

Ames, Rev. Moses, died in South Dover, Me., Sept. 30, 1860, in his 48th year. He was born in Sullivan, Hancock County, Me., Dec. 8, 1812. At the age of 4, the family moved to Bradford, where after twelve years his parents were reclaimed, and he had the conviction strongly forced home upon his heart that he was a sinner. In the spring of 1834, through a protracted meeting, he and others were converted, and in July following he began preaching. He had been baptized by Rev. Nathaniel Harvey, uniting with the church in Bradford. The destitute churches in the Sebec Q. M. were objects of his labor. He was licensed by the Quarterly Meeting September, 1838, and labored in Garland and Danville. Sept. 22, 1839, he was or-

dained. In May 1838, he began his ministry at Corinth. In 1840 he saw from his preaching a great revival at Garland, and in a short time baptized over twenty. His work in Bradford was blessed. In 1841 he saw revivals both in the Wellington and in the Springfield Q. M's. In October he was present at the eleventh General Conference at Topsham. He moved his family to Corinth in December, where for some months he had preached half the time. In January 1842, in a revival at Hunting's Mills, in Corinth, twenty-three were added to the church. A revival attended him in Garland, where he preached part of the time. During the summer he baptized there forty-six, and in 1845 moved there. He attended the thirteenth General Conference, in Sutton, Vt., in October 1847, as a delegate from the Penobscot Y. M. The next year he moved to Veazie for a pastorate of two years. Here a church was organized. In November 1850, he began his labors with the Dover and Foxcroft church, where his strength failed him. During the last year of his ministry seventy were added to the church. He was a man highly gifted in natural talent; he possessed good business ability. His devotion to the ministry cost him his health. He was a gifted speaker and drew multitudes after him. When his health failed through consumption, he retired to his quiet home at South Dover.

Anderson, Mrs. Anna Stone, was born in Burlington, Otsego County, N. Y., Aug. 26, 1813. Her parents were John D. and Philura (Williams) Matteson, her mother being a descendant of Roger Williams. She was married to Joshua B. Stone, Feb. 5, 1840, and, several years after his death, on Dec. 22, 1869, to Lewis B. Anderson. She received a good education and in early life engaged in teaching. She was converted when eighteen years of age, and, after a few years with the Baptists, united with the Free Baptists in Columbus, N. Y. She received license to preach about 1839, and for years engaged actively in ministerial work. While pastor, she exchanged with other ministers for the ad ministration of the ordinances. Though successful as a pastor, her chief labors were as an evangelist. Her work was mostly in Madison, Chenango and Cortland counties, N. Y., though extending also as far as Pennsylvania and Rhode



Mrs. Anna Stone Anderson.

Island. Sometimes alone, sometimes with other ministers, she called sinners to repentance, the conversions under her labors numbering several hundreds. Her voice was clear and full, not boisterous; her manner in the pulpit was deliberate and dignified; her style hortatory yet with method, and her appeals often thrilling. In advanced age, with her four living children occupying honorable positions in society and in the church, she awaits her call to the heavenly rest.

Anderson, Rev. Dexter B., son of Chas. and P. (Morrell) Anderson, was born at Pierpont, N. Y., Sept. 23, 1827. Aug. 18, 1853, he married Harriet E. Clark of Potsdam, N. Y. She was a native of Vermont and died in November 1883, in the full assurance of faith. Bro. Anderson studied at Canton and Potsdam, N. Y., and at Beloit, Wis., and practiced medicine twenty years, less three years in the army. He was converted in 1845, and ordained in 1859. Since about 1877 he has given himself fully to the work of the ministry in Minnesota and Iowa, where he has gathered churches and been devoted in the work.

Anderson, Rev. R. E., son of Elijah and Susannah (Williams) Anderson, was born in Norwich, Mass., in 1809. In the year 1831 he married Rachel Hunt. The common school and "sober contact with the world in Christian service" formed the basis of his education. In 1848 he was ordained by the Wesleyan Methodists and afterwards joined the Free Baptists. Among his later pastorates were Wellsburgh, Pa., and Conneaut, and Chester, Ohio. In his fifty years of service he has baptized 2,000 persons. He has been President of the Wesleyan Methodist Conference and delegate to the General Conference. He was delegate to the National Free-soil Convention in 1852. In the contest against intemperance and slavery he has been a persistent worker. His residence now is at Utica, Venango County, Pa.

Andrew, Rev. Ralza E., son of B. F. and Abbie A. (Sanborn) Andrew, was born in Orange, N. H., Aug. 10, 1861, and graduated from the New Hampton Institution in the class of 1883. He was converted at the age of 14; and, while studying law, he gave heed to the divine call and commenced preaching at Sherburne, N. Y., in August, 1884. He was soon ordained, and in November was married to Miss Clara A. Fernald of his native state. The pastorate at Sherburne was a pleasant and prosperous one, as has been also his pastorate at Dale, entered upon in April, 1886, the blessing of the Lord attending his labors.

Andrews, Rev. Otis, son of Lucius and Olive (Gilmore) Andrews, was born at Livermore, Me., March 14, 1817. He studied in the common schools, and was converted Jan. 1, 1836. Licensed in 1838, he was ordained by the Bowdoin Q. M., in 1843. He has held the pastorates at Hartford, seven years; Sumner five years; Canton, Bath, Lisbon, Monmouth, New Sharon and Abbot, enjoying much revival interest. He has seen many hundreds converted; has married over 100 couples and attended 200 funerals. He married Nov. 26, 1840, Sarah C. Lincoln, and has five children living.

Andrews, Rev. Winthrop, son of Charles and Dolly (Bradsweet) Andrews, was born at Essex, Mass., in 1819. He studied at Pleasant Ridge, Me., where his father had moved. Early impressed by a Christian mother, he was converted in 1842. Licensed in 1853, he was ordained in 1856 by the Unity Q. M. He has had charge of two churches and assisted in organizing three churches. He is the pastor of the Dix Mountain church, Me. He married in 1846 E. W. Andrews, and has five children living.

Andrus, Rev. Amos C. was born in Barkhamsted, Conn., in 1802. He received ordination in New York in 1825 and represented the Holland Purchase Y. M. in the General Conference of 1832. Subsequently he went to the West, under the auspices of the Home Mission Society; and, in 1842, had organized the church at Newberry, Ill. Two years later he was in the Fox River Q. M., Ill.

Andrus, Rev. L. L., son of Ruel and —— (Brown) Andrus, was born in Vermont, Oct. 12, 1822. He was married to Miss Hannah White Feb. 22, 1844, and has four children. His life was consecrated to God in 1842. License to preach was granted in 1853, and he was ordained in June 1858 by a council of the Norfolk County Q. M., Ontario, Can. He ministered to the Black Creek church two years, to the Oak Grove church two years, to the Round Plains church three years, and, moving to Michigan, to the Birch Run church, 1864-68, to the Reese church, organized by himself, 1868-74, to the Gilford church 1874-84, and then resumed the work at Reese. He has engaged in evangelistic work, organizing five churches and baptizing in all about 200 converts.

Angell, Prof. Thomas L., of Bates College, Lewiston, Me., was born at Greenville, R. I., Nov. 10, 1837. His parents were Pardon and Mary Ann (Angell) Angell. When 3 years old he began to attend the common school of Greenville, and continued in this school several years with the loss of only one term. December 1855, he went to Thetford, Vt., and remained two terms. The next two years he was at the Wesleyan Academy, Wilbraham, Mass., fitting for college. He entered Brown University in 1858, and graduated in 1862. The fol-

lowing winter he taught the school in Greenville. In November, 1863, he entered the Theological School at E. Windsor, Conn. The next spring he taught school in Greenville again, and in the fall of 1864, became an assistant of Rev. B. F. Hayes in Lapham Institute. He was for three years Principal of that

Prof. Thomas L. Angell.

school, until the summer of 1868. In January 1869, he entered upon the Professorship of Modern Languages in Bates College. After the close of the college year, he spent a year in Europe in study. In early years he had marked religious impressions through parental instruction and the powerful influence of the devout teacher of the Greenville school. He was baptized by Rev. James McKenzie. He preaches more or less along with his work in the college. His first sermon was preached in the F. B. Church of Harrison, Me., Jan. 5, 1873. July 31, 1862, he married Miss Emily Brown of Providence, R. I. His only daughter, Miss F. Angell, entered Bates College in 1886, at the age of 18.

Anniversaries, The, are held in October of each year for presenting reports from all the Benevolent Societies. The Foreign Mission Society was organized in 1833, the Home Mission Society in 1834, and the Sunday-school Union in 1836. On the organization of the Education Society in 1840, the annual reports of these benevolent enterprises had assumed deep interest. In 1841 the reports were given in connection with the eleventh General Conference convened at Topsham, Me. The session of General Conference now became triennial. The next year anniversary services were held at Buxton, Me., for listening to the reports from the societies. In 1843 the anniversaries were held at Great Falls, N. H. It was a meeting of deep interest and the Anti-Slavery Society was organized. In 1844 the anniversaries were again held in connection with General Conference.

The anniversaries have thus been held triennially in connection with General Conference, and the intervening two years somewhere in New England. The act of formal organization of the convention took place at Lawrence, Mass., Oct, 13, 1858.

The anniversaries have been held at the following times and places:

1841, Topsham, Me.; 1842, Buxton, Me.; 1843, Great Falls, N. H.; 1844, Plainfield, N. Y.; 1845, Lowell, Mass.; 1846, Buxton, Me.; 1847, Sutton, Vt.; 1848, Gilford, N. H.; 1849, Great Falls, N. H.; 1850, Providence, R. I.; 1851, West Lebanon, Me.; 1852, Portland, Me.; 1853, Fairport, N. Y.; 1854, Saco, Me.; 1855, Dover, N. H.; 1856, Maineville, O.; 1857, Providence, R. I.; 1858, Lawrence, Mass.; 1859, Lowell, Mass.; 1860, Saco, Me.; 1861, Sutton, Vt.; 1862, Hillsdale, Mich.; 1863, Lowell, Mass.; 1864, Providence, R. I.; 1865, Lewiston, Me.; 1866, Lawrence, Mass.; 1867, Dover, N. H.; 1868, Buffalo, N. Y.; 1869, Lowell, Mass.; 1870, Augusta, Me.; 1871, Hillsdale, Mich.; 1872, Haverhill, Mass.; 1873, Farmington, N. H.; 1874, Providence, R. I.; 1875, Manchester, N. H.; 1876, Saco, Me.; 1877, Fairport, N. Y.; 1878, Lyndon, Vt.; 1879, Olneyville, R. I.; 1880, Boston, Mass.; 1881, Lawrence, Mass.; 1882, Great Falls, N. H.; 1883, Minneapolis, Minn.; 1884, Lewiston, Me.; 1885, Providence, R. I.; 1886, Marion, O.; 1887, Portland, Me.; 1888, Laconia, N.H.

Anthony, Rev. Abram, was ordained in 182– and labored in Maine.

Anthony, Rev. Alfred Williams, son of Dea. Lewis W. and Britannia F. (Waterman) Anthony, was born in Providence, R. I., Jan. 13, 1860. He became a Christian at the age of 14. He prepared for college at Mowry and Goff's School, Providence, and graduated from Brown University, in 1883. He also graduated from Bates Theological School, Lewiston, Me., in 1885; was ordained Aug. 30, and settled at Bangor, Sept. 27. Up to January, 1887, he had baptized forty-three persons. He was recording secretary of the Foreign Mission Society, 1886–87, and was a member of General Conference in 1886. He was elected trustee of Me. Cent. Institute this same year. In 1887 he was elected to a professorship in Bates Theological School. He was married, Sept. 15, 1885, to Miss Harriet W. Angell.

Anthony, Dea. Lewis Williams, of Providence, R. I., was born in North Providence, Sept. 19, 1825. His parents were James and Sarah P. (Williams)

Dea. L. W. Anthony.

Anthony. When he was 10 years old his father died; his mother died when he was 19. He was educated at Fruit Hill Classical School. In 1841, when in his sixteenth year, he was converted, and in September of that year joined the church at Centerdale. In April, 1858, he joined the Roger Williams church in Providence, R. I., and in November, 1865, was chosen a deacon of that church. He became a member of the Executive Committee of the Home Mission Society in October, 1871, and has been president of the society since 1879. He was chosen a corporator of the printing establishment in 1873. At the Centennial General Conference at Weirs, N. H., he was assistant moderator. He has been a liberal benefactor of the benevolent enterprises of the denomination. He is a trustee of Storer College, and Anthony Hall, of that institution, toward which he gave $5,000, is named for him. He was a member of the Providence City Government in 1872-73. He is a member of the firm of Greene, Anthony & Co., Providence, dealers in boots and shoes, and is a director of the Traders' National Bank, and of the Nicholson File Co., of the same city. He is also a director of the Kansas Investment Co., Topeka, Kan., of the Smith & Anthony Stove Co., and the Suffolk Manufacturing Co., Boston, Mass. He was married Sept. 15, 1847, to Britannia Franklin Waterman. Of eight children three are living. Rev. A. W. Anthony, professor-elect of Bates College, Lewiston, Me., is his son. His daughter, Miss Kate Anthony, has shown fine taste in her contributions to periodicals.

Anti-Slavery Society, The Free-will Baptist, was organized at Sugar Hill, Lisbon, N. H., June 8, 1843. This formal organization had been preceded by ten years of healthy discussion and unequivocal action. In 1830 Garrison had uttered his clarion call: "Immediate emancipation is the right of the slave and the duty of the master," and in December, 1833, the American Anti-slavery Society was organized. For once only did the *Morning Star* speak in doubtful tones. It soon took a bold and unflinching position on the side of freedom. In June, 1834, the N. H. Y. M. indorsed its position. The same year Rev. John Chaney gave notice that he would introduce anti-slavery resolutions at the next session of the Farmington Q. M., and Rev. Silas Curtis went forty miles to defend them. The resolutions were adopted with only one or two dissenting votes.

In March, 1835, a resolution was adopted by the Rockingham Q. M., and in June the speeches before the New Hampshire Anti-slavery Society were reported in the *Morning Star*. Ten days later at the meeting of the Y. M. in Lisbon, while the first missionary-elect was ordained to bear the gospel to our darker-hued brothers in the jungles of India, those in the cotton and rice fields of our own country were not forgotten. A strong resolution was introduced with outspoken words by David Marks and seconded by Jonathan Woodman. Similar resolutions, recommending the duty of immediate emancipation, were also adopted by the denomination in Maine, Vermont, Rhode Island and New York, and the denomination was fully committed at the General Conference in Byron, N. Y., the following October. Surprised and thankful at the unanimity of the denomination on this important question, the General Conference adopted the following: "*Resolved*, That we have abundant cause for gratitude to God, that as a denomination, we are so generally united in our views on this distracting subject of slavery." At this time there followed those awful scenes of violence and bloodshed throughout the nation. Garrison was mobbed in the streets of Boston. From presidential chair to the office of every secular paper, all the strong voices of the nation were upholding the accursed institution. In 1836 the Printing Establishment had been twice refused an act of incorporation because the *Star* was out-spoken on the subject of abolition. Fifteen thousand dollars were due for our publications and many refused payment unless a different policy was adopted. For two years the subscription list of the *Star* was constantly decreasing. A crisis had come and a special meeting of the trustees was called. For a day and night they considered the question with an interest equaled only by the consequences that hung upon its decision. At daybreak the vote was unanimous with but one exception for the *Star* to continue its unequivocal utterance for the abolition of slavery. Not till 1846 had the political position of the state changed, largely through Free Baptist influence, so that a charter was granted. For several years the act of incorporation was refused the Home Mission Society, lest, as was then said, it would sent forth "missionaries to preach abolition." In 1837 General Conference "*Resolved*, That slavery, as it exists in this country, is a system of tyranny; of tyranny more cruel and wicked than the oppression and wrong practiced by any other civilized nation in the known world." At the General Conference at Conneaut, Ohio, in 1839, four clergymen and as many churches from New Hampshire sent a communication complaining of the anti-slavery action of the Rockingham Q. M. and the political character of the *Morning Star*. But the conference was unanimous in its position on the subject. Dr. Wm. M. Howsley's request for ordination they refused because of his slavery sentiments, though he gave the assurance that by his acceptance at least 20,000 members would be secured to the denomination from Free Communion Baptists in the South. The Free Communion Baptists of North and South Carolina, already in fellowship, were stricken from the list and for the future not counted in the statistics of the denomination. It was a bold step at that early day for a denomination to thus cut itself off from all connection with slavery. Conference in 1841 stigmatized the attempts to support slavery from the Bible as "moral treason against God's word," and in 1845 declared that the Christian's duty was at the ballot-box. At the anniversaries in 1842 a committee was appointed to draft a constitution, and in June, 1843, at the New Hampshire yearly meeting, the Freewill Baptist Anti-slavery Society was organized with Jonathan Woodman as president. For twenty-five years this society did valiant service in keeping the slavery question fresh before the people. The reports of the secretary, and the addresses at the anniversaries usually awakened a thrilling interest. At General Conference in Providence, in 1850, they "deliberately and calmly" defied the enactment of the highest legislative authority in the nation. Conference resolved that in spite of fines and imprisonments imposed by Congress in connection with the Fugitive Slave law: "We will do all that

we can, consistently with the claims of the Bible, to prevent the recapture of the fugitive, and to aid him in his efforts to escape from his rapacious claimants." This report was discussed for nearly four hours by men from eight or ten different states and unanimously adopted. "When the war broke out and during its progress fifty-eight of our able-bodied ministers and 210 of our ministers' sons volunteered in their country's defense. Ninety-nine hundredths of all others, by patriotic preaching, praying and sympathy with the soldiers in the field and their disconsolate families at home, did good service in the Union cause." In 1863 Emancipation came, and the Home Mission Board at once established mission schools among the freedmen. In 1868 the society dissolved, as slavery was no more. The untold benefit to the great cause of freedom by the early attitude of the denomination only the great judgment-day will determine. Oliver Johnson, in his life of William Lloyd Garrison, says (p. 81), "It gives me great pleasure to mention one Christian denomination, somewhat numerous in parts of New England, as well as in other states, that deserves to be excepted from the censures I have been compelled so bestow upon the rest. I allude to the Freewill Baptists, who, from the beginning, refused to receive slave-holders into communion, and most of whom were prompt to espouse the doctrine of immediate emancipation. The *Morning Star*, the organ of the denomination, did much to inform public sentiment on the subject of slavery, especially in New Hampshire, where it had a large circulation. The constituency of this church was mainly among the common people, where its influence was chiefly felt. Its leaders refused to follow the example of other churches in countenancing slavery, and for this reason incurred much censure and some persecution. It is not too much to say that it was more through the influence of the *Morning Star* than from any other cause that the power of the pro-slavery Democracy in New Hampshire was first broken, and John P. Hale elected to the Senate of the United States. That the Freewill Baptists were in all respects consistent and as earnest as they should have been in their testimony against slavery, it would be too much to affirm; but compared with the churches around them, they were as light in the midst of darkness. If all other Christian denominations had come up to their level, the chains of the slaves might have been broken by moral power." "The anti-slavery record of the Freewill Baptists," says Theodore Weld, "is a trail of light."

The officers of the society have been:

Yrs.	*President.*	*Cor. Sec.*
1843	J. Woodman.	I. C. Dame.
'44	D. Waterman.	E. Noyes.
'45	R. Dunn.	J. Fullonton.
'46	J. Chaney.	A. K. Moulton.
'47	"	"
'48	E. Fisk.	"
'49	S. Curtis.	J. Fullonton.
'50	"	I. D. Stewart.
'51	"	"
'52	"	D. S. Frost
'53	M.W. Burlingame.	J J. Butler.
'54	"	D. P. Harriman.
'55	"	"
'56	"	"
'57	C. O. Libby.	G. H. Ball.
'58	W. H. Littlefield.	D. P. Cilley.
'59	J. L. Sinclair.	D. W. C. Durgin.
'60	"	"
'61	"	"
'62	G. T. Day.	P. S. Burbank.
'63	O. B. Cheney.	W. H. Bowen.
'64	O. T. Moulton.	"
'65	"	"
'66	"	"
'67	S. P. Morrill.	A. D. Smith.

The Recording Secretaries have been: G. P. Ramsey, 1843–44; D. P. Cilley, 1845–58; and D. W. C. Durgin in 1859 one year, when the office was abolished. The Treasurers have been: Wm. Burr, 1843–66, and A. D. Smith, 1867.

Apperson, Rev. David J., was born Jan. 11, 1810, in Clark County, Ga. His parents, James and Elizabeth, were from Mecklenburgh County, Va. Both grandfathers were soldiers in the Revolutionary army. Bro. A. united with the Baptist church in 1827, and was a participant in the early efforts to promote liberal views in Georgia. In 1841 he received license to preach, and three years later, was ordained. He ministered to the Corinth and New Prospect churches thirty years, and served the Friendship, Shiloh, Bluff

Spring, Bethany, Galilee and Silver Run churches for briefer periods. He also traveled as a home missionary. In 1850 he was elected moderator of the Chattahoochee Association, and was continued in that position until 1881, a sufficient evidence of the esteem of the brethren. He has baptized 1007 converts. Now he is in feeble health, passing an honored old age with his family at Poindexter, Ga.

Appleby, Rev. Samuel, of York, Me., was ordained at the Elders' Conference in Somersworth, N. H., Aug. 23, 1805. He had been preaching for some time with good success. He was baptized by Rev. Abijah Watson, and united with the denomination. Afterwards they repaired to a beautiful field where the ordination services were performed. After a ministry in Maine and New Hampshire, his connection with the denomination was severed.

Aray, Rev. Harvey, of Ypsilanti, Mich., was a promising young colored preacher, who began preaching in 1831, and was ordained (just before his death,) Nov. 21, 1835.

Arkansas. There are eight organizations in this state, but full reports of their work are not available.

The Old Mt. Zion Association was reported early in the present decade, when it contained 202 members in seven churches, viz.: Big Fork, Fellowship, Mt. Zion, Oak Grove, Pleasant Grove, Sugar Creek, and Willow Spring. It is located in the northwest part of the state, in Washington, Benton, and Madison counties. The Highland church was added as early as 1885, and the Jerusalem church in September, 1886. In 1883, the Oak Grove and Pleasant Hill churches were dismissed to form the Western Mt. Zion Q. M. The present membership is 258.

The Western Mt. Zion Q. M. was organized in October, 1883, with the Oak Grove church in Benton County, and the Pleasant Hill church in McDonald County, Mo. The churches added to these, in the report for 1887, are Golden Hollow, Honey Creek, Pleasant Grove, Semple, Sulphur Springs, and Wire Springs. The present membership is about 300.

The Union Association was reported as early as 1883, when it had a membership of 507, in ten churches, viz.: Big Spring, Center Point, King's River, Liberty, Mt. Pleasant, Mt. Zion, Mulberry Hall, New Bethel, Union, and Walnut Grove. It now reports 874 members. This Association is located in Carroll, Boone, Newton and Madison counties, east of the Old Mt. Zion Association, with which it keeps up a friendly correspondence by letter.

The New Hope, Q. M., located in the vicinity of White County, was reported in 1880, with four churches and seventy members. It is said now to have seven churches and two hundred members.

The Polk Bayou Association is also reported as having 422 members; the Hamburg Association with 121 members; and the Mulberry Association with about 400 members. The New Mt. Zion Association is also mentioned. These imperfect statements are all that present information permits us to give.

Arminian, or **"General Baptists,"** in the United States, flourished long before the days of Benjamin Randall. In the English Reformation in the days of Henry VIII. Anabaptists became numerous in England. They suffered severe persecution. They were divided into "General and Particular" says Benedict (Ed. 1813, vol. 1, p. 189) "since soon after the Reformation. It will be difficult and indeed unnecessary, to pay a strict regard to these distinctions throughout the following sketch. Both parties have had their share of sufferings, and among them both we find a number of very worthy and distinguished characters." The first Baptist church that was formed in the British empire was organized in London in 1633 (Knowles' Memoir of Roger Williams, p. 166). The first in America and second in the British empire was formed at Providence, R. I., in March, 1639. Benedict says, "The candidates for communion nominated and appointed Ezekiel Holliman, a man of gifts and piety, to baptize Roger Williams, who, in return, baptized Mr.

Holliman and the other ten. This church was soon joined by twelve other persons, who came to this new settlement and abode in harnony and peace. Mr. Holliman was chosen assistant to Mr. Williams. This church, according to Chandler, held particular redemption, but *soon after deviated to general redemption. * * * and so continued for the most part more than a hundred years.* From the commencement of Dr. Manning's ministry [in 1771] they have been verging back to their first principles, and now verv little of the Arminian leaven is found among them." (Benedict, vol. 1, pp. 475, 486.) It is certain that the church founded of the old members in Johnston by Rev. Samuel Winsor, Jr., on the rupture with Dr. Manning, was of the Six Principle Baptist order. The Johnston church was still fellowshiped by the General Meeting or Association. The first Baptist church in Newport, R. I., which was the second organized in America, contained members who believed in a general atonement. Eighteen of these withdrew and formed a church of the Six Principle order. "In 1729 the yearly meeting of General or Six Principle Baptist churches consisted of the union of twelve churches and about eighteen ordained ministers, there being at the time but four Calvinistic Baptist churches in New England, viz. : one in Boston, Mass., one in Swansea, Mass., one in Newport, R. I., one in Westerly, R. I." (Freewill Baptist Quarterly, vol. 3, p. 424.) Of the fifty-eight Baptist churches in the United States in 1750 Benedict significantly says, "Some were of the Arminian cast." (Vol. 1, p. 273.) According to him the first church founded in New York city amid persecutions was of the General Baptist order. Rev. Wm. Wickenden, of Providence, R. I., preached there before 1669, and was imprisoned for four months. In 1712 Rev. Valentine Wightman of Groton, Conn., accepted an invitation to preach in New York City at the home of Nicholas Eyres, and after two years baptized seven men and five women, by night, to avoid a mob that had been troublesome. In September, 1724, he formed them into a church and ordained Mr. Eyres as their preacher. A house of worship on Golden Hill was built in 1728. Eight years later, having lost their house on account of debt incurred in building, the church become extinct. In 1762 the first Calvinistic Baptist church was organized, and soon became a large and flourishing body. From independent English sources and from churches already mentioned a long line of Arminian Baptist churches early sprang up from New York to South Carolina. The Cohansey church in New Jersey was constituted in 1690. Its original members were from Ireland. Three years before its organization Rev. Timothy Brooks, with a few brethren, moved from Swansea, Mass., but they did not unite on account of the Calvinistic predestination of their Cohansey brethren. Rev. Valentine Wightman, founder of the General Baptist church in New York City, effected a union in 1710 on "terms of bearance and forbearance." In Maryland the first Baptist church was the General Baptist church at Chestnut Ridge, organized by Rev. Henry Loveall, from Newport, R. I., of fifty-seven converts in 1742. The Roman Catholics in power in the commonwealth granted them legal protection. In 1794 John Healey and others of the General Baptist church of Friar' Lane, Leicester, England, migrated to America and in February, 1795 the company of nineteen persons settled in Baltimore. In June, 1797, a church was formed and the same year a brick meeting-house was built. The church, after many reverses, united with the Baltimore Calvinistic Baptist Association in 1807. Letters received from Virginia induced the Baptists in London, Eng., to ordain Robert Nordin in May, 1714. He soon sailed for Virginia and gathered a church in Burley, Isle of Wight County. He continued the pastor of this church till his death, in 1725. In 1727 Richard Jones, a preacher from England, settled with this church and became its pastor. In 1829 the church had forty members. The same year there was reported a church in Surry County of thirty members, which was organized according to Knight in 1725. Both churches sent a letter to the Philadelphia Calvinistic Baptist Association in December, 1756. In 1743 members of

the Chestnut Ridge church, Maryland, settled at Opeckon Creek. Their minister, Rev. Henry Loveall, soon following them, baptized fifteen persons and organized a church on the General Baptist plan. In 1751 the church applied to the Philadelphia Association for help. Three brethren went to them and reorganized them on the Calvinistic plan. The name was changed to Mill Creek. In North Carolina there were individual Baptists as early as 1695. The first church was planted in the northeastern part of the state in 1727 at Perquimans (now Shiloh) on the Chowan river, by Rev. Paul Palmer, of Maryland; Joseph Parker, probably one of his disciples, began to preach in the same region. The Kehukee church in Halifax County was organized in 1742 by emigrants from Berkley, Va., with Rev. Wm. Sojourner as pastor. Burkitt and Read say that it was constituted by persons "received and baptized on the Freewill plan." The Tosniot church in Edgecomb County, was one of the oldest General Baptist churches in the country. Asplund's Register gives the organization of the Camden County church as late as 1757. The Meherrin church in Hertford County was organized early. The Reedy Creek church, in Warren County, was organized from converts gathered by Dr. Josiah Hart, who began his ministry there "about the year 1750." A few years before this several families from the Burley church, Virginia, had migrated there and had made many proselytes. By 1752, sixteen churches, all of General Baptist sentiments, were flourishing in the state. In the summer of 1754 Rev. John Gano was sent out by the Philadelphia Association "with general and indefinite instructions to travel in the Southern States," etc. Under these instructions he visited these General Baptist churches. In the fall of 1755 a committee from the same association visited the Freewill Baptist churches in North Carolina and waged there proselyting war upon their weaker brethren, their superior organization, wealth, refinement and culture, making the scattered churches of the Arminian type no match for them. Mr. Edwards, quoted by Dr. Benedict, thus describes the visit of Mr. Gano: "On his arrival, he sent to the ministers, requesting an interview with them, which they declined and appointed a meeting among themselves to consult what to do. Mr. Gano, hearing of it, went to their meeting and addressed them in words to this effect: 'I have desired a visit from you, which, as a brother and stranger, I had a right to expect; but as ye have refused, I give up my claim, and am come to pay you a visit,' with that he ascended into the pulpit and read for his text the following words: 'Jesus I know, and Paul I know; but who are ye?' This text he managed in such a manner as to make some afraid of him, and others ashamed of their shyness." (Vol. 2, p. 99.) The Kehukee church was gained in 1755, and Reedy Creek church was found to have ten who accepted Calvinism and was accordingly reorganized; in 1758 the Tosniot church with its three preachers accepted the Calvinistic creed. The church in Camden County also yielded. But the Perquimans and Meherrin churches guarded by Elders Joseph and William Parker and Elder Winfield held out resolutely. What was left unfinished by these Philadelphian visitors was "carried on with a very laudable zeal, by the ministers among themselves. * * * insomuch that before the year 1765, all the ministers and churches" with the few exceptions mentioned "embraced the principle of the reformation," (vol. 2, p. 100) and the same year the Kehukee Association was organized and admitted to the fellowship of the Charleston Association. Gradually Perquimans church, to which Joseph Parker ministered, was weakened; in 1848 this church bore the name Shiloh of the Chowan Association. When it yielded its Arminian views is not known. The Meherrin church was uprooted with greater difficulty. In 1773 Wm. Parker became its pastor and baptized many persons. The erection of a Calvinistic Baptist meeting-house in its vicinity and the organization there of a church of that faith, soon much reduced its numbers. After Elder Parker's sudden death in 1784, the remaining members applied to Elder Burkitt to supply them. Through his influence the de-

clining church came "under re-examination," and the result was the formation of a small Calvinistic church which joined the Kehukee Association in 1794. Thus were the Arminian churches assimilated, by their Calvinistic brethren, from New England to North Carolina. Between these points, the work was complete. With no means of intercommunication, with no religious press or correspondence by delegation, both in Rhode Island and North Carolina with some measure of organization the Six Principle or General Baptist interests have survived. In North Carolina the process of assimilation by the Calvinistic body was not thorough. We are soon confronted with a growing association of General Baptists. Their Luzen Swamp and Grinsley churches possess records reaching back to 1793. In 1827 Rev. Jesse Heath, of Cox Bridge, representing twenty ministers, as many churches with 845 members, addressed a letter of inquiry to John Buzzell of Parsonfield, Me., editor of the *Morning Star*. The reply was published in that paper, April 23. In 1828 the North Carolina brethren adopted the name Freewill Baptists. In a communication sent to the General Conference in November, 1829, the body reported thirty-three ministers, twenty-six churches and 2,000 members. From this time the Rev. Elias Hutchins began his visits among them and was cordially received by their churches. They reported for some years with the denomination, were counted in the Register in the annual statistics, and though they never formally united with the General Conference yet they sent delegates to that body. Many of them, however, were slave-holders, and the outspoken resolutions passed in General Conferences caused them to withdraw their fellowship. Their last report in 1835 showed some forty-four churches, thirty-six elders, eight licentiates and 2,900 members. The Liberty Association in Kentucky, numbering in 1830, eight churches and 214 members, and the United Baptists in Georgia numbering in 1831, sixteen churches, fourteen ministers, and 861 members opened a correspondence looking toward union. Those in Kentucky agreed in 1835 to hold Quarterly Meetings, but the vexing question of slavery severed the correspondence. A formal vote was passed in General Conference to this effect in 1839. Since this question has ceased forever to vex God's people our relation with these Southern Arminian Baptists has been renewed; in some cases union with the denomination has been consummated, in others the relation is becoming daily more and more friendly.

The Rhode Island Six Principle Baptists still exist as a distinct organization. Their conference consisting of a dozen ministers, as many churches, with about 1,000 members, met, in 1886, with the Free Baptist Association of Rhode Island and the Christian Connection of that state in an Annual Convention known as the Narragansett Convocation of Baptist churches. The old General Baptists of Rhode Island contributed in two ways to the growth of our denomination. First, many of their ancient churches became Free Baptist. Among these are the Tiverton, organized in 1684, Johnston organized by Samuel Winsor, Jr., in 1771, Block Island 1772, Rehoboth 1777. The Roger Williams church was organized in 1830, as Six Principle Baptist. The Cranston church, at Knightville, which joined the Q. M. in 1828, was from the same body. A second method by which the General Baptist element in Rhode Island has contributed to our growth is through the accession of the Free Communion Baptists of New York. They were of General Baptist origin. Previous to 1783, emigrants from a church in Westerly, R. I., connected with the somewhat celebrated "Groton Union Conference," which was composed largely, if not wholly, of churches which sprung up as a result of the labors of Whitefield, settled in Stephentown, Rensselaer County, N. Y. They carried with them their ideas of religious doctrine and polity, and soon organized a church of which Benajah Corpe was the first pastor. Members of this first church removed to villages and towns farther west, and through their instrumentality other churches were established, holding to general atonement and open communion. In 1841, when they united formally with the denomination, they had a mem-

bership of more than 2,500, embraced in fifty-five churches extending into Pennsylvania and Canada West. They have given to the denomination such men as William Hunt, Levi G. Gardner and Jeremiah Phillips.

Armstrong, Rev. Albert A., son of Wilson and Mary (Ashton) Armstrong, was born in Cuba, N. Y., Dec. 11, 1848. He was educated at Pike Seminary and at Tenbroeck Academy, N. Y. He received license to preach in 1869, the year after his conversion, and was ordained by the Cattaraugus Q. M., June 11, 1878. His ministry has continued in Western New York. Nov. 9, 1870, he was married to Elizabeth H. Guthrie, and has four children.

Arthur, Rev. James Thornton, was born in Bloom Township, Scioto County, Ohio, April 22, 1853. His parents are Joel and Malinda (Mault) Arthur. June 15, 1873, he was married to Eliza Jane Monroe. Receiving ordination Aug. 20, 1887, he spent several months in evangelistic work in the Little Scioto Q. M. of the Ohio and Kentucky Y. M. Residing in Scioto he holds the pastorate of the Harrison church.

Ashby, Rev. David Wesley, of Thompsonville, Ill., was born to Jonathan and Eliza J. (Cottingham) Ashby, Jan. 7, 1851, in Hopkins County, Ky. He married Susan Hamilton, Feb. 11, 1875, and has three children. He experienced religion in January, 1869, received license in 1871, and was ordained April 4, 1875, his connection being with the General Baptists. About 1885 he united with the Freewill Baptists, and has since ministered to churches in the Makanda Q. M., Ill. During his ministry he has baptized more than 100 converts.

Ashcraft, Rev. Richard, was born in Hardin County, Ky., in 1803. In 1826 he moved to Vigo County, Ind., where he was converted three years later and joined the Free Baptists. Later in Illinois he was a colleague of Rev's Shaw and Fast in laying the foundation of the denomination in the state. He traveled quite extensively as an evangelist, aiding the brethren in revivals, laboring as a Free Baptist twenty-six years.

Ashley, Rev. James, a native of Canada, moved with the family to Huron County, Ohio, in 1824. Here he was converted when 15 years of age, and was married in 1838 to Miss Polly L. Magee, whose untiring industry and care was a great help to him in his work. His labors as a preacher began in 1841, in the Huron Q. M.; but most of his pastoral and evangelistic work for fourteen years was in new fields where churches were gathered and the Seneca Q. M. was organized. Here much good was accomplished and a hallowed influence left for years to come. In 1855 he removed to Cass County, Mich., where, mostly in the St. Joseph Valley Y. M., he spent the remainder of his useful life. Brother Ashley was characterized by frankness, the entire absence of all cunning, and loyalty to his convictions. But his sincerity, unselfishness, wonderful good nature and grace, rendered his boldest and most positive speeches, expressions of friendship, compelling men to love and honor him. His death occurred March 23, 1882, in his 67th year. An immense audience, employing over 180 teams, attended his funeral, attesting the universal esteem in which he was held.

Atwood, Rev. Hezekiah, son of Hezekiah and Nancy (Coffin) Atwood, was born at Livermore, Me. He studied at Farmington Academy, and served his denomination for many years in the state of Maine. He organized the church at Barker's Island, Booth Bay, Me. He has recently died. He married Mary A. Baker, and has two children, one the Rev. C. B. Atwood, of Cape Sable Island, N. S.

Atwood, Rev. Mark, son of James and Betsey (McCollister) Atwood, was born at Rochester, Vt., in November, 1820. He studied a short time at Parsonfield, Me. Converted at the age of seventeen, he was baptized by Rev. Joshua Tucker, joining the church at Warren, and was licensed two years later. He was ordained at the September session of the Enosburg Q. M. in 1840, at Franklin, Vt., and the same year baptized six. The ordaining council consisted of Rev's A. Kilborn, S. Hazeltine, M. S. Moody, Amos Davis and Raymond Austin. For

four years he traveled in Vermont, Canada and elsewhere, and saw great revivals. He frequently went with Rev. Isaac G. Davis. His pastorates are Candia, N. H.; Northwood; Salem, Mass.; Underhill, Vt.; Starksborough; Hopkinton, N. Y.; Parishville; Strafford, Vt.; Sutton; Sheffield; and North Danville, where he settled in 1884. He was employed by the Home Mission Board in Nova Scotia in 1842-43, and assisted in

Rev. Mark Atwood.

the organization of a Quarterly Meeting. During a continuous ministry of forty-six years he has helped organize several churches, baptized hundreds, and seen 3,000 hopeful conversions in the meetings he has conducted. He baptized Rev. E. W. Porter, and preached the ordination sermon of Rev. N. L. Rowell. He was delegate to the General Conference at Maineville, O., in 1856, and at Lewiston, Me., in 1865. In 1846 he married Lovina Davis, and six children gladden their hearts and hearth.

Atwood, Dea. Nehemiah, and Pamelia, his wife, were married in 1819, and spent all their subsequent lives in Raccoon Township—now Rio Grande—Gallia County, O. They were converted under the labors of Rev. I. Z. Haning, and baptized Jan. 26, 1851. With the blessing of God, they accumulated a large property, and from it they gave liberally to the church at Rio Grande, to Atwood Institute (*q. v.*) and to West Virginia College. Late in life they planned to establish a college at their home, leaving to it all their property. Dea. Atwood died in December 1869. His widow carried out their plans, founding Rio Grande College (*q. v.*). She lived to see the school established (having married Mr. H. Wood), and died in 1885. Their lives were useful, and their influence still remains.

Atwood Institute was opened at Athens, Ohio, in 1866. The buildings and grounds were the gift of Dea. Nehemiah Atwood. Rev's J. M. Kayser and L. C. Chase were at first associated in the management of the school. The former remained two years, the latter three. They were succeeded by Prof. H. B. Dodge as principal. After some years Rev. L. C. Chase was principal again two years and was followed by Prof. C. O. Clark. But the school was sold soon after to private parties. In the early years of the school, the attendance for a term reached 120, and 210 pupils were present during the year. The lack of interest in the school on the part of citizens of Albany, caused Dea. Atwood to found Rio Grande College, and the patronage of Freewill Baptists was transferred to that institution.

Augir, Rev. Franklin Page, son of Robert and Abigail (Hough) Augir, was born in Schuyler, N. Y., Oct. 14, 1818. He was educated at Western Reserve Seminary, O., Whitestown Seminary, N. Y., and Hillsdale College, Mich. He devoted his life to God in March 1834; was licensed by the Honey Creek Q. M., Wis., in 1843, and ordained by a council from the same body in April 1847. His forty years of active ministry have been spent in pastoral work in Rhode Island, Wisconsin, Illinois, Michigan, Iowa, Minnesota and Kansas, where he is now serving the Pleasant Valley church. He has engaged in numerous revivals, preached 3,575 sermons and baptized two hundred and twenty-four converts. He has been active in temperance and Sunday-school work; has served as trus-

tee of the Western Association, and is now chairman of the Executive Committee of the Southern Kansas Y. M. Sept. 19, 1847, he was married to Lavinia L.

Rev. F. P. Augir.

Bixby, and, of their seven children (five now living) four have graduated from Hillsdale College.

Augir, Rev. Orlando D., brother of Rev. F. P. Augir, was born at Springville, N. Y., Feb. 17, 1828. He accepted Christ in 1846; studied at Waukesha Academy, Wis., 1848-49, and at Hillsdale College three years; received license to preach in 1857, and ordination, Feb. 4, 1859. He has been pastor of the Butler, Quincy, and Cooks Prairie churches of the St. Joseph's Valley Y. M., Mich., and of the Merrimack, Scott and Marcellon, Burnett, New Berlin, Rochester, Wheatland, and Raymond churches of the Wisconsin Y. M. He is at present residing in Florida, and is pastor of the Crystal Lake church. In 1850 he was married to Lucy M. Munger, who died in 1879, and in 1884 to Miss Julia Holt. His four children have been students at Hillsdale College.

Augir, Ozro G., son of Rev. O. D. Augir, was born near Portage City, Wis., in 1852. His grandfathers were Free Baptist deacons. He was converted in 1866, and after a preparatory course at Rochester Seminary, was graduated from Hillsdale College in 1877. He has been Principal of Wilton Collegiate Institute, and of West Virginia College, and has taught also elsewhere. He is Clerk of the West Virginia Association. In 1881 he married Zana M., daughter of Rev. D. Powell, and two children cheer their home.

Austin Academy. See *Strafford Academy.*

Avery, Rev. Austin W., died in Haverhill, Mass., Oct. 7, 1865, in his 27th year. He was born in Campton, N. H., Nov. 18, 1838. Brought up at the knee of a Christian mother, he was converted in childhood, and finally made a public stand for Christ during a revival, on his sixteenth birthday. After hesitation that resulted in a loss of peace, he entered New Hampton Institution to prepare for the ministry, in 1856. Two years later he was licensed to preach. Being unable to study, through ill-health, he went to Paducah, Ky., early in 1859, to visit a brother, and then made a tour through nine of the Southern States, and saw slavery as it was. He came to Dover, N. H., to supply for three months a vacant pulpit, and fifty-one requested interest in prayers. As agent of the New York City church, he went to Parishville, N. Y., to collect funds. A revival began, from which sixty were added to the church during the year. He resigned his agency, and settled at Parishville, where he was ordained at the age of 21, March 24, 1860. In January, 1861 he went to Boston to study with Rev. R. Dunn, and March 13 he became pastor of the Boston church. Through his four years' pastorate there, a great interest continued, till 186 were added to the church, 156 of them by baptism. His constitution began to give way. He entered upon a pastorate of a few months in Haverhill. In June, it was evident that his health was declining. In September, after a brief vacation which afforded no relief, he returned to seek to rid the church of a cumbersome debt. The last Sabbath he preached, the subject was presented, and $950 was quickly raised. Within a ministry of six years he baptized 175. During the sickness that followed, the debt on the Hav-

erhill church and the pastorless Boston church weighed heavily upon his heart. During his last hours he uttered frequently, "Home," "Rest," "Glory." He was buried in his native State. Rev. I. D. Stewart preached a sermon to his memory. He married Nov. 4, 1861, Sara S., daughter of Rev. N. K. George, who survived him but a few months.

Avery, Rev. Fernald, died of consumption, in Cornith, Vt., Oct. 13, 1866, aged 31 years. He was converted in 1855, and feeling a call to the ministry, entered New Hampton in 1859; but ill-health soon compelled him to leave school. In October, 1860, he was licensed by the Cornith Q. M., and became pastor of the Williamstown Church. The next year he was ordained there. In August, 1864, he again commenced study at New Hampton, but after a year his disease became so seated in his lungs that he was obliged to leave his wife and friends, and go to his home above.

Avery, Rev. Newell Augustus, son of Edward and Hannah F. (Harding) Avery, was born in Prospect, Me., June 30, 1847. He studied at the Methodist Seminary at Bucksport, Me., and graduated from Bates Theological School in 1880. He was converted in 1870, received license to preach in 1874, and was ordained July 4, 1875, at Islesboro, Me., by Rev. A. Clark and others of the Montville Q. M. He held one pastorate before taking the theological course, and one at Sabattusville, during the course. After graduating he settled in Epsom, N. H. He next became pastor of the Water Village and Second Ossipee churches. From this field he was called to the Manchester church in 1888. Besides special revivals, he has had continued interest in his churches, and has baptized eighty-four persons and given the hand of fellowship to over one hundred. He has been a member of the State and Quarterly Meeting Mission Boards for three years. He was married May 19, 1881, to Sarah C. Goodwin. They have one child.

Ayres, Rev. Alexander, died in Caledonia, Ill., Nov. 13, 1854, aged 40 years. He united with the Free Communion Baptist church in Virgil, N. Y., in 1830, and was ordained in 1838. He was a faithful pastor. His labors were chiefly with the churches in Chenango County, N. Y.

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Babcock, Rev. Milton H., son of J. M. L. and Miriam (Tewksbury) Babcock was born May 1, 1860, at Buxton, Me. He studied at Williamette University. Converted in 1883, he was licensed, May 24, 1888, and ordained October 28, by the Rockland church, of which he is still pastor.

Babcock, Rev. William S., the son of a wealthy merchant, born in 1764, was sent to Yale College by his father to prevent his being drafted as a soldier. "Prodigal habits led him into dissipation, and corrupting influences of college life led him into infidelity." He settled in Springfield, Vt., where he began a study of the Scripture to refute its teachings. But it mightily convinced him of its truth, and resulted in his deep conviction and thorough conversion in 1800. He at once began to preach. His first sermons, about fifty in number, were written in full. Becoming acquainted with the Freewill Baptists he found himself in agreement with them, and was baptized and ordained by Rev. Jeremiah Ballard of New Hampshire. Under the date of May 4, 1801, Babcock wrote a long letter to the New Hampshire Yearly Meeting requesting that his church might be instructed in discipline and received into fellowship. A committee of which Randall was chairman went by instruction to Springfield and found Babcock, as they reported, to be "a man of good understanding, of liberal education, and very gifted, with the weight of the cause on his soul." He had gathered a church of twenty-five members about him. This, with another church of twenty-one members under Rev. Stephen Place, from an

adjoining town then united with the denomination. These were pioneer days of our work in Vermont. When Colby came down the Connecticut river to Springfield in November, 1809, he held several meetings with Wm. S. Babcock and Nathaniel Marshall. Colby felt it his duty to continue to Ohio. They advised and urged him to be ordained before taking such a journey. Colby, reluctantly consenting, was ordained by them November 30. Babcock's father's estate continued to yield him an annual remittance and he preached the word with acceptance. His bark was capsized in the Angel Delusion, the parent of modern spiritualism, which swept over Vermont, but it was soon righted again in 1817. Shortly after, his life was cut short by consumption. He died in the triumphs of faith, Aug. 21, 1821, in Barrington, N. H.

Bachelder, Prof. Kingsbury, was born in Prospect, Me., Oct. 27, 1841. His parents were Elijah and Hannah (Piper) Bachelder. At the early age of 12 years he became a Christian. He was educated at Dummer Academy, Byfield, Mass., and Bowdoin College, Brunswick, Me. In 1873 he became Principal of Maine Central Institute, which place he filled until 1881 when he entered Bates Theological School, where he remained two years. In the fall of 1883 he accepted the Professorship of the Latin Language and Literature in Hillsdale College, which position he held until 1887, when he was transferred to the Greek Department. He has also held other positions of honor and trust, being a Trustee both of the Maine Central Institute, and Hillsdale College, also one of the corporators of the *Morning Star*. June 27, 1877, Prof. Bachelder was married to Miss Mary Augusta Wade, daughter of E. D. and Mary R. (Dyer) Wade. She was born in Parkman, Me., in 1851. When only ten years of age she consecrated her life to Christ. In 1870 she graduated in the classical course at Maine State Seminary, Lewiston, Me. Mrs. Bachelder has always been actively interested in the work of God, especially in the line of missionary effort, holding positions of responsibility and exerting a wide influence. She is a member of the W. M. Board, an Editorial Contributor to the *Helper*, a member of the Michigan Y. M. Board and President of the Woman's Mission Society of the same Y. M.

Bacheler, Henry M., M.D., son of Rev. O. R. Bacheler, was born in Balasore, India, June 16, 1849. He was educated at the New Hampton Literary Institution, and, after some time spent in teaching, entered the medical department of the University of New York in 1875, from which he graduated three years later. He was converted in 1871, uniting with the church at New Hampton, and received license to preach in 1875. In 1877 he was married to Miss Eliza, daughter of Benjamin S. and Phebe (Badgley) Dean, of Summit, N. J., where she was born in 1859. They were appointed by the Presbyterian Mission Board as missionaries to Africa and served four years at Gaboon, on the west coast, two hundred miles up the Ogowe river. After their return they were appointed by the Free Baptist Mission Board as missionaries to India, and entered devotedly upon the work at Midnapore at the close of 1886. See *Mission in India*.

Bacheler, Rev. Otis Robinson, M.D., was born at Andover, N. H., Jan. 17, 1817. His parents were Odlin and Huldah L. (Searl) Bacheler. He studied in Hollister and Wilbraham, Mass., and at Kents Hill Academy, Me., also at the medical schools in connection with Dartmouth College, N. H., and Harvard College, Mass. In 1831 he was converted, and seven years later license to preach was granted. He was ordained in Lowell, Mass., and in May, 1840, was married to Catherine Palmer. They had accepted appointments as missionaries to India, and sailed the same month, reaching Calcutta in September, and Balasore in October. He then entered upon the great work which, from that place, and later from Midnapore, as a center, he has continued, with but short seasons of rest in America, to the present time. The history of his work is to a large extent, a history of the mission, to which the reader is referred. See *Mission in India*.

After four years of devoted effort in the boarding school, Mrs. Bacheler was pros-

trated by disease, and hoping for favorable results from a sea voyage, she with her husband started for Calcutta. Stopping for a short rest at Midnapore, she sank rapidly, and died Jan. 20, 1845. There the bereaved husband made her grave.

Aug. 12, 1846, Miss Sarah P. Merrill, daughter of Rev. Asa Merrill, sailed for the mission field. She was born at Stratham, N. H., March 10, 1820, was converted in 1828, and studied at Mt. Holyoke Seminary, Massachusetts, 1843–45. Reaching the mission, she became Mrs. Bacheler, Feb. 26, 1847, and from

Rev. O. R. Bacheler.

that time her life has been united with his in the work. Their home has been blessed with ten children, two being the children of the first wife. Six yet live, one being Dr. H. M. Bacheler, and another Miss Mary W. Bacheler, who has served in the mission, and is now completing her preparation for the work by studying medicine in New York City.

Bacheler, Rev. Tappan Hilton, a cousin of Rev. O. R. Bacheler, was born in Bridgewater, N. H., in 1817. He was converted at Holliston, Mass., and later joined the Blackstone Free Baptist church. He preached as a licentiate at Grafton, Mass., and was ordained at Georgiaville, R. I., in 1841, where he preached two years. He then labored in Pawtucket, R. I., three years, and at Taunton, Mass., ten years. In 1855 he moved to Iowa, where he organized the Pleasant Prairie church and was also pastor of the Welton, Clay, and Central City churches. His death occurred Oct. 29, 1885. He was a faithful worker, strong in the doctrines of the denomination, useful in councils, and bold in defense of the right, and his labors were blessed to the salvation of many souls.

Bacon, Rev. Hiram, son of Alvin, was born in Rutland, Pa., July 18, 1808. Being early left an orphan, he lived with his Uncle William, in Chenango County, N. Y. He was ordained in June, 1832, at New Berlin, and was married soon after to Miss Mary Stebbins, a most devout Christian. In 1853 he was married again to Mrs. Lucy M. Stamp. He spent some years in itinerant work and afterward ministered to the Middlesex, Potter, Gorham, Bradford, Pultney, Odessa, and Brookfield churches, in all of which tender memories of their former pastor are cherished. He was a man of large native talent, and after so long a ministry, he rested from his labors Nov. 12, 1886.

Badger, Rev. William, died in Medford, Mass., May 14, 1865, aged 61 years. He was born in Farmington, Me., April 12, 1804. His parents lived in Gilmanton, N. H. Both died when William was four years old, leaving seven children, of which he was the youngest but one. He was bound out to Jonas Green, who soon settled on the northern frontier in Byron, Oxford County, of his native state. On reaching his majority he moved to Brunswick, Me., where his brothers and sisters resided, and began work as a farm laborer. Here, in the summer of 1825, he was converted. A few months later he returned to Byron, settled on a tract of land and married Rebecca Taylor of that place, who survived him with six children. After hesitation, urged by his brethren, he began his ministry. An appointment had been given out by a minister who failed to appear; he came to the rescue of the meeting with such satisfaction, that he was urged to appoint further services. The next year he was licensed

and received a call to preach at Phillips, where his labors were signally blessed, and scores saved. He was ordained by a council from the Farmington Q. M., in 1833. He still resided at Byron, traveling over the rough roads from thirty to fifty miles, frequently on foot, to preach in Phillips and in Weld. In 1835 he became pastor of the church in Wilton, Me., where he made his residence, preaching on alternate Sundays with the church in Phillips, working on the farm during the week for support of his family. With the assistance of his three boys on the farm, he would go out from six to twenty miles on Saturdays to be present at the Saturday conference. In this way he would preach at Vienna, New Sharon, Farmington, Temple, or Livermore. His services were always well attended and churches always prospered under his labors. His wife attested that she remembered but very few Sabbaths when he did not preach somewhere, from the time of his removal to Wilton in 1836 to 1861, when his health failed. He had a protracted sickness, and visited Boston in 1862, seeking medical relief. He sold his place and moved to Medford, Mass., in September, 1863, where his daughter resided. His funeral was attended by Rev. A. W. Avery, of Haverhill. His body rests in Oak Grove Cemetery, at Medford.

Bailey, Rev. James M., D. D., son of James and Sarah (Davis) Bailey was born in Andover, N. H., March 3, 1817. When a boy he could attend school only three months in a year, but read all the books in his reach, and sat up nights to study. He completed his preparations for college at New Hampton, N. H., in 1839, and graduated from Dartmouth College in 1843. He was converted in 1832, when 15 years old. In 1846, he graduated from Andover Theological Seminary. The honorary degree of D. D. was conferred by Hillsdale College in 1869. He was licensed by the Weare Q. M. at Wilmot, N. H., in May, 1846, and ordained at West Buxton, Me., February, 1847, by a council of the Cumberland Q. M. Rev. A. K. Moulton preached the sermon. He remained pastor of the West Buxton church eight years, and afterward preached there three years and a half, eleven and one half years in all. In 1855, he preached in Portland a year, then in Saco, and Manchester, N. H., three years each. He was acting pastor at Cape Elizabeth, Me., one year, and preached two years at Great Falls, N. H. Dr. Bailey has been an associate editor of the *Morning Star* more than twenty years, and prominently connected with educational work. At times he helped Mr. Burr in the editorial department of the *Star*, and had charge of it six months during the absence of Dr. Day in 1869. He also occupied the same position four months in 1882, and has several times taken the place of the editor

Rev. J. M. Bailey, D. D.

for shorter periods. He has been on the school committee in Buxton, and supervisor in Saco more than twenty years, and many times on the examining committee of the Theological School. He was an acting professor in the Theological School at New Hampton, N. H., one year in place of Prof. Butler, and one year in place of Prof. Fullonton. For twenty-two years he has been clerk of the Maine Western Y. M., and twenty-one years clerk of the Cumberland Q. M. He is now supervisor of schools, and city missionary in Saco.

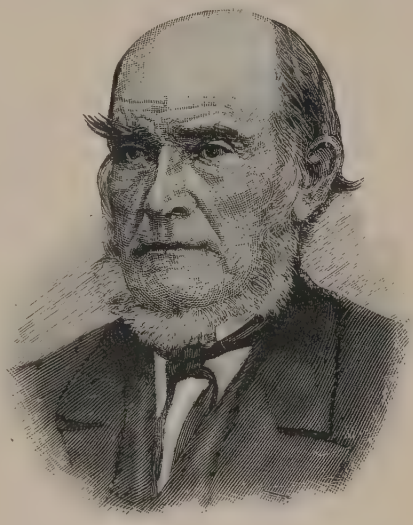
Bailey, Rev. John M., died in Woolwich, Me., Oct. 5, 1857 aged 93 years.

He was born in Woolwich in 1764, and was converted by the preaching of Benj. Randall and baptized by Rev. E. Lock about 1787. In 1798, when the denomination had less than a score of ministers, he was ordained by Timothy Cunningham and Dea. Daniel Dunton, neither of whom were then ordained ministers. He entered upon a long ministry. In 1823, the best of feeling was restored by the aid of a council between him and his church, and with the help of Rev. Allen Files a revival sprung up in which over 100 were converted. He retained his mental faculties to the end of his long and useful life, and died in peace, fully resigned to his Master's will. He left a wife with whom he had lived more than sixty-six years; also several children and three brothers, one older than himself.

Baker, Rev. B. E., son of Emerson and Jane (Wright) Baker, was born in Pierpont, O., Jan. 11, 1830. He experienced the new birth in 1851 and soon received license to preach. After being admitted to the bar in Iowa in 1855 and in Ohio in 1860, he devoted himself to the ministry, receiving ordination May 28, 1863, at the hands of a council from the Ashtabula Q. M. His labors with the Free Baptists and others have resulted in good, being attended at times by marked displays of divine power.

Baker, Rev. George Washington, one of the "Fathers" of the denomination in Ohio, died at Marion, O., Oct. 11, 1881, aged 78 years, less eleven days. He went from Litchfield, Me., his native town, with his parents, Eber and Lydia Baker, and in 1822 settled in Marion, O., where, with the exception of very brief intervals, he resided until his death. He and his wife, Louisa (Davis) Baker, were converted under the labors of Rev. D. Dudley and united with the Marion church in 1827. He soon felt that God was calling him to special work, but he hesitated. Through the urgent entreaty of his brethren, he at last "consented to improve his gift" and received license to preach, though with the firm resolve that he would never be ordained. However, when his labors were crowned with success and he found himself surrounded by many converts who were pressing him to baptize them, he could refuse no longer, and in 1834 was ordained.

Bro. Baker was pastor of one or more churches nearly all the time of his ministry; but he delighted in, and greatly preferred revival and itinerant work, and consequently he was away from his family much of the time. His wife was left, in the years of his early ministry, with the chief care of their six children, and with limited means to supply their wants; but she cheerfully and uncomplainingly



Rev. G. W. Baker.

endured much care, privation and loneliness, that her husband might work for the Master and win souls; and, in this, his ministry was crowned with great success. Though with but limited educational advantages, he had a strong and vigorous mind, with keen perceptions. He was deeply spiritual, affectionate in manner, and a good singer,—the whole sustained by a large body and a strong constitution. He went all through that region preaching Christ to all classes, and building up the Redeemer's kingdom. It is estimated that not less than 3,000 persons became professed Christians under his ministry, and 2,500 of these he baptized. Of these, some twenty-six entered the ministry.

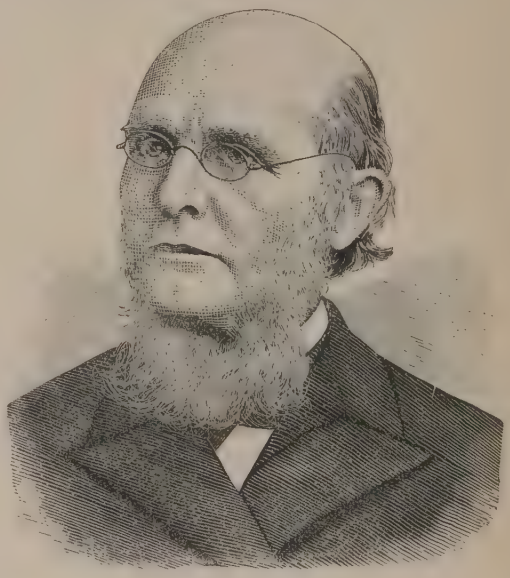
A few years before his death a sunstroke seriously impaired his nervous

system, and after this he did not have the strength necessary for revival work, though continuing to preach until the fall of 1880. During this long service he took a prominent place in the general state and denominational work. Many churches were gathered, and his service on organizing and ordaining councils was extensive. His last sermon was preached Aug. 28, 1881, at a reunion of the pastors and members of the Centreburgh church, one of the first he gathered. With peculiar feeling and deep interest the service was conducted, as it seemed to be his last. Returning to his home the following Tuesday, and taking his bed Wednesday, he soon left the companion of his life, his children and his many friends to follow him to a better land.

Baker, Rev. Joel, son of Joel and Malitta (Spaulding) Baker, was born in Pomfret, Conn., Aug. 15, 1824. He found Christ in 1841, and studied Theology at New Hampton, N. H. Nov. 19, 1857, he was ordained, since which he has served as pastor, at Alton, N. H., three years, South Berwick, Me., four years, Amesbury, Mass , five years, Mendota, Ill., one year, Epsom, N. H., eight years, Philadelphia, N. Y., three years, and Belle Vernon, Pa., four years. He also spent nearly two years in the Freedman's Mission in Virginia, thus filling the years with useful service.

Baker, Rev. Matthew, a native of Vermont, was converted in the fourteenth year of his age. Removing to Ohio, he united with the Freewill Baptists, and received ordination. His ministry in Ohio and Indiana was acceptable and successful, two churches being gathered through his instrumentality. He died in Illinois, Jan. 18, 1852, aged 60 years, and was mourned for by many.

Baker, Rev. Oscar, E., son of Rev. George W. and Louisa D. Baker, was born at Marion, O., Jan. 9, 1826. At the age of 13 he became a Christian, was baptized by his father, and joined the church at Liberty. He was licensed to preach by the church when he was 17 years old. At a little past 18 he was called to the pastorate of four churches, and soon after his nineteenth birthday, his ministry having resulted in revivals, his ordination was called for and granted. From time to time he endeavored to go to college, but the demands of the churches interfered with his plans. Meanwhile he applied himself to study, and with the aid of private teachers acquired at length an elective collegiate and theological course. In 1850 he was married to Jane Powell, of Marion, O. They had a son and a daughter. The former died. In 1860 he was married to Mrs. Augusta Wilson. They have one daughter. Mr. Baker preached in Ohio until 1866, when he moved to Iowa and became pastor of the church at Wilton



Rev. O. E. Baker.

Junction, and also took charge of the seminary at that place. The seminary grew into a college, of which he became president. His health failing, he resigned. He then took charge of the church at Waterloo, Ia. In 1881 he was called to the church in his native city, Marion, O., and in 1884 he accepted a call to the Roger Williams church, Providence, R. I. He remained there till 1888, when he was called to Lincoln, Neb. He has seen many converted under his labors. He has served the denomination for many years through the several benevolent societies and as a member of the Board of Corporators of the Printing Establishment. He has

also been a frequent contributor to the denominational papers.

Baker, Rev. Varnum, died in Bangor, Me., Aug. 24, 1862, aged 46 years. He was run over by a fire engine which he was attempting to move at the alarm of fire in the morning at two o'clock. He survived the accident but four or five hours. He began his ministry about 1842. His labors were confined mostly to the Penobscot Y. M. As a licensed preacher, he was connected that year with the Frankfort church. In 1843 he became pastor of the Otis church and was ordained. In 1851 he transferred his standing to the Newburgh church, retaining this connection till his death.

Balcom, Dea. William, of Reading, Mich., was born in Ontario County, N. Y., in 1836, and converted when 8 years of age. He has been for thirty years active in Sabbath-school work and is President of the Sunday-school Union of the Hillsdale Q. M. His devotion to the interests of the church is widely known. In 1857 he was married to Adelaide E. Ransome, and their two children are helpers in the church.

Baldwin, Rev. E. H., son of Ebenezer and Thirza (Murray) Baldwin, was born Jan. 24, 1826, at Whitehall, N. Y. Feb. 12, 1862, he was united in marriage to Miss Clarissa A. Platt. June 1, 1873, he was ordained, and has served as pastor of the Lake Pleasant (Penn.) church three years, and the Lake Pleasant Branch church one year. He has held the office of Quarterly Meeting Treasurer. His residence is in Venango, Erie County, Penn.

Baldwin, Rev. Jeremiah, was born in Strafford, Vt., in 1798. At the age of nine years he went with his grandfather, Rev. N. Brown, to Bethany, N. Y. At Ellington, N. Y., in 1832, he turned out his liquors from his hotel, and soon began to preach. He was licensed the next year, and ordained in 1840. At Ellington he was interested in every good work, especially education, temperance, and the anti-slavery cause. He was a half-brother of Rev. Wm. Johnson, and the father-in-law of Pres. Fairfield, of Hillsdale, Mich., to which place he moved about 1861. A man of great energy and force of character, he was always in earnest, and his convictions were strong and positive. He died in Oakland County, Mich., March 8, 1878, aged 79 years.

Baldwin, Rev. John, a native of Dover, Vt., died in Forestville, Ia., Dec. 29, 1861, aged 66 years. He was converted in early life, licensed to preach in 1827, and ordained at Halifax, Vt. He preached in Halifax, Dover, Reading, Plymouth, Mt. Holly, and other places in that part of the state. His later years were spent with the Baptists.

Baldwin, Rev. William B., was born in West Fairlee, Vt., in the fall of 1831. At fourteen he publicly professed Christ, joining the Congregational church there. Through sympathy with the Free Baptists in doctrine, he united with the Washington church in 1861. The same year he was licensed by the Corinth Q. M. He preached a year in Brookfield, and about the same time at the Second church in Corinth. He was ordained in October, 1863. In the fall of 1864 he entered the Biblical School at New Hampton. He trusted in God for his support, and went forward seeking useful learning. He died April 5, 1865, and was buried at Washington, Vt.

Ball, Rev. George H., D. D., son of William and Marcy (Harvey) Ball, was born Dec. 7, 1819, in Canada near Sherbrooke. His parents were from Massachusetts. In 1836 they removed to Ohio, where, while making a home in the wilderness for the family, he studied systematically evenings until ten o'clock, under the guidance of his mother, and when twenty years of age commenced teaching. During that winter Rev. R. Dunn, holding meetings in the schoolhouse, said to him, "Do you think it reasonable and right to serve God?" "Yes," he replied. "And you aim to be a reasonable man do you not?" "Most certainly." "Then you will serve God of course," said the preacher, and passed on. The appeal to reason prevailed, where other appeals had failed.

After about two years at Farmington Academy, he spent two years more at Grand River Institute, and preached occasionally in the vicinity, receiving

license to preach from the Ashtabula Q. M. in 1843. The next year he went to Ontario, Can., to teach, but was kept constantly at preaching for more than a year, and enjoyed several revivals. He then attended the Biblical School at Whitestown, graduating in 1847. The following year he was married to Maria L. Bensly and entered upon a three years' pastorate at Chester, O. A part of this time he was principal of Geauga Seminary, and numbered James A. Garfield among his pupils. In 1851 he went to Buffalo, N. Y., to plant a church. After four years he settled with the Roger Williams church, Providence, R. I., but soon returned to Buffalo to save the interest there. In 1870 he became New York editor of the *Morning Star*, and the next year editor of the *Baptist Union* (*q. v.*). In 1877 he returned to Buffalo,

Rev. G H. Ball, D. D.

where he still remains pastor of a flourishing church planted by himself.

Bro. Ball has always been a diligent student and an indefatigable worker. He received the degree of Doctor of Divinity from Bates College, Me. He has published several small books of merit, and written extensively for the religious and secular press. As a preacher he is argumentative, pungent and direct; as a pastor, sympathetic and helpful. He has had a wide influence in the denomination, having served as Trustee of Storer College from its foundation, and of Hillsdale College also, except one term; and being now a member of the Foreign Mission and Conference Boards. In 1886 he visited the General Baptists of England, under appointment of the General Conference. His daughter Julia is a graduate of Packer College, Brooklyn, N. Y., and Ella J., since completing the Classical Course at Hillsdale College, has been eight years lady-principal of Pike Seminary, N. Y.

Ball, Rev. John C., died in Lock's Village, Mass., Feb. 4, 1872, aged 33 years. He became a Christian when quite young and united with the church in Ashfield, Mass. He began to preach in 1862 and was ordained at the September session of the Rensselaer Q. M., in 1867. His ministry was mostly in this Quarterly Meeting. He preached as he had opportunity in Leverett, Shutesbury and Ashfield, Mass., till 1868, when he became pastor of the church in Stratton, Vt., and preached also for the West Jamaica church. His death was most painful. While watching with a sick daughter, he fell asleep and overturned the lamp. The oil saturated his clothes so that he was fatally burned before he could be relieved. He was a devoted and consistent Christian, and willing to do what he could.

Ballard, Rev. Jeremiah, preached considerably among the Methodists along the Connecticut river, but becoming dissatisfied with his baptism, he applied to our people for admission. In May, 1798, he quite captured the sympathy of the New Hampshire Q. M. by the fervor of his eloquence. He was baptized at New Durham the next month, June, at the Yearly Meeting, and July 2, after relinquishing all claim to the ministerial land in the town of Unity, as opposition had arisen on account of his creed, he was ordained on mountains just outside the town; Randall preached in the house, then they sought the hills. This year Ballard's converts that sprang from his preaching united in a church of fifteen members, at Corinth, Vt., being the second church of our denomination in the state.

He almost alone gathered the churches of the Unity Q. M. and for two or three years stood side by side with his brethren. But his unbalanced mind soon led him to gross improprieties and strange heterodoxy. He vehemently opposed the authority of Randall and of the denomination and declared his independence. As personal work with him and repeated committees accomplished nothing, he was publicly excluded in 1802. Soon after he removed to Ohio, where he saw his error and became an exemplary man. John Colby met him a few miles from Cincinnati in 1810, and pronounced him a consistent minister of the gospel, though not calling himself a Freewill Baptist.

Banghart, Rev. Andrew, was converted in Upper Canada, 100 miles west of Buffalo, in 1821. When forty or more had been converted under his labors, he went to New York, where he was ordained by the Bethany Q. M., after which he returned to carry on the work where he had begun it so successfully.

Banks, Rev. John J., was born in Levant, Me., Dec. 20, 1826. His parents were John M. and Elizabeth Morey Banks. He became a Christian at the age of 26. He was two years a member of a Baptist church. Sept. 29, 1855, he received license to preach, and Jan. 3, 1857, was ordained by the Springfield Q. M. He had a revival in Lincoln, Me., in 1856, and raised up a church of thirty-six members, of which he was chosen pastor. In 1858, he had a revival in Lee. In 1859, he became pastor in Chester. He had a revival in Kenduskeag, in 1866. A church was organized there two years later of which he has been pastor up to this time (1887). He supplied the Congregationalist church of Kenduskeag part of the time eight years. He was married Nov. 1, 1854, to Miss Catherine Chandler. They have two children.

Baptism and the Free Baptists.—The Free (or Freewill) Baptists are Baptists, because they believe that Jesus Christ instituted immersion as a perpetual rite in His church: a rite second in importance to conversion alone, which two acts he most closely and significantly united.

The act of baptism is expressed throughout the New Testament by the Greek verb *baptizo*. The meaning of this verb—the kind of act expressed by it, is the simple problem which confronts every believer.

Our interpretation of this word, which sets forth the mode as well as the act of the rite called baptism, is based on philological, historical and exegetical reasons.

Since Hellenistic Greek, the Greek of the New Testament, is but a modification of classic Greek, we are led to ask for the meaning of the verb *baptizo*, before it was taken up into Hellenistic Greek and given a spiritual significance.

The root idea of the word is to immerse, dip, or overwhelm an object in water, or some other liquid. This root idea is universal, and the basis of all its metaphorical uses. Throughout the whole range of classic Greek not an example can be found where the word is used with any other than its root idea, or the root idea metaphorically applied. The testimony of classic Greek as to the meaning of the word is absolutely overwhelming. An examination of individual passages can not here be entered upon. But every such passage, quoted and translated, may be found in the appendix to the revised version of St. Matthew, by the American Bible Union.

But when this word was taken up into Hellenistic Greek and made to express a religious act, was the mode of the act changed? The presumption is against any radical change of meaning. The Septuagint preserves its earliest use in a religious sense. In each of the four cases where it occurs, the root idea seems to be applied either literally or metaphorically. There is not the slightest necessity of understanding the word in a different sense; although in two cases, viz.: Judith, ch. 12:5-9, and Wisdom of Sirach, ch. 34:27, (English Bible, Ecclesiasticus, 34:25), an attempt has been made to extract another meaning.

The other Greek versions of the Old Testament agree with the Septuagint, in their use of the word.

In the remaining versions, which are a commentary on the New Testament

use of the word, as the Latin, the Syriac, the Coptic, the Ethiopic, the Teutonic, it is either transferred, or translated by a word which involves the act of immersion.

The Church Fathers are also very important witnesses. They wrote in Greek and must have known the meaning of the term which they used. Two examples must suffice. The first is from Basil (born about 347 after Christ), On the Holy Spirit, ch. 15 : 35 : "Imitating the burial of Christ by the baptism (immersion); for the bodies of those baptized are as it were buried in the water."

The second is from Cyril (born about 315 after Christ), Instruction VIII, On the Holy Spirit 11. 14 : "For the Lord saith : 'Ye shall be baptized (immersed) in the Holy Spirit not many days after this.' Not in part the grace ; but all sufficing the power ! For as he who sinks down in the water and is baptized (immersed) is surrounded on all sides by the waters, so also they were completely baptized (immersed) by the Spirit."

Abundant testimony, such as the above, from both the Greek and the Latin Fathers, can be adduced, enough to show unmistakably how those interpreted the rite to whom it was first given. But early in the history of the Church, perhaps in the latter part of the apostolic age, arose a digest of religious teaching, known as "Teaching of the Twelve Apostles." The discovery of this document was a literary sensation. The bearing of this document on the mode of baptism is so candidly set forth by Philip Schaff, that we quote his exact words. The more gladly do we do this since he is a man of profound learning and with no denominational bias toward the doctrine we are maintaining :

"Baptism was usually administered by triune immersion in a river, (in imitation of Christ's baptism in the Jordan,) but with a margin for freedom as to the quality of water and the mode of its application ; and threefold aspersion of the head was allowed as legitimate baptism in case of scarcity of the element." Dr. Schaff must use aspersion as synonymous with pouring, for such the word means, and he himself so translates it.

This survey of the Greek word, both prior and subsequent to the time of Christ, will enable us to interpret the word more intelligently in the New Testament.

In a large number of cases we find in the context no hint as to the mode of the rite. Two passages only, Luke 11 : 38, and Mark 7 : 2-4, seem to call for anything less complete than immersion ; possibly Hebrews 6 : 2, should be added. But at the best these are only isolated examples of an accommodated use of the word, which, standing alone, can count little against overwhelming testimony from other sources. Yet even in these passages there is no necessity of understanding the word in any other than in the ordinary sense. We must notice also that the revision throws out the word "tables" from the catalogue of things baptized, and Wescott and Hort substitute *rantizo*, to sprinkle, for *baptizo*, in Mark 7 : 4. In both these passages the American company of the revisers chose bathing as the proper rendering of the verb, and it has accordingly been inserted in the margin of the revision. These changes remove all obstacles to the rendering of the word in the ordinary way in these two passages, and make it equally easy to assign the root idea to the noun in Heb. 6 : 2.

How easy for those who understand Greek to feel the force of such passages as these : Matthew 3 : 6, "And they were baptized (immersed) of him in the river Jordan ;" Mark 1 : 5, "And were baptized (immersed) of him in the river Jordan ;" Mark 1 : 9, "Jesus came from Nazareth of Galilee and was baptized (immersed) of John into the Jordan." In John 3 : 23, it is expressly stated that John chose Ænon as a place for baptizing because there was much water there. He had formerly baptized at the Jordan. If sprinkling or pouring was the custom, this is an utterly meaningless expression ; for sufficient water for that could be found at any well, fountain, or pool.

The figurative use of baptism in the New Testament confirms the foregoing conclusion. In Romans 6 : 3-5 the language is doubtless figurative ; yet the fullness and beauty of its meaning depend on the idea of immersion contained in

the rite. Baptism is said to introduce the believer into a new life, separated from the old life of sin by a death, a burial, and a resurrection. "All we who were baptized into Christ Jesus were baptized into his death:" here is a death. "We were buried therefore with him through baptism:" here is a burial. "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life:" here is a resurrection. But it is all set forth by the rite of immersion; the symbolism demands this. Sprinkling is an inadequate symbolism. Godet on this passage says that it is probable that the apostle referred to the external form of the baptismal rite. "The going down into the water probably represents in Paul's view, the moral burying of the baptized, and his issuing from the water, his resurrection." In Col. 2:12, we read, "Buried with him by baptism" (immersion). The submerging of the individual in water furnishes the only adequate symbolism for such expressions. Who, except him who has a creed to defend, can read these passages in the light of the customary meaning of the word, and not confess that the mode of the rite was the immersion of the candidate in water. In 1. Cor. 10:1-2, the fathers are said to have been "under the cloud," and to have been "baptized" "in the cloud and in the sea." The most satisfactory symbolism in explanation of this passage is that based on the idea of an envelopment: the waters on either side and the cloud above constituting the enveloping elements. In this manner it was early understood and interpreted.

The best Pedobaptist scholarship of to-day attempts to defend sprinkling only on the ground of convenience, and by holding that the form is nothing, the spirit everything. Baptists concede all that is claimed by Pedobaptists as to the importance of emphasizing the spiritual import of the rite, but claim that no good reason exists for changing the form. Other considerations are omitted as unnecessary to establish the mode of the rite of baptism.

This article may appropriately close with an extract from Dean Stanley's Lectures on History of the Eastern Church.

"There can be no question that the original form of Baptism—the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid.

"The Latin church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring as it would fairly say, mercy to sacrifice; and a few drops of water are now the western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the East." The question as to whether the believer of to-day finds a necessity, or has a right to radically change the mode of baptism, as Dean Stanley suggests is the case, does not come within the scope of this article.

Baptists in England. See *English Baptists.*

Baptist Union, The, an eight-page weekly, with six columns to the page, was published in New York City, commencing Jan. 1, 1871. In addition to the ordinary purposes of a religious journal, it aimed to draw into fraternal cooperation the several bodies of liberal Baptists in the land, numbering nearly 200,000 members. It purposed to champion the best interests of each of these bodies equally, and to bring them together as one people, not by the absorption of one by another, but by union in work, as distinct and organized autonomies. Rev. Geo. H. Ball, D. D., was its editor, and the circulation rose to over 7,000. The subscription price was $2 per annum. After attaining so good a standing, and calling the attention of all Baptists to the advantages and possibilities of united work, it seemed wisest, for various reasons, to discontinue its publication. It was sold to the Free

Baptist Printing Establishment, and at the end of its sixth volume, with a worthy record, its career was closed.

Bard, Rev. Nathaniel, died in Lisbon, Me., May 30, 1874, aged 59 years. He was born in Sumner, Me., Sept. 2, 1814. He was a resident of Lisbon about forty years. When about 20 years of age he became a Christian, was baptized by Rev. Charles Bean, and united with the Second church of Lisbon. He was licensed by the Bowdoin Q. M. in 1840, and at the end of the same year was ordained. He preached in Webster, Wales, Oak Hill, Litchfield two years, Litchfield Plains two years, Durham eight years, Richmond Corner several years, North Freeport three different times, eight years in all; Bowdoinham, Lisbon Falls, and Second Lisbon six years, at different times; lastly, at Monmouth, where an attack of paralysis disabled him, and finally terminated his life. Quite a number were added to the Litchfield churches; many were converted at Durham, and a house of worship was built. There were frequent conversions at North Freeport, and forty were baptized in one year; two small churches in Bowdoinham were united by him; the Lisbon Falls church was organized mostly by his labors.

What he may have lacked in early mental culture was largely made up for by prayerful study of the Bible, and general reading. He was a man of superior judgment, and a sound gospel preacher. He occupied a prominent place in his Quarterly Meeting, and achieved that distinction by faithful and persistent labor. He was also esteemed for his integrity, kindness and hospitality.

Barnard, Rev. Henry T., son of Tristram and Mahala F. (Russell) Barnard, was born in Exeter, Me., in April, 1841, and while young, his parents moved with him to Lowell, Mass. Here, in 1856, he was converted, and joined the Paige Street church, then under the charge of Rev. J. B. Davis. He studied in the Lowell public schools, and took a classical course in the High School; but his course was interrupted by his enlisting in the army. He returned to take a partial course in Bates Theological Seminary, Lewiston, Me., and to be licensed by the Wolfborough Q. M., in 1878. He was ordained by this body at Ossipee, N. H., Nov. 7, 1880, by Revs. Ira Emory, O. Butler, W. H. Cutting, and J. M. Woodman. He was pastor of Ossipee and Wakefield church four years; Fourth Ossipee church two years, where the church building was remodeled and refurnished, at a cost of $2,200. For a short time he served the church at Warren, Vt. In December, 1883, he entered upon a three years' pastorate at Brockton, Mass., where sixty were baptized, a church organized, and a chapel built. This pastorate closed Jan. 1, 1887, when he moved to take charge of the church at Underhill Centre, Vt. In September, 1863, he married Hattie B. Mitchell, and has one child.

Barnes, Rev. ——, was ordained in 1819 and labored in New York.

Barney, Rev. Samuel S., son of Otis H. and Betsey (Chace) Barney, was born in Rehoboth, Mass., Sept. 12, 1834. Converted in 1856, he was ordained Nov. 19, 1874, by Rev's G. W. Wallace, W. Pierce, C. P. Walker and L. W. Manning. He has baptized thirty-five, most of them during a pastorate of over seven years at Graniteville, R. I. He was a member of the Executive Committee of the R. I. Association three years, and member of the town council four years. He entered upon his pastorate at South Kingston in 1886. He supplied Pond St. Church for some months. He married Oct. 2, 1859, Maria B., daughter of Rev. Waterman Pierce; they have three children. His home is East Providence, R. I.

Barr, Rev. John F., of Hatch Hollow, Pa., and son of Robert and L. (Squares) Barr, was born in Mercer County, Pa., Aug. 25, 1845. He married Miss Alice Rogers in 1872, and Miss H. Ellen Cottrell in 1879. He yielded himself to Christ in 1871, received license in 1877, and was ordained the following year. His ministry has been with the churches of the Washington Q. M., of which he is clerk, engaging in pastoral and revival work.

Barr, Rev. Samuel, a native of Coxsackie, N. Y., died at Roulette, Pa., July

25, 1878, aged 82 years. He was converted when about 27 years of age and soon began to preach. Moving to Pennsylvania about 1843, he preached throughout Potter County, where he exerted a wide influence and had many friends.

Barrett, Rev. Henry C., was converted when 17 years of age, and after graduating from the Normal School at Mansfield, Pa., became a teacher. With his wife, he went to Hillsdale in September 1874, where he pursued theological studies two years. He became pastor of the Hinckley, O., church in July, 1876, and was ordained at the November session of the Cleveland Q. M. He was a judicious worker and the interest in the church was good; but he was soon removed by death. He died Jan. 28, 1878, aged 30 years.

Barrett, Rev. Selah, was born in Stafford, Conn., in 1790, and baptized by Elder A. Buzzell at Strafford, Vt., in 1812. Five years later he married Sylvia Beman and moved to Rutland, O., where he was one of the early Free Baptists. He was licensed in 1837 and ordained at Cheshire in 1849. His ministerial labors were with the churches of the Meigs Q. M., of which he was clerk as early as 1835, and with several in the Athens Q. M. He was a true man, loyal to his convictions, progressive in his views and diligent in his efforts. He passed from this life, July 12, 1860.

Barrett, Rev. Selah Hibbard, son of Rev. Selah Barrett, was born in Rutland, O., Feb. 24, 1822. Deprived of the advantages of the schools because of ill health, he devoted himself perseveringly to study at home and gained a knowledge of the branches usually taught in college, and afterwards completed courses in law and medicine. He experienced forgiveness of sins in 1838, received license to preach in 1845, and was ordained in 1856 by the Meigs Q. M., his ministry being spent within its bounds. He devoted much time to literary labor, having been a frequent correspondent of the *Morning Star* and other periodicals nearly forty years, and having prepared several pamphlets and books, among them "Memoirs of Eminent Preachers of the Freewill Baptist Denomination," and an Autobiography of about 400 pages. He was married, Sept. 1, 1860, to Miss Rebecca Ann Simms, who died in March, 1882, after a long illness, and the bereaved husband followed Sept. 1, 1883, leaving to his son and daughter the precious memory of his faithful, devoted life.

Bartlett, Rev. Flavel, died in Auburn, Me., March 22, 1873, aged 81 years. He was born in Plymouth, Mass., April 12, 1792. In early manhood he was an active minister in Franklin County, Me., but disease of the throat and lungs forced him to turn aside and engage in business. He became a merchant, but preached occasionally as long as health permitted. Fifteen years before his death he moved to Auburn, where he soon retired from business, in still feebler health. He lived a quiet, cheerful, Christian life till his departure, and was much respected and beloved.

Bartlett, Rev. John Howard, son of John and Dorcas H. (Hilbreth) Bartlett, was born in Hartford, Me., June 25, 1835. He studied in his native place and in December, 1855, he was converted. The June following he was baptized by Rev. Gideon Perkins. He was licensed by the Otisfield Q. M. at West Bethel in June, 1870. In May, 1873, moving to Temple, he began his first pastorate. June 30, 1874, he was ordained at Temple by the Farmington, Q. M. In January, 1874, he began to preach, half the time at West New Portland. In December, 1875, he accepted the appointment as missionary of the Farmington Q. M. The following January about forty sought Christ under his labors at Weeks Mills, New Sharon, and the next month fourteen others in Vienna. From a revival the following June at North Wilton about twenty-five were converted and a church organized with which half his time was spent for over four years. In May, 1876, he made his home at Weeks Mills and for seven years was pastor of the First church in New Sharon. More than forty were added to the church. He also preached part of the time at Second New Sharon church and at East Livermore with good results. In 1886 he

baptized about twenty in the Vienna church. He has preached at Stark, Farmington Falls and West Mt. Vernon. In June, 1887, he began his labors at Carthage and later he preached in Mercer. Jan. 28, 1859, he married Miss Sarah T. Oldham, of Peru, and has seven children living.

Bartlett, Rev. Willard, of Melbourne, P. Q., died Aug. 1, 1855, in his 73d year. He was born at North Brookfield, Mass., in 1783. After residing in Vermont, he moved with his parents to Canada. At the age of 13 he was converted. At 22 he began to preach, and in 1815, the next year, he was ordained in Wheelock, Vt. He settled at Melbourne and organized there, July 11, 1818, a church over which he was pastor for nearly forty years. He took a deep interest in the welfare of souls. He had a good mind and was brave in the right. He was found in his place at Quarterly Meeting, and more than usual was his power when, at the last Quarterly Meeting he attended, he gave the charge to the pastor at the ordination of Bro. Lyster. He was sick for some time, but was regarded better, when he died almost instantly, without a struggle or groan, in hope, as he said, of a glorious immortality. He was buried on the Sabbath, September 3, and a large concourse followed his remains to the grave.

Barton, Rev. Mrs. Anna, daughter of Rev. B. R. Swick, of the larger Baptist body, was born at Big Flats, N. Y., Oct. 26, 1842. At the age of 13 she was converted, and, two years later, she entered the Genesee Wesleyan Seminary, at Lima, N. Y., remaining there three years. While teaching in Michigan, she married, and then began a quiet rural life, somewhat like Moses' at Midian. After seasons of severe sickness, and after success in teaching her Bible class, when almost yielding to the calls of the Spirit, she was asked by her pastor to supply his pulpit (Waverly, Mich.) during his visit to the Centennial Exhibition. She then began to preach, and, having received license from the Van Buren Q. M., she has since had pastoral care of the Gliddenburg, Waverly, Oshtimo and Paw Paw churches, retaining the latter at the present time. She has also engaged in evangelistic work. In December, 1886, she was ordained at Waverly. Her ministerial services are highly appreciated.

Bass, Rev. Millage, son of Benjamin, was born in Georgia in 1844. He was married in 1870, and has one child. He turned to God in 1871, received license in 1876, and was ordained in 1880, engaging in the work at Cairo, Ill., and vicinity.

Bassett, Rev. Caroline Amelia, daughter of Dan C. and Abigail S. (Libbey) Bassett, was born at Persia, N. Y., Sept. 24, 1841. She was converted in 1858, and graduated from the Albany Normal School in 1862. While Principal of the Grammar school at Sioux City, Ia., in 1871, she was elected Superintendent of Schools for the County. She also engaged quite extensively in Institute work in Iowa and Dakota. In 1874, while in the M. E. Church, she received license to preach, and, having joined the Free Baptists, she was ordained at West Falls, N. Y., June 10, 1881. She has served as pastor at West Falls three years, at Cowlesville one year, and is now pastor at Shelby. Before ordination she engaged in revival work, for which she has especial adaptation, and in which she has enjoyed the divine favor.

Bassett, Rev. Zachary, died at Poplar Grove, Ind., Feb. 3, 1860. He was converted in North Carolina, where he joined the Freewill Baptists, and subsequently became an ordained minister. On account of the prejudice against free people of color, and the liability of their being kidnaped, he, with others, moved to Indiana, and settled in Parke County, near a Quaker settlement. Here, among his own people, he formed a church, built a good meeting-house, and hired a Quakeress to instruct the children. His labors were blessed, and his people had the reputation of being the most orderly of any class in that vicinity, and far more interested than the poor whites in having their children educated, and in right living.

Batchelder, Rev. Daniel, was converted at Corinth, Vt., under the preach-

ing of Jeremiah Ballard in 1798. He was one of the fifteen original members of the Corinth church, the second church to be organized in Vermont. He passed a satisfactory examination at the New Hampshire Y. M. in 1799, and was ordained by Tingley, Young and Ballard, and perhaps Daniel Lord and Aaron Buzzell, at Corinth, Oct. 4. He was the first minister ordained by us in Vermont. He served the Corinth church as pastor for twenty years. He assisted Nathaniel Brown in a revival at Tunbridge, which resulted in the formation of a church in 1800. Nathaniel King was one of the converts. The date of his death is unknown.

Batchelder, Rev. John, died in Gardiner, Me., June 21, 1865, aged 52 years. He was born in Pawtucket, R. I., Feb. 15, 1813. He moved to New Hampshire at the death of his father in 1823, and went out as a tanner's apprentice. At the age of twenty-one he was baptized, joining the Free Baptist church. Having removed to Garland, Me., he united with the church there in April, 1842. He was licensed by the Exeter Q. M. in March 1854 and for a while was connected with the Biblical School at New Hampton. He was ordained in Parkman, Me., in Jan, 1858, in which field he organized a church and became its pastor. During the last four years of his life his work was crippled through ill-health. His last season was spent with the church at South Dover. He was a good preacher and was much beloved.

Bates, Mrs. Anne S. Dudley, was born in Kingfield, Me., Jan. 5, 1833. Her parents, Wm. King and Hannah B. (Pullen) Dudley, descended from honorable English families, who bequeathed to their children a rich heritage of virtues. Anne early began a Christian life, but made no public profession until March 1851. While "sprinkling" in one church, "close communion" in another and "silence of women" in a third, chilled and discouraged her, a fearful friend said with emphasis, "Don't join the Freewill Baptists." With this introduction to a denomination of which she had never heard, the question was soon settled. A little church was soon organized by Rev. E. Winslow, and in June she and her sick mother were baptized and united with it. She soon began to lead religious meetings, if there was no one else to do it; to organize Sunday-schools and to work for missions; and she often saw friends converted. Books were her delight from her earliest years, and her reading was carefully guarded by a wise mother. Her few school advantages were so well improved that she began teaching when fourteen years of age, a work in which she continued when not in school or in missionary work, until 1874. In 1859 she entered Maine State Seminary, and July 27, 1864, graduated from the Seminary Department of Bates College. The succeeding year was given to city mission work in Lewiston, Me. In the fall of 1865, having been accepted

Mrs. Anne S. Dudley Bates.

as a missionary to India, but not sent, for lack of funds, she entered upon the work of teacher and missionary among the Freedmen in the Shenandoah valley, and most devotedly and successfully did she labor there (see *Shenandoah Mission*), continuing in the work nine years. In 1874 she took up the "special mission" of a sainted mother's unfinished work, marrying Rev. L. E. Bates and devoting herself to the care of his interesting family and to the duties of a pastor's helpmeet.

She joined the Woman's Temperance Society of Kingfield, Me., in 1850, and in later years has been an active worker in the Woman's Christian Temperance Union, being at present superintendent of Evangelistic work for Erie County, N. Y. Since 1864 she has been superintendent of a Sabbath-school every year. She has continued a trustee of Storer College from its organization,—perhaps the first woman appointed to such a position. After a life of active Christian service, she has for her motto, "The world for Christ," and "Anywhere with Jesus."

Bates, Rev. Isaac N., son of Isaac and Betsy Bates, was born at Waterville, Me., Dec. 25, 1832. He studied in schools at Norridgewock and Waterville, Me. Converted in March, 1846, he was licensed in 1862, and in 1864 was ordained. He has had nine revivals, organized six churches and baptized over 300. He is now settled with the church at Fairfield, Me.

Bates, Rev. Israel P., son of Daniel and Eliza (Tinckham) Bates, was born in Harmony, N. Y., in 1835. He experienced the new birth in 1854; studied at Mayville Academy, N. Y.; served three years in the army; received ordination May 6, 1866, and completed his studies at Hillsdale College, Mich. His pastorates have been in Michigan with the Bedford, Augusta, Litchfield, Burlington, Bath, Orange and Highland churches. He has conducted revivals at Bedford, Manchester and Orange, following which, at each place, houses of worship were built, as was also the case during his pastorate at Burlington. He has baptized forty-seven. In 1864 he was married to Sarah A. Church. They have six children.

Bates, Rev. Laban Eli, son of Liberty and Mary (Russell) Bates, was born in Ellisburgh, Jefferson County, N. Y., July 10, 1820. He was led to Christ in 1838, began to preach in 1844, and was ordained in 1849. He first united with the Congregational church in Norway N. Y., but was soon baptized and has since taught and practiced baptism by immersion. He engaged in evangelistic work with success, and later ministered to the West Camden church eleven years, and the Florence and Redfield church five years. In 1871, he united with the Free Baptists, and has been pastor at Fabius five years, at Potter four years, Cowlesville three years, and at Marilla, six years, the last four being devoted exclusively to the Marilla church. In these fields his labors have been blessed of God.

Bro. Bates has always taken advanced positions on all moral questions. As an abolitionist, he voted for Birney, with the "third party"; and in temperance work he is a staunch prohibitionist. Feb. 19, 1849, he married Caroline D. Bronson, who passed to rest May 30, 1868. Their oldest son, since deceased, graduated from Cornell University; Charles P. practices law at Sioux Falls, Dak.; Carrie is a missionary in New York City, and the four other daughters have engaged in teaching. Sept. 19, 1874, he married Miss Anne S. Dudley of Kingsfield, Me.

Bates, Rev. Samuel Dwight, D. D., was born at Vernon Center, N. Y., Oct. 13, 1828. He moved to Hartford, Ohio, when 15 years of age and was converted

Rev. S. D. Bates.

not long after, uniting with the Burgh Hill church. He attended Geauga Seminary, and engaged in teaching. Jas. A. Garfield, afterwards President, was one of his pupils. He was married to

Miss Lodeemy B. Brockett, Oct. 1, 1850, and soon was called to the Greenbush church, receiving ordination at this time. After six years, he took up the work at Marion. In nineteen years he built up the church and through his efforts the present house of worship was erected. He also gathered two churches in the vicinity and ministered to them and others for considerable periods.

He was president of Ridgeville College for fourteen years, and did much to give it its present standing. He also served for considerable periods as a trustee of Hillsdale College, corporator of the *Morning Star*, and a member of the Executive Board of the Foreign Mission Society. He was an efficient worker in every department, and many mourned at his death, which occurred at Marion, Sept. 17, 1886.

Bates College, the chief educational institution of the Free Baptists in New England is located at Lewiston, Me. It was chartered as *Maine State Seminary*, March 16, 1855, and under that name did successful work for eight years. The corner-stone of Hathorn Hall was laid June 26, 1856, and Sept. 1, 1857, the Seminary opened with 137 students. From the outset its founders contemplated its growth into a higher institution of learning. At the meeting of the trustees in July 1863, it was voted to establish a course of collegiate study, to ask the Legislature for an enlarged charter, and to change the name to Bates College from gratitude to Hon. Benjamin E. Bates of Boston, who was deeply interested in the prosperity of Lewiston and had given the college $100,000 towards its endowment. A new charter confirming the name and conferring college privileges was received Jan. 19, 1864.

The site of the college originally contained twenty acres. It is situated on an eminence about a mile northeast of City Hall. The sites for Cobb Divinity School and the Latin School on the southeast and for the Observatory, on the other extremity of the original grounds, have since been added. The college possesses a fine campus for field sports. Of the buildings, Hathorn Hall occupies a commanding place. It contains the chapel, library, cabinet, recitation and lecture rooms, and rooms for the two literary societies. It is a brick building with brown freestone trimmings and was named from Mr. and Mrs. Seth Hathorn of Woolwich, Me. Parker Hall, the dormitory, a three-story brick building, 150 ft. by 42, contains about eighty rooms and was named from Judge Thomas Parker, late of Farmington, Me. Latin School Hall, occupied by the Latin School and Cobb Divinity School, is a four-story brick building, 120 ft. by 42, and stands at the extreme southeastern limit of the grounds. The gymnasium is a wooden structure of two stories back of Hathorn Hall and was built in 1866. The Hedge Laboratory has just been erected (1889). It is a fine brick building with granite trimmings and was named from Isaiah H. Hedge, M. D., whose generous benefaction it represents. Plans are made for the erection of an Astronomical Observatory on Mt. David at an early date.

The College has *Academical* and Theological Departments. In the former in addition to a first-class curriculum of studies, elective studies are being introduced as occasion demands. The Academical Faculty at present consists of Rev. Oren B. Cheney, S. T. D., President; Jonathan Y. Stanton, A. M., Belcher Professor of Greek and Latin Languages; Rev. Benjamin F. Hayes, D. D., Professor of Psychology; Richard C. Stanley, A. M., Ph. D.; Professor of Chemistry and Geology; Thomas L. Angell, A. M., Professor of Modern Languages; George C. Chase, A. M., Professor of Rhetoric and English Literature; John H. Rand, A. M., Professor of Mathematics; Lyman G. Jordan, A. M., Professor of Biology and Analytical Chemistry.

The college from its establishment has been open to both men and women. Its present number of students in the academical department is 128, of whom thirty-one are young women. It has twenty-five endowed scholarships besides ten owned by the State and under the direction of the governor. Its cabinet in Mineralogy and Geology is large and growing. New apparatus for illustration and investigation in Physics is purchased annually by regular appropriations. Its collection of American and

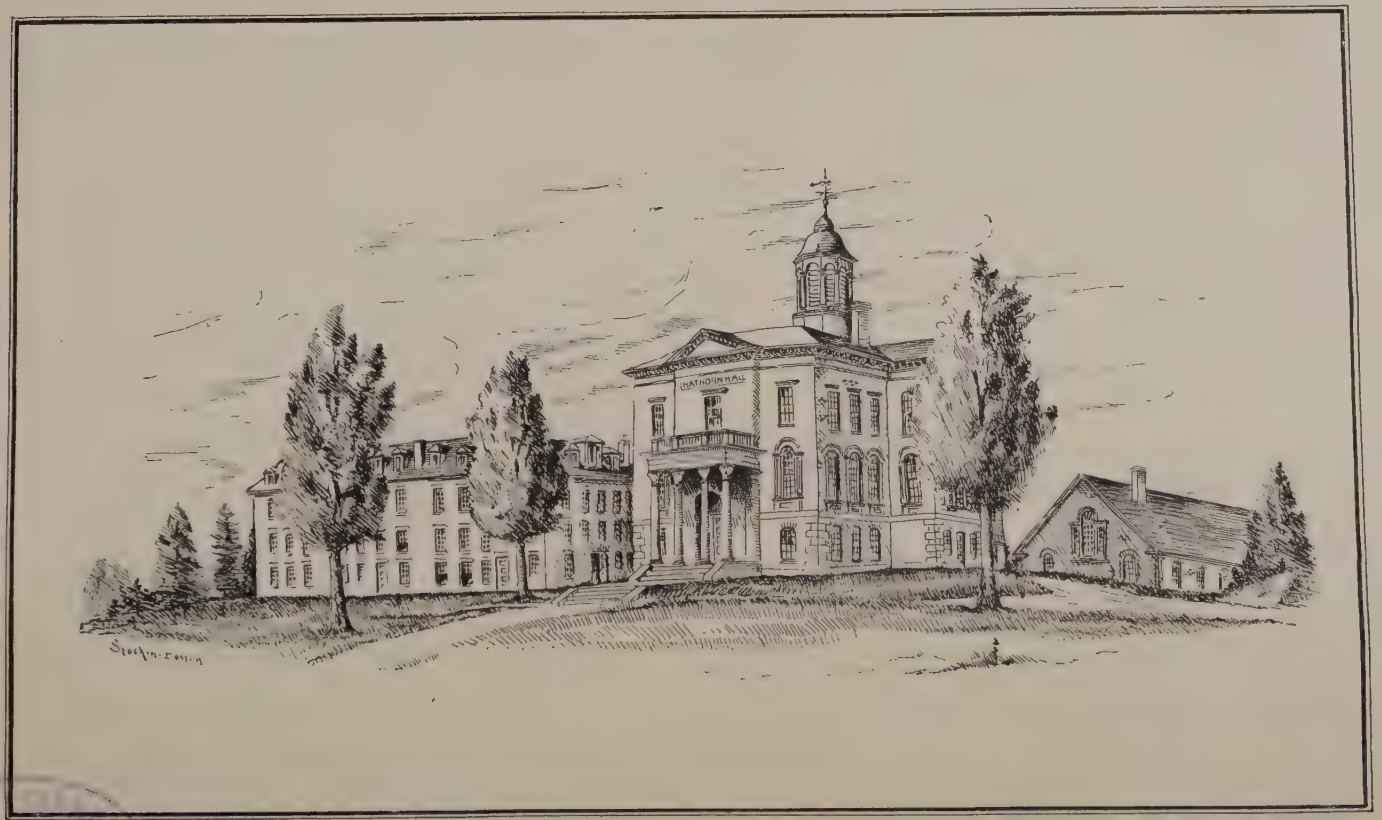
foreign birds is one of the best. Its library consists of about 10,000 choice volumes. Its telescope of six and a half inch aperture, was the gift of Hon. Amos D. Lockwood, of Providence, R. I. Its extensive Herbarium was collected by the late President Chadbourne of Williams College. Its reading room is ample and well supplied with periodicals and magazines. A Christian Association for young men and another for young women are connected with the college. The Eurosophian and Polymnian Societies with their well regulated libraries furnish ample opportunity for discipline and public debate. *The Bates Student*, now in its seventeenth volume, takes a high rank among the college periodicals of the country. The college gives especial attention to rhetorical and oratorical improvement, and suitable prizes furnish ample stimulus for effective application among the students.

The expenses of the students are moderate. Excellent opportunities are afforded for them to teach in the winter schools in Northern New England. Some winters as many as ninety teachers have been furnished from the college classes.

The graduates of the college have proved the value of this combination of practical discipline with the theoretical. More teachers of city High Schools in New England are graduates of Bates College than of any other college in the country. Among the Alumni of Bates College are found college professors, superintendents of schools and principals, in twenty states of the Union. They are occupying also high literary positions on the staff of several leading journals. The college has prepared for the ministry 109 men, the representatives of six denominations. Pastors in important cities East and West are among its graduates. It has accorded a cordial welcome to the colored race. Six of these are now honoring its fostering care by their efficiency. The college though under the patronage of the Free Baptists places an inestimable value upon character. Its welcome is to all who are worthy and in earnest. Its record is written in letters of light, and fondly is it regarded by its sons and daughters with love ; to sit at the alumni dinner and listen to their affectionate words is among the precious privileges of a lifetime.

The Hedge Laboratory.

The *Theological Department* was es-



Parker Hall. Hathorn Hall. Gymnasium.

tablished by the trustees of the College in 1870. The College received $25,000 from the Education Society and in turn agreed to furnish three new professors and suitable accomodations for the Biblical School then located at New Hampton, N. H. Prof. John Fullonton and the students of theology at New Hampton moved to Lewiston. In 1872 Prof. Howe was called to the chair of Theology. In 1873 Prof. Hayes was elected Professor of Exegesis. Prof. Thomas H. Rich became the professor in Hebrew. Well filled classes were soon occupying the recitation rooms in Latin School Hall. Commodious rooms, furnished by the munificence of the churches, with free tuition are granted to all students for the ministry who are approved by the faculty and recommended by their own churches. Nearly $100 annually is furnished to each student needing assistance. Good board at the Alpha Club is prepared in the building at a very reasonable price. A good library occupies a suitable room adjoining the recitation rooms. The course of study covering three years includes Hebrew and Greek Scriptures, Bible History, Exegesis and Interpretation, Ecclesiastical History, Pastoral and Systematic Theology, Homiletics and Pulpit Elocution. An English course, as complete as the circumstances of the student will permit, has been designed for those who have early lacked the advantages of a liberal education. Theological students have free access to the lectures and other privileges of the college proper. The name, Cobb Divinity School, was given to this department in 1888 in honor of Hon. J. L. H. Cobb, who gave towards its more complete endowment $25,000. The endowment of the John Fullonton Chair of New Testament Greek is nearly completed.

The present Faculty of Cobb Divinity School consists of the President of the College, Rev. Oren B. Cheney, S. T. D.; Rev. John Fullonton, D. D., Professor of Ecclesiastical History and Pastoral Theology; Rev. Benjamin F. Hayes, D. D., Professor of Psychology and Exegetical Theology; Rev. James A. Howe, D. D., Professor of Systematic Theology and Homiletics; Thomas H. Rich, A. M., Professor of Hebrew; Rev. Alfred W. Anthony, A. M., Professor of New Testament Greek. Since 1870 eighty-six have graduated from the school and are doing excellent work in the churches on both the home and foreign field. The present number in the school (1888-89) is twenty-six.

The Latin School connected with Bates College continues the preparatory work of the former Maine State Seminary. It is owned and supported by the college corporation and its immediate management is delegated to a committee of college trustees and faculty who elect its teachers and arrange its work. Ivory F. Frisbee, A. M., with five efficient assistants, with great thoroughness conducts the classes through a three years' course of study. It has independent Literary Societies with a library. The first class graduated in 1858. Since that time the number of graduates including the twenty-three during the present year (1889) is 429. The scholarly efficiency of its teachers and the contact of its students with students of a higher grade make this one of the very best preparatory schools in New England.

Bathrick, Rev. Stephen, a native of Cayuga County, N. Y., died at Frankfort, Ill., Sept. 20, 1880, aged 70 years. He became a Christian when 19 years of age. In 1830 he commenced preaching, and in 1832 married Miss Cynthia M. Bartholomew. His early public labors were in protracted meetings and revivals, but Sept. 28, 1833, he was ordained pastor of the N. Parma church. His labors with this church and the Byron church and in special efforts in other places, were very successful. After nine years he settled at Conneaut, O., where many were added to the church; and other churches of the Ashtabula Q. M. were greatly profited by his earnest efforts. After spending some time in his native State he went to New England, where, assisted at times by the Rev. F. W. Straight, he saw many, especially in Saco and Biddeford, converted to Christ. With the exception of a short period at Lexington, Mich., most of his last twenty years were spent in Central New York. But at the urgent request of the church

at Frankfort, Ill., where he had recently done successful work, he settled there some two years before his death. Bro. Bathrick was cheerful and hopeful. His beliefs were positive ; his preaching practical and earnest. He loved truth and condemned error. He loved his denomination, and gave his life in labor for the Master. It is thought that he preached as many as 7,000 sermons, and they were remembered by thousands who felt a loss at his death.

Batson, Rev. J. D., was born of English parents in Otsego County, N. Y., Feb. 16, 1836. He began to take part in religious meetings when 12 years of age, and seven years later united with the church at Fairwater, Wis., when he was ordained Sept. 29, 1861. He immediately settled in Dakota County, Minn., and began to preach in that new country as congregations could be gathered. After serving in the 4th Minn. Vols. until the close of the war, he continued this work, and in 1869 organized the Castle Rock church, and later the East Castle Rock church, both of which have been continually favored with his efficient ministry. Bro. Batson was married Oct. 17, 1858, to Harriet E. Wing, and six of their nine children are worthy members of society, three having already died. His education was obtained at Ripon and Carleton Colleges. His sister, Mrs. W. I. Price, is a missionary in Burmah. He has been for years the clerk of Minnesota Y. M. and a member of the state Mission Board, being highly esteemed by his brethren.

Baxter, George T., son of Thomas, was born July 11, 1837. He was converted in 1878 and labored with success as a licensed preacher among the United Brethren in the White River Mission. He has since united with the Free Baptists, being connected with the East Otto church of the Holton and White River Q. M., Michigan.

Bayless, Rev. Joseph E., son of Jacob and Sarah (Nobles) Bayless, was born in Huron County, O., in 1835. He married Laura O. Tharp in 1860, and has had three children, all Christian workers, one now in heaven. He was brought to God in 1848, uniting with the church at Fiatt, Ill. ; was licensed in 1861 ; studied three years at Prairie City Academy, and was ordained in 1869. Except three years in Wisconsin, about 1872–75, he ministered to the Fiatt church from his ordination until 1882, when he moved to Kansas, organized the Village Creek church, and labored to build up the cause in the vicinity. He has engaged with success in several revival efforts.

Bean, Rev. Benaiah, died in Colebrook, N. H., Dec. 17, 1856, aged 63 years. He was born in Salisbury, June 30, 1793. At the age of 12 he removed with the family to Lisbon, where he was converted under the preaching of John Colby ; he was baptized in February, 1812 by Rev. Joshua Quimby. He moved to Whitefield in 1821, and became a member of the Freewill Baptist church in that place at its organization. In 1823 he was licensed to preach by the Sandwich Q. M. He was ordained August 24, 1828, at Whitefield, where he was pastor for about ten years, witnessing several revivals. At one time he baptized forty-one, at another forty. During the revival which began July 1, 1832, ninety were hopefully converted. While in Whitefield, he labored in Concord, Vt., Jefferson and Bethlehem, N. H. In 1838 he moved to Bethlehem and was pastor of the church there for eight years. Many were added to the church. As openings presented themselves he preached in adjoining towns. In 1850, he organized the Clarkville and Pittsburg church of fifteen members and became their pastor. Four years later the church numbered sixty. A church was later organized at Stewartstown, of which he was pastor till his death. In his decease the Lisbon Q. M. lost one of its most efficient laborers and supporters. As the oldest minister, he had the respect and esteem of all. His wise counsels helped many. During the last year of his life, he expressed his belief, in public and private, that the time of his departure was near.

Bean, Rev. Charles, was born in Limerick, Me., Jan. 3, 1811. His parents were Charles and Sally (Cotton) Bean. In May, 1828, when 17 years old, he

became a Christian, the following autumn was baptized by Rev. James Emery and united with the church in Limington. He received license to preach in 1831, at the age of 20, and was ordained the following year by a council of the Parsonfield Q. M. The sermon was preached by Rev. Daniel Brackett. After laboring as an itinerant some years, he became pastor of the Falmouth church and remained three years. Then, in 1842, he went to Saco and remained two years. From Saco he went to Brunswick. After that he held pastorates in Topsham, Bowdoinham, Richmond, South Parsonfield, Gray, and Buxton (Second church). Sixty years of ministerial work has made his name familiar in western Maine. He preached up to the advanced age of 78, and was noted for a remarkable *verbatim* knowledge of the Bible. He died at the residence of his daughter, Mrs. Simon Libby, in Scarborough, Me., June 18, 1889, in his 79th year.

Bean, Rev. David, of Tamworth, N. H., died on the 11th of February, 1843, in his 76th year. He experienced religion in his twenty-fifth year and was ordained in 1808. For several years he followed an itinerate ministry and his labors were blessed.

Bean, Rev. Geo. Winthrop, was born in Readfield, Me., Feb. 8, 1819. His parents were Shephard and Jerusha (Hayward) Bean. He was converted Feb. 12, 1839, when 20 years old. He studied at the Farmington Academy and at Maine Wesleyan Seminary, and took a partial course in the Biblical School at Parsonfield. In June, 1842, he was licensed to preach, and in June, 1843, was ordained at Milton, Me., by a council from the Farmington Q. M. During the next twenty-seven years, to 1870, he held pastorates as follows: at Farmington, Lewiston, West Waterville, Augusta, and Wells Branch, Me., Paige Street, Lowell, Mass., and Sandwich Centre, N. H. He has baptized 190 converts. He has been a trustee of the New Hampton Institution, N. H., of the Maine State Seminary, of Maine Central Institute, and of Bates College, also a corporator of the Printing Establishment. He was agent and treasurer of the Maine Central Institute at a time when the Institution was greatly embarrassed. His labor at that time brought on nervous prostration and so impaired his health that he was unfitted for further study or pastoral work. He has since resided at Lewiston, Me., and has preached only occasionally.

Bean, Rev. Leroy, S., son of Levi P. and Clarissa U. (Taylor) Bean, was born in Suffield, P. Q., Jan. 12, 1860. He was converted when 13 years of age. In the spring of 1882, while preparing for college his health failed, necessitating a rest until 1886, when he entered the Theological School at Lewiston, Me. He received license to preach, Sept. 27, 1879, and was ordained, July 9, 1882, by Rev's A. H. Milliken, A. Moulton, and W. H. Lyster. He was pastor of the Hatley church, P. Q., two years, till May, 1884, and of the church at West Derby, Vt., two years, till May, 1886. In 1888, while studying at Cobb Divinity School, he has supplied at Webb's Mills. He married Miss Mattie A. Worthen, Jan. 1, 1883.

Bean, Rev. Moses, was born in Candia, N. H., in 1779. He was ordained in 1810 and served the church in his native place. In 1832 he added thirty-three to the church by baptism. His faithful service secured for him many friends. Removing to St. Joseph, Mich., after a few months' residence, he died Aug. 26, 1838, in the 59th year of his age. The *Morning Post* of the place said of him, "During a short residence of a few months in this village, his public spirit and laudable endeavors to benefit those around him won for him the respect and esteem of all."

Bean, Rev. Seldon, was born at Carritunk, Me., in 1825, and died at Vienna, July 6, 1883, after a long and painful illness. He became a Christian when 16 years of age, and united with the church in his native place. In the winter of 1858, he began to preach at Norridgewock, and two years later was ordained at the Waterville Q. M. He labored with the churches at Norridgewock, Sidney and Smithfield, of the Waterville Q. M., and with nearly all the churches

of the Farmington Q. M. He was not professionally trained for the ministry. His advantages for elementary education even, were very meager, for there was no school in town, and the only instruction given was by a teacher who went from family to family. He always greatly felt the need of an education, and deplored the circumstances that prevented his obtaining it. Yet he went with confidence about his Master's work, because he believed the Lord had called him. In every place he labored for any length of time, there were conversions. During these years of his ministry he worked hard on the farm and his life is a powerful example of the good that talent, consecrated to the service of God, can accomplish even under unfavorable circumstances.

Bean, Rev. Silas, F., was born at Sandwich, N. H., Oct. 3, 1807. His parents were Andrew and Betsey (Sinclair) Bean. He was converted about two o'clock a. m., May 12, 1830. He attended the Parsonfield Seminary a short time, but it tried the old brethren so much that he felt he was sinning against God, and left the school. He was licensed August 29, 1832, and ordained Dec. 28, 1834, by a council of four elders called by the church. He labored about five years as an evangelist. In 1835 he had a great revival in Pittsfield, and remained there a year, to set in order the church. He was afterward pastor successively of the Chichester, Sanbornton (Union Bridge), Tuftonboro, Moultonboro, First Wolfboro, East Alton, and Brookfield churches. He preached half of the time for three years for the Second Wolfboro church. He has preached also a part of the time at several of the above mentioned places, and at Sandwich, Tamworth, Ossipee, and Effingham. From November, 1886, to September, 1887, when about 80 years of age, he preached regularly. He is now suffering from nervous prostration. He married Oct. 10, 1836, Ursula A. Seavey, who died Dec. 1, 1845. March 15, 1848, he married Mary A. Abbott. Of seven children, six are living.

Bearno, Rev. W. E., was born in Williamsburg, S. C., in 1849. He married E. R. Ard in 1877, and has four children. He was brought to God in 1878; received license in 1881, and ordination the following year.

Bedell, Rev. I. M., son of John and Mary (Mills) Bedell, was born in Springvale, Me., July 11, 1820. He studied at Parsonfield Seminary, and in the Biblical School at Whitestown, N. Y. Converted in 1834, he was licensed in 1850, and the next year ordained by Rev's G. P. Ramsey, W. H. Littlefield, C. B. Mills, and L. H. Witham. Among his pastorates have been Woolwich, Farmington and Topsham, Me., and Meredith, Belmont and Strafford Centre, N. H. He has seen revivals in seven of the churches with which he has labored and one church organized. June 1, 1846, he married Ella E. Roberts and has three children. He retired on account of ill-health, and resides in Lynn, Mass.

Beebe, Rev. Valorus, was born in Cuba, N. Y., Sept. 20, 1810. His parents were Jeremiah and Sally (Reed) Beebe. He commenced preaching in Yates County when 18 years of age. Traveling as an evangelist he held meetings in many places in Ohio and Michigan. After this, he ministered to the church in Bradford, N. Y., fourteen years; in E. Troy, Pa., two years; in Veteran, N. Y., two years, and Wert and Boliver fourteen years. Revivals, some quite extensive, attended his labors in these places. He represented the New York and Pennsylvania Y. M. in the General Conferences of 1847 and 1850. After a long and useful ministry, he died at the home of his daughter, in Friendship, N. Y., May 28, 1879. He was married to Emily Thomas in 1838 and had three children.

Beebe, Rev. Warner, a native of Solon, N. Y., united with the church in Liverpool, O., at his conversion in 1825. He was ordained in 1835. In 1850, he represented the Ohio Northern Y. M. in the General Conference. His death occurred four years later. He was diligent, faithful and prompt in the discharge of his duties, especially interested in the benevolent work of the church, and very highly esteemed by all.

Beede, Rev. Hugh, died in Sandwich, N. H., his native town, Jan. 27,

1879, aged 71 years. He was born Dec. 9, 1807. He was converted when about 26 years of age, baptized by Rev. Dudley Pettingill, and received into the church. He was licensed by the Sandwich Q. M. in 1840, and supplied the N. Sandwich church that year. In 1841 he began to preach for the N. Sandwich church again about the first of October, and in the following month was ordained by the Quarterly Meeting in accordance with a request of the church. In 1843, he changed to Tamworth, then to Upper Gilmanton, then to Meredith and New Hampton, till 1851, when he was afflicted with nervous prostration. He then engaged in farming and preached Sabbaths. In this way he labored with the Second New Hampton and the Third Holderness churches until 1859, when he returned to his native town, bought a farm and made a permanent home. He supplied the First church at various times and preached in other places in the vicinity until his health failed to such an extent that he could not preach any more. He was a great sufferer for ten years before his death. His wife, daughter and two sons survived him. He did not have early advantages, but native talent and studious habits made him an able sermonizer. He was modest, conscientious and faithful. Many will call him blessed for his labors of love.

Beede, Samuel, was converted at Sandwich Centre during the Second General Conference there in October, 1828. He soon after entered the *Star* office at Limerick, Me., as junior editor. Wm. Burr employed him to write a series of articles which resulted in the establishment of the Book Concern in 1831. He was elected one of the publishing and advisory committee. Jan. 1, 1833, he became editor of the *Star*. He was removed by death March 28, 1834, in the midst of his usefulness. His wife, Mary E. Beede, sister of Rev. Rufus Spaulding, missionary to Africa, married Rev. Jeremiah Phillips and accompanied him September, 1835, to India.

Belden, Rev. Henry, died in West Haven, Vt., May 15, 1873. He was born in Putnam, Vt. He was converted at the age of 19, and soon began to preach in Warrensburg, N. Y. He was next in Rutland, Vt.; then in Putnam, eight years, and after nineteen months in Walworth, Wayne County, three years more. He then moved to Burlington Flats and preached there five years, after which he returned to Putnam again. After three years, he moved to West Haven where his wife died. He then preached one year with the West Oneonta and Otsdawa churches and returned to West Haven, where in a few days he died. He was effective in building up many churches besides bringing many to Christ.

Belden, Rev. O. S., died at the residence of his father, Dea. S. P. Belden, near Horton, Kan., July 9, 1889. He had but recently completed his studies at Hillsdale College, and his early death deprives the ministry of one of its promising young members. He was ordained about 1886, and was pastor at his death of the Anoka and Champlin church, Minn. He leaves a family.

Bell, Rev. Thomas, was ordained in 1811, and located in New Hampshire.

Bennett, Rev. Archibald, was born in Otsego, N. Y., Jan. 22, 1807, and died in Waverly, Mich., Oct., 22, 1869. He married Miss Harriet P. Whitcher when twenty-five years of age, and began to preach when twenty-nine, receiving ordination two years later.

He labored as a revivalist, seven years in Columbus and vicinity, and four years in North Clarkson. About 1849 he moved to Michigan, preaching two years at Paw Paw, two at Waverly and two near Jackson, when he returned to Waverly to spend his remaining days. He was engaged in about twenty revivals, saw over a thousand conversions and baptized several hundreds.

Berreman, Rev. William H., was born in Cedar County, Iowa, April 24, 1852. His parents were Eli and Phœbe M. Berreman. In 1870 he married Rebecca Fletchall. September 15, 1884, he was ordained and has ministered to the Pioneer church in the West Fork (Mo.) Q. M.

Berry, Rev. Chester D., was born to Harvey D. and Harriet C. (Jones) Berry, at South Creek, Pa., Aug 1, 1844,

and was married to Sarah A. Shepard, Dec. 12, 1875. He was converted when 15 years of age; and after serving three years in the army, escaping the dangers of battle, and enduring the sufferings of Andersonville, he received ordination Nov. 16, 1873, in connection with the Advent Christian denomination. He became connected with the Free Baptists in April, 1882, and has since ministered to the churches of the Calhoun and North Branch Q. M., Mich. His labors have been blessed to the strengthening of the churches; and the Dayburg church he has organized. He has held several local offices and is prominently connected with the Grand Army of the Republic.

Berry, Rev. Nathaniel, died in New Durham, N. H., Oct. 15, 1865, aged 76 years. He was born in Strafford, N. H., in 1789 and ordained in 1816. By 1832 he was pastor of the church at New Durham and he remained such till his death, though for the last several years he was unable to engage in public labors regularly on account of ill health. He yet attended many funerals in his own and adjoining towns. "He was a tall, spare man, of becoming modesty and excellent spirits." He with Rev. J. D. Knowles, represented his state in the First General Conference at Tunbridge, Vt., Oct. 11, 1827. He possessed remarkable power in prayer and exhortation. After suffering from very poor health for years, he went to his rest.

Bhekari Naik, Rev., a native of southern Orissa, India, was connected with the Free Baptist Mission as early as 1838. He was an able bazaar preacher; and during the last years of his life, he gave glorious testimony, in his life as well as words, to the fact that Jesus can save his people from their sins. His sudden death, June 14, 1868, at the age of 56, brought great grief and loss to the Balasore church.

Biblical School, The, was a child of the Education Society (*q. v.*) and was practically founded on Sept. 1, 1840, when that Society established a library department of 700 volumes in connection with Parsonfield Seminary. The Rev. M. M. Smart was appointed principal of the library department, a three years' course of study was adopted, and the first spring lectures were given by Rev's Z. Jordan, Silas Curtis, and Martin Cheney.

The first class numbered ten, among whom were G. W. Bean, O. Butler, J. C. Dow, J. Runnells, and I. D. Stewart. The name the next year was changed to Biblical Department, and in September, 1842, on account of failing funds, it was moved to Dracut, Mass., as an independent Biblical School, the principal becoming personally responsible for its expenses. During the two years spent at Parsonfield, relying upon the pecuniary support of a few individuals—mostly poor ministers, the school had done good work; forty-three young men had been connected with it, some for the entire period. The third year at Dracut opened with twenty-five students, who were obliged "to hire an establishment for their accommodation." In March, 1843, the society again assumed support of the school, and in November, 1844, with much enthusiasm and great interest both East and West, moved it to Whitestown, N. Y., employing M. M. Smart and J. J. Butler as teachers. The number of students this year was forty, and the next year fifty-five were in attendance. Rev. Jonathan Woodman was put in the field as agent, to solicit a $10,000 endowment for the school, which was completed amid great joy, at General Conference in 1847. In 1848 Prof. Smart retired from the school, and the next year but one teacher was employed, Rev. J. J. Butler; soon Prof. J. Fullonton was engaged. In 1852 there was but little interest in the school, but the next year $5,000 was raised by subscription. The school was transferred to New Hampton in the autumn of 1854, and J. J. Butler and John Fullonton became its teachers. Pecuniary aid was granted to the students. The attendance varied from twelve, the lowest in 1862–63, to twenty-six, the highest in 1859–60. In 1859 the erection of a new building began to be agitated. In 1867 there was a good opening for locating the school at Haverhill, Mass. But after much consideration, the proposal of Bates College to accommodate the school with a commodious building and provide for

three additional professors was accepted, and since 1870 it has been a department of Bates College (*q. v.*).

Bickford, Rev. Clarence A., editor-in-chief of *The Morning Star*, son of James and Sophronia Bickford, was born in Saco, Me., July 16, 1849. His parents moved to Portland in 1857. He was converted under the labors of Rev.

Rev. C. A. Bickford.

D. M. Graham, D.D., and joined the church in Portland, in May, 1866. In 1868 he graduated from the Portland High School, delivering the class valedictory by selection, and entered Bates College. During his college course he taught terms of schools, at West Lebanon, Me., the Academy, and at Sebago. He preached his first sermon in the F. B. church, Portland, in 1870, by invitation of the pastor, Rev. A. A. Smith. In 1872, he graduated from college with honor. He delivered a first part, on "The Higher Freedom." Being elected to a tutorship in the college faculty, and two years later, instructor, he taught three years in the college till the summer of 1875. At the same time he pursued the regular course in the Theological School, and also preached considerably, chiefly in Maine. From October, 1875 to April, 1878, he was pastor of the Greenwich Street church, Providence, R. I. About a score were added to the church, and the debt reduced. Dec. 30, 1875, he married Miss Katie W. Nevens, of Portland, Me. They have two sons, Fritz Clarence, born Dec. 24, 1881, and Carroll Nevens, born April 14, 1886. His resignation of the pastorate in Providence was due to exhaustion and need of rest. During the next six months he supplied pulpits frequently, especially at New Market, N. H. From Oct. 1, 1878, to Oct. 1, 1880, he was pastor of the Farmington, N. H., church. About twenty were added to the church in the two years. He then accepted a call to the Lawrence church, Massachusetts. The following summer he was elected resident editor of *The Morning Star*, in complete charge, and entered the *Star* office Nov. 1, 1881. Rev. J. M. Bailey remained in temporary charge till January 1. In September, 1882, he was elected editor-in-chief, which position he has held to the present time. *The Morning Star* was removed to Boston, Mass., in the fall of 1885.

Bickford, Rev. L. P., son of Alvah and Nancy B. (Cotton) Bickford, was born at Centre Harbor, N. H., Oct. 4, 1844. He experienced the new birth in 1857; received license in 1868; graduated from the New Hampton Institution in 1869, continuing one year in the Biblical School, and received ordination June 30, 1871. His pastorates have been at Northwood, N. H., 1870–75; N. Scituate, R. I., 1875–77; Westford, Ct., 1877–81; Scriba, N. Y., 1881–83; Scottsburg, N. Y., 1883–86, and at Wixom, Mich., from April, 1886, to the present. He served as trustee of the New Hampton Institution, 1873–78, and of the Central Association, 1881–86. He was married to Emma G. Fox, June 1, 1871, and has four children.

Bickford, Rev. Stephen, ordained in 182–, labored in Maine.

Bigelow, Rev. Ebenezer, of Port Leyden, N. Y., labored in the ministry about twelve years, mostly in Lewis County, N. Y., and died in 1848, aged 35 years. He was highly respected as a citizen and a minister.

Bignal, Rev. James, a native of Pittstown, N. Y., died at Lyons, Mich., Aug. 3, 1869, aged 70 years. He was baptized

by Elder Wire in 1820, and in 1828 was ordained by the Holland Purchase Y. M. at Potter, N. Y. His early labors were in western New York and northern Pennsylvania. The esteem in which he was held is evinced by his serving as delegate from the Holland Purchase Y. M. in the General Conferences of 1831 and 1835, and from the N. Y. and Pa. Y. M's in that of 1841. Of the two last named he was made Assistant Moderator. The Conference Hymn Book was published by him in the early years and ran

Rev. James Bignal.

through several editions. In 1844 he moved to Ingham County, Mich., where he labored ten years. After this he went into the Oakland Q. M. (Mich.), where he continued the work until his death. Brother Bignal associated with Marks, Wire and others, enduring the hardships of the itinerant period joyfully that he might win souls. He was a safe counselor, a good disciplinarian, sometimes pronounced "ahead of the times," and never a laggard in any good work. His children are useful members of the church.

Bingham, Rev. A. W., son of Solomon and Susanah (Weeks) Bingham, was born Dec. 18, 1848 in Morgan County, Ohio. Oct. 7, 1874, he was married to Sadie Roberts. He was converted at the age of eighteen; received a license July 26, 1884, and in October of the same year was ordained. He has had pastorates with the Coalton, Salem, Mt. Tabor and Gilboa churches. In 1877 he married as his second wife, Catharine Ramsey.

Bingham, Rev. Justus L., was suddenly killed at Summer Hill, N. Y., about 1853. He was ordained by the Jefferson Q. M. in 1845, and labored in that vicinity for a time, and later in the south part of the state.

Bingham, Rev. M. E., son of Harman and Sarah (Mitchell) Bingham, was born in Jackson County, Mo., in 1833, and was married to Martha E. Ware in 1862. He received license to preach, in 1859, the year after his conversion, and was ordained in 1867. He has labored as an evangelist in the Big Creek, Q. M., Mo.

Bixby, Rev. Loren E., of Gary, Dak., a brother of Rev. N. W. Bixby, was born in Randolph, Vt., Jan. 24, 1810, and converted under the labors of Rev. N. Bowles. He was ordained by the Corinth, Q. M., Feb. 15, 1840. In 1837-38, he engaged in revival work in Underhill and Jericho, and the two succeeding years in Stowe, the Waterbury Centre church being formed from the resulting additions. Late in 1840 he went to Hadley, N. Y., and organized a church. In 1843 he witnessed a good work in Fort Ann and Warrensburg, and preached also in Caldwell, Johnsburg and W. Rutland, returning to Stowe in 1846-47. In 1854 he settled in Kingston, Ill., and preached also at Cherry Valley, Flora, Burlington, Genoa, Pecatonica and other places. He also labored for a time in Iowa; but, since about 1860, sickness in his family has prevented extended labors. His preaching is biblical; his manner rather eccentric, but unassuming and spiritual. He represented the Vermont Y. M. in the General Conference of 1847.

Bixby, Rev. Newell Willard, and his wife **Ruby Knapp Bixby,** have been prominent and successful among the pioneer ministers of Iowa. Bro. Bixby, son of Ebenezer and Hannah (Flint) Bixby, was born in Randolph, Vt., Jan. 18, 1809, and received his education at

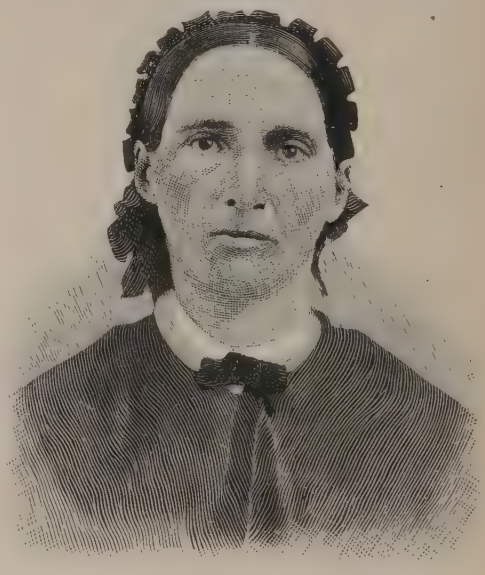
the Chelsea High School and Randolph Academy. He received baptism in 1827, began to hold meetings in 1835 and received license from the Corinth Q. M. in June, 1836. In the fall of that year he went into the Susquehanna Y. M. (N.Y.), holding revival meetings at Fort Ann, N. Y., and in Warren and Rome, Pa. He continued in that vicinity three years, receiving ordination May 27, 1837, and preaching with success in Union and W. Windsor, N. Y., and Rome, Warren, Franklin and Jackson, Pa. In 1841, he engaged in revival work in the Lawrence Q. M. (N. Y.), baptizing converts in Dickinson, Brasher and Pierpont. After

Rev. N. W. Bixby.

this he labored in Vermont nearly five years, preaching at Williamstown, Brookfield, Chelsea, Elmore, Stowe, Lincoln, Waterbury and Starksboro. Sister Bixby, a daughter of Peter and Olive Knapp, was born in Huntington, Vt., Jan. 22, 1818. She professed religion in early life and joined the Huntington church.

They were married Nov. 9, 1842, and, in July 1846, under direction of the Home Mission Board, they started for the territory of Iowa. Their traveling by canal through New York, by boat on the Lakes, and with a horse across Wisconsin made the journey long. Remaining for a time with the Pike Grove church, Wis., they reached Iowa in June, 1847, and soon settled at Lodomillo, later Edgewood, Bro. Bixby being then the only ordained Free Baptist in the state. After a year they had organized a Quarterly Meeting, consisting of four churches, and thirty members. The Home Mission Society paid their traveling expenses to Iowa, and, after a few years, aid to the amount of a hundred dollars was given.

Sister Bixby, while in Wisconsin, had received from the Honey Creek Q. M., license to preach. This was renewed for a time in Iowa from year to year, but later was made a "license without limitation." Though not receiving ordination, she was not merely an assistant



Mrs. Ruby Knapp Bixby.

pastor, but was an independent, self-reliant preacher. Sometimes after revivals in churches where she was the only pastor, or in places where there were no churches, she would return home and care for the family, leaving an appointment for her husband to go and baptize the converts. At that time it was unpopular for a woman to preach, and though it was said that Sister Bixby was the "better preacher," many opposed because of her sex. There was strong opposition, too, because of the anti-slavery position of the denomination, and the first church organized was called in derision, the "Abolition Baptist church." But they toiled on, and in 1853 the Iowa

Yearly Meeting reported fourteen churches. Their labors continued to receive the divine blessing.

Sister Bixby was a most consistent and devoted Christian. Love was manifest in her daily example and in her ministry. Her sermons were persuasive; and her ministry, both as pastor and evangelist, was more than ordinarily successful. After a brief illness, Jan. 5, 1877, "at break of day," her earthly ministry closed.

Bro. Bixby has continued to occupy a position of great influence in the state. He has been five times a member of the General Conference, and has been active in caring for all the denominational interests.

Blackburn, Rev. Thomas N., son of Benjamin and Kitty (Strange) Blackburn, was born in Clarke County, Va., in 1841. His parents were slaves and he lived under the yoke of bondage for twenty years. In 1867 he married Laura Washington. Having received ordination in 1879, he is engaged in preaching and teaching. Several years have been spent at Storer College, West Virginia.

Blackburn, Rev. W. J., son of Rev. S. W. Blackburn, was born at War Eagle Mills, Ark., Sept. 9, 1836. He was converted in 1852, and received ordination in 1865. He has organized four churches and baptized about 500 converts, his labors being with the Old Mt. Zion Q. M., Arkansas. He has also served in the Legislature as representative of Benton County. July 2, 1865, he was married to M. E. Gideon, and eight children now bless their home.

Blackmar, Rev. H., son of Arnold, was born at Ontario (now Walworth), N. Y., Sept. 28, 1809. He embraced religion in January 1829, uniting with the Villanovia church. Commencing to preach in 1833, he received ordination in June 1836, and in 1840 took charge of the Elba (now Alabama and Elba) church. In June, 1843, he was married to Lovisa Frances Morse, of Rushford; and in September they entered Cary Collegiate Institute as assistant pupils. The next year he moved to Alabama, and soon organized the Shelby church. In 1845 he took charge of the Bethany church, returning to Shelby Center in 1851. In April 1854, under patronage of the Mission Society, he succeeded Rev. H. Whitcher at Rochester, where family bereavement awaited him. In 1858, he returned to Villanovia, where he buried another son the following year. In 1862-64, he labored in Simcoe, Ont., thence went to Ingersoll, Ont., thence to Wilton, Ia., where his children taught in the Collegiate Institute, and he, leaving his family, took charge of the church at Prairie City, Ill., eighteen months. In 1868 he went into business. In 1880, after a long illness, his wife died. In 1882 he became pastor at Hamlet, N. Y.; in 1884 at Elton, and in 1887 at Humphrey and Great Valley.

Blaisdell, Rev. B. G., son of A. M. and A. S. (Munsey) Blaisdell, was born at Gilford Village, N. H., April 17, 1850, and born again in April, 1867. He studied at New Hampton, N. H., 1868-71, and at Bates Theological school 1874-77. License was granted him in 1871, and in October, 1873, he was ordained. His pastorates have been at Province Road, N. H., Topsham, Gardiner, and Springvale, Me., and Dickinson Centre, and Depauville, N. Y. At Gardiner in 1877, at Dickinson Centre in 1883, and at Depauville in 1886, extensive revivals were enjoyed; the conversions exceeding 100 in each case. He has served as clerk of the Lawrence Q. M., and is President of the Northern New York Christian Union. He was married to C. M. Smith, Sept. 9, 1871.

Blaisdell, Rev. David, was born in 1777, and baptized at the age of twenty. July 22, 1812, he was ordained to the ministry. From that time, for thirty years, he preached in Lebanon, Me., in the New Durham Q. M., till he closed his earthly labors July 23, 1842, two days before his 66th birthday. His ministry was especially blessed in the salvation of souls. Nearly 200 united with his church by baptism in the last twelve years of his ministry. During a single year, 1815, he baptized thirty in Lebanon and seventy in Acton. From the latter place he was invited to Sanford, where many were converted, and a branch of the Lebanon church was constituted. He was a

nephew of Rev. John Blaisdell, and a brother of Rev. Edward Blaisdell.

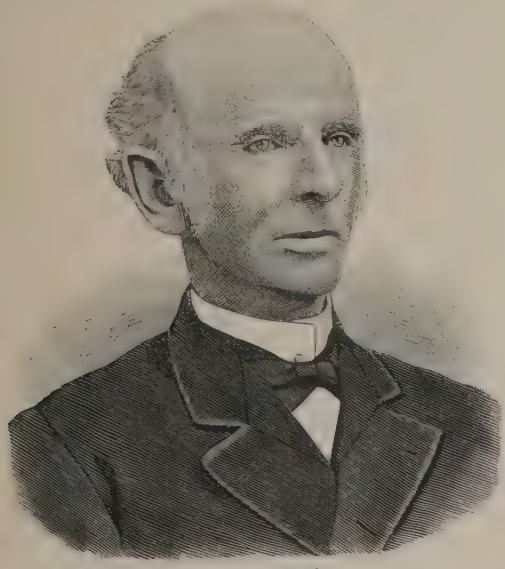
Blaisdell, Rev. Edward, was born in West Lebanon, Me., Dec. 29, 1784, and after living there nearly seventy-five years, died, Dec. 18, 1859. He was converted at the age of twenty-five, and baptized by the Rev. John Blaisdell, his uncle, joining the Free Baptist Church in his native place. He drew his education largely from a close study of the one Book. He led an itinerant ministry. At an early age his father died. He took charge of the farm, caring for his widowed mother. His first wife, Miss Tamson Hayes, died about 1823, leaving seven children. In 1824 he married Miss Betsey Hansom, of Rochester, N. H., who survived him, having had five children. He was ordained Aug. 16, 1827, and for over forty years he continued to blow the gospel trump. He gathered a charge at Rochester, N. H., to which he preached a quarter of the time. He was pastor of the church in his native place, until at its division he was chosen pastor of the South Lebanon church. He was anxious for the education of his family and warmly espoused the benevolent causes of his day. For three years before his death he suffered severely. Rev. Theodore Stephens preached his funeral sermon. Rev's S. Coffin, C. Carson and M. A. Quimby served as pall-bearers.

Blaisdell, Rev. H., (a Methodist Episcopal minister who died a member of the Tamworth, N. H., Free Baptist Church, where he united because there was no M. E. church near), was born in Eaton, N. H., June 28, 1802, and died in 1884, aged 82 years. He was converted when seventeen years of age; baptized by Rev. J. Woodman and united with the church in Eaton. He preached in Mississippi and Kansas, and taught the Indian Mission School in Leavenworth. One of his sons became a successful Methodist Episcopal minister in Kentucky.

Blaisdell, Rev. John, was born in 1757 in Lebanon, Me., ten years after the first settlers entered the town. In 1765 a Congregationalist minister came to reside in the town and organized a church. While on a bed of sickness at the age of fifteen, John Blaisdell manifested some interest in religion, but made no public stand on recovering health. In 1777, he enlisted in the Continental army and served three months in Providence, R. I. Returning home, he soon married and settled upon a farm. Soon after, several Baptist ministers held services in his place, and in 1780, he took a stand for the Saviour. He put on Christ sometime after, being baptized, it is supposed, by Rev. Tosier Lord. Randall was in New Durham, N. H., only fifteen or twenty miles distant. Blaisdell embraced Free Baptist sentiments at once and soon began to preach. In 1795 a church was formed in his place. On the 20th of November, 1799, a council from the New Durham Q. M. met at Lebanon, Me., to ordain him and Gershom Lord. After examination, services followed conducted by Aaron Buzzell, Daniel Lord, Micajah Otis. Benjamin Randall preached from the text, Mark 16: 15, 16. Taking a stand now with firmness and decision in his own country, Bro. Blaisdell soon saw salvation coming to his fellow townsmen. He had been compelled for years, even after his ministry began as a Free Baptist preacher, to pay tax annually for the support of the Congregationalists, and this so displeased him that he refused to receive pay for his own preaching. He supported himself on his farm and freely served the public, even returning in many instances marriage fees. He was conscientious, and a good pastor, and he lived to see opposition die away and general respect and esteem everywhere spring up. His church grew steadily. His twelve children were brought to Jesus. His labors were blessed in adjoining towns where he ministered. Finally, after a ministry of twenty-four years, while a work of grace was still in progress, he was taken with lung fever and died Aug. 29, 1823, aged 66 years. Even after his voice ceased in death, he was heard whispering prayers for God to save sinners. Thus ended this useful, godly life. Elder Samuel Burbank preached at his funeral. Two of his daughters married Free Baptist ministers. Rev's David and Edward Blaisdell were nephews of his.

Blaisdell, Rev. Samuel A., son of Samuel and Caroline C. (Damrell) Blaisdell, was born at Franklin, Me., in 1855. He studied at Pittsfield Institute in 1881, and graduated at Cobb Divinity School in 1887. In 1870 he was converted. He was licensed June 18, 1885, and ordained October 26, 1887. He settled as pastor at South Parsonfield, where revivals have attended him.

Blake, Rev. Charles E., was born in Kensington, N. H., June 21, 1818. His parents, Josiah and Betsy (Brown) Blake, early moved to Exeter, where he desired to join the church when eight years of age; but, being rejected because of his age, he remained outside the



Rev. C. E. Blake.

church until 1840. He began to preach in August, 1843; gathered the Eaton (now Madison) church from the remains of Millerism in 1844, and received ordination at North Sandwich N. H., Sept. 4, 1845. He has held pastorates successively at N. Sandwich, Franconia, and Littleton, N. H., Gardiner City, Me., Dover (Washington St.), N. H., Farmington and Auburn, Me., New York, N. Y., So. Boston, Mass., Dover (Broadway) N. H., Springvale, Me., New Hampton, N. H., N. Anson, Me., and now at Madison, N. H., and has supplied also elsewhere. At several of these places, difficulties have been adjusted during his ministry, and he is recognized as discreet in his pastoral labors. He served as conductor on the "underground railroad" in 1851–54, and has always spoken fearlessly concerning slavery, intemperance and other evils. In 1873 he canvassed in New York state for Foreign Mission funds. He has also served as delegate to the General Conference. In May, 1842, he was married to Miss Lucy A. Knowlton, of Deerfield, N. H., who aided him efficiently in the work and passed to her rest December 29, 1879. Five years later he married Miss Melissa A. Gordon, of New Hampton. While at Farmington he enlisted in the 13th Maine Regiment, and after a few months became its Chaplain. Two sons also served in the army. One was slain, and the other is now in the ministry. One daughter is wife of a Methodist clergyman, a missionary at Rome, Italy, and the other is an efficient helper in the office of the *Free Baptist.*

Blake, Rev. Dudley, of Canaan, Me., died Dec. 24, 1833, in his 44th year. He was ordained February, 1828. He engaged in an itinerant ministry in Maine and New Hampshire till consumption confined him to his home a few months before his death. Exhorting his friends to meet him beyond, he passed sweetly away to be with Jesus.

Blake, Rev. Edwin, son of Rev. Charles E. and Lucy A. (Knowlton) Blake, was born at New Market, N. H., July 17, 1843. He studied at the Maine State Seminary and Bates Theological School. He was converted in 1867. Licensed in September, 1871, by the Bowdoin Q. M., he was ordained Sept. 17, 1873, by the York County Q. M. He has labored at Lyman, Me., three years; Dearfield, N. H., three years; Waterbury Centre, Vt., two years; Steep Falls, Me., three years; Oakland, Me, two years; South Montville, Me., two years. He is at present the pastor at Tamworth Iron Works, New Hampshire. He has baptized 123. He married Elsie W. Cross, January 1, 1866, and has a daughter who married Prof. W. H. Hartshorn.

Blake, Rev. Franklin, son of Israel and Ann Hazelton (Boothby) Blake, was born in Limington Me., April 12,

1855. He became a Christian at the age of fourteen. He graduated from Nichol's Latin School, Lewiston, Me., in 1881, and from Bates Theological School in 1883. During his course, he supplied at Greene and South Lewiston. He received license to preach in 1882, and was ordained Sept. 22, 1886, by Rev. W. J. Twort, and others. After his graduation he preached at Canton, Me. He is now (1887) pastor of the First Brunswick church.

Blake, Rev. Israel, of Ellsworth, N. H., died May 1, 1839, in his 74th year. He was born in 1765 and ordained in the Sandwich Q. M. in 1800. Here he continued to reside for forty years. The year 1811 was one of marked revival for his church and Quarterly Meeting. In 1824 David Marks visited him, and in the month of protracted meetings that followed, the church was revived and enlarged. In 1833 twenty-seven members were added by baptism. May 1, 1839, Bro. Blake closed his long, even service for the Master with a glorious hope of blessed immortality. Rev. Thomas Perkins preached his funeral sermon from text 1. Thess. 4 : 14.

Blake, Rev. Orvil, a native of Cornwall, Conn., married in 1850, and two years later moved to Mantua, O., where he lived, labored, and died. His conversion and early labors were with the larger Baptist body, but as they refused him ordination because of his Free Baptist views, he found a home with the latter. He assisted in gathering several churches, and, besides his pastoral work at Mantua, preached also at Brimfield, Troy, Maple Grove, Hiram Rapids and Chester. He was a grand man, loved by all, and his death, Aug. 12, 1877, at the age of 53 years, was a great loss to the Yearly Meeting. He had lectured on various topics, was correspondent of several journals, and had represented his county in the State Legislature.

Blakely, Rev. Benoni, was ordained soon after 1820, and labored in New York.

Blanchard, Rev. G. P., son of Abiel, was born in Vermont, Dec. 28, 1833. He was married to Mary A. Beers, Sept. 27, 1860, and has two children. He studied at Whitestown Seminary 1856–57, also later at Hillsdale College, in the College and Theological departments. He was converted in 1852 ; received license the following year, and was ordained in 1860. His pastorates were at Rome and Cambridge, Mich. ; Chicago, Ill.; Paw Paw, Mich.; Providence (Roger Williams church), R. I. and Harrisburg, Pa. He also held revival meetings in Pittsford, Mich., and Hamlin, N. Y., and baptized 238 converts. His useful labors came to an end some years ago.

Blanden, Rev. Thomas H., a native of Ohio, died near Cheney's Grove, Ill., March 12, 1870, aged about 50 years. He labored some years as a licensed preacher in the Northern Ohio Y. M., and later as an ordained minister in the Licking Q. M., of the Marion Y. M., where he was connected with the St. Albans church. His later years were spent in Illinois, where he did good service in the Livingston Q. M. and aided in organizing several churches. He was known throughout that region as a man of God.

Bliven, Rev. Elijah F., born June 28, 1815, in De Ruyter, Madison County, N. Y., is the son of Isaac and Lovina (Snow) Bliven. In 1838 he married Irene Wheeler. He was ordained in 1848 by the Methodist Episcopal church and united with the Free Baptists in 1873. Immediately after his conversion he engaged in revival work, the result of which was the building of several churches, the first of which was in Maine, N. Y. Other churches to which he ministered were Canadice, Springwater Valley, and Wheeler, the last of which has been under his care ten years.

Blunt, Rev. Amos, died at his residence in Indianapolis, Ind., Jan. 4, 1883, aged 84 years. He was born in North Carolina, and converted about 1843, but, owing to his condition in slavery, was not ordained until Sept. 12, 1868. He labored near his home for a time, and, having removed to Indianapolis, became pastor of the church there soon after its organization. He was a consistent minister, active and faithful to the end.

Bodge, Rev. Jacob, was born in Loudon, N. H., June 28, 1803, and died in Tamworth, Sept. 17, 1884. He was converted in Wakefield and united with the First church in Ossipee, 1831. He began to preach the next year. He preached in Ossipee, Wakefield, Wolfboro, Effingham, N. H., Newfield, Me., and other places until 1834; moved to Middleton, and preached there and in New Durham, Wolfboro, Milton, Farmington and adjoining towns until 1846; then became pastor of the Ossipee church and preached there and in adjacent places six years. In 1857 he went to South Tamworth, preached some in Sandwich, but was never afterward able to preach regularly. He was in entire sympathy with all the work of the denomination and with the anti-slavery and temperance causes. He was earnest in advancing the great truths of the Gospel. His many years of suffering were patiently borne.

Bodine, Rev. William, was born in Southwold, Ont., March 8, 1820. His parents were Abram and Zelah (Taylor) Bodine. At the age of fourteen he turned to God. In 1848 he received his license, and three years later was ordained. Soon after his ordination his voice failing, he has preached but little, but has been active in the work of the Laona (Ill.) church, of which he is a member.

Bogart, Rev. James, son of Mindard and Abigail (Bliss) Bogart, was born at North East, Pa. He married Fidelia Coburn in 1857, and received license the same year, one year after his conversion. He became pastor of the Greenfield Free Baptist church in 1884, and was ordained Sept. 13, 1885, his work having been chiefly with the United Brethren.

Boggs, Rev. Wilson, son of Andrew and Abigail (Moore) Boggs, was born in West Virginia in 1846, and married to Adeline Prichard in 1880, having now three children. He was converted in 1870, and received ordination in 1881, being connected with the Antioch church of the Shiloh Association, Ohio River Y. M.

Bolles, Rev. Simeon, son of Simeon and Sally (Hutchins) Bolles, was born in Bethlehem, N. H., April 16, 1830. His father was one of twenty brothers and sisters. Both grandfathers fought in the battle of Bunker Hill under Gen. Warren. He felt called to preach at the early age of fourteen, and began to study for the ministry. He was a short time at the Theological School of the New Hampton Institution, but is mainly self-educated. He was ordained at Concord, Vt., by Rev. Geo. Pinkham and others. He was pastor of the church at Woodstock, N. H., and of the Wheelock and Concord church, Vt., and preached two years for the Union church at Upper Waterford, Vt. On account of poor health he has retired from pastoral work and cultivates a farm in Bethlehem, N. H. He is author of an "Early History of Bethlehem, N. H.," and of an article on "The Defense of Christianity."

Bonar, Rev. William, was born in Coshocton County, O., Nov. 4, 1814, and died at his residence in Kewanee, Ill., Aug. 11, 1875. He was converted in meetings of the Methodists in 1850, but joined the Free Baptists because of his views on baptism, and was ordained by the Walnut Creek Q. M. (Ill.), Dec. 25, 1853. Save a brief sojourn in Indiana, and a few months spent as an evangelist in the Oakland, Q. M. (Mich.), his ministerial labors were spent with the churches of the Walnut Creek Q. M., and vicinity. Through his influence and labors, the Burns, Pleasant Hill, W. Kewanee, Kewanee and Mineral churches were gathered; and he served as pastor also in other churches. He was wise, judicious, earnest in labor, and rich in faith. He gave himself entirely to the work, and spent his property freely. Having labored to the full extent of his strength, as consumption wasted his body, he ceased his toil for rest.

Boody, Joseph, of New Durham, was one of the seven original members of Randall's first church, which was constituted June 30, 1780. Sept. 2, he was ordained as Ruling Elder.

Boody, Rev. Joseph, was born in Barrington, N. H., in 1752, In 1781 he was one of the converts in the revival which swept through his native town under Randall's preaching. He was one of the seventy who constituted the Barrington

(now North Strafford) church. Aug. 22, 1785, he was ordained as pastor of this church. His ordination was to the office of Ruling Elder, though he held this pastorate for thirty years, and engaged in extensive evangelistic preaching. He had part with Buzzell, Townsend, Knowlton and Randall in the great revival that spread to Pittsfield and Wolfborough in 1791. In 1795 he was appointed with others by the Y. M. to visit and strengthen the Strafford, Vt., church. Late in 1800 he made a tour into northern Vermont, and preached with good effect. He baptized eighteen in Sheffield and organized a branch to his Barrington church of fifty-six members, the same day. July 4, 1801, he was elected chairman of the meeting in Wheelock, Vt., which issued the call for the organization of the Wheelock Q. M. Aug. 28, 1802, with Aaron Buzzell he met the association of Wheelock churches at the appointment of the New Hampshire Y. M., and constituted them the Hardwick Q. M. He preached extensively in this Q. M. With Robinson Smith he visited Canada, and in Stanstead and Hatley their labors were signally blessed, and churches were organized. About 1805, he returned to New Hampshire. He had been eminently useful. But the associations with men of business and with politicians which followed, cooled the ardor of his devotions. The drinking habits of the times made inroads upon his life. In 1815, he separated from the Elders' Conference. He died in 1824. "His tall person, dignified appearance, and heavy voice were prepossessing; his keen wit, severe sarcasm, and fearless independence rendered him a successful antagonist." Surely he did work in our pioneer interests which will stand.

Boody, Rev. Joseph, Jr., nephew of Rev. Joseph Boody, was born in New Durham, N. H., in 1773. In 1790 he was Ruling Elder of the New Durham church. He entered into active Christian service. In northern Vermont in 1798, he was the first to preach a free salvation. He encountered much opposition, but did much good. Reformations attended his services, though for six months he saw not a minister who gave him a word of cheer. Oct. 18, 1798, he was ordained at a session of the Q. M. in the New Durham school-house with three other tried and true men, while Randall preached the sermon 1. Cor. 9: 16, and Daniel Lord called upon God to endow with power from on high. He returned to Vermont. In 1800 Randall joined him and several churches were organized. At a place near Montpelier scandalous reports had preceded Boody and no one would open his doors for a meeting or furnish refreshment for man or beast. In Wheelock, July 4, 1801, at the call for the organization of the Wheelock (Hardwick) Q. M., he acted as clerk. In 1819, he with Rev. Timothy Morse, S. B. Dyer, and Ruling Elder Joseph Young were members of the State Legislature and boarded at the same place. At the boarding-house they passed a resolution that no ardent spirits should be drank till the session closed. At evening they reasoned with the people on the great Gospel truths.

Book Concern, The, See *Printing Establishment.*

Boon, Rev. Louis, of St. Mary's, Mo., was born in Jackson County, Ill. He studied at Alton, Ill., and received ordination at Caledonia about 1885. He is now engaged in evangelistic work.

Borden, Rev. John, was ordained soon after 1820 and labored in Pennsylvania and New York.

Boston, Rev. Shubel, after a brief illness, died Dec. 23, 1841, in Wheelock, Vt., aged 52 years. In 1826 he was ordained and became an itinerant preacher of the Parsonfield Q. M., Me. In 1833 he removed to the Wheelock Q. M., Vt., where he had a long and useful ministry till his death. He was pastor at St. Johnsbury from 1835 to 1839. He afterwards resided at Sheffield.

Bouck, Rev. R. N., son of N. C. and Lucinda (McMickel) Bouck, was born in Clinton County, Ia., Dec. 30, 1851. After a bright conversion and considerable Christian experience, he received license to preach in July, 1883, and was ordained under direction of the Nebraska Y. M., Sept. 21, 1884. He ministered to the Kenesaw, Neb., church, 1883–85, and the Grand View church from 1885 to the present, serving also the Long

Branch church. He has conducted several revivals and baptized one hundred and fifteen converts. He is at present the Clerk of the Nebraska Y. M.

Bowden, Rev. Stephen, died in West Waterville, Me., Nov. 3, 1878, aged 72 years. He was born in Penobscot, Me., Oct. 18, 1806. He was the fifth of a family of twelve children. The family moved to Norridgewock when he was ten years of age. He was converted in 1829, when twenty-two years of age, under the labors of Rev. Cyrus Stilson; baptized by him, November 22, and joined the church. He was chosen clerk and served twelve years. He had great mental conflict over his call to preach. He felt insufficient for the work, but the love of Christ constrained him, and in September, 1840, he held his first meeting in Belgrade. He was licensed, Jan. 15, 1842. His ordination occurred at Pittsfield in June, 1844. While not specially an evangelist, a circuit of some twelve towns in the Waterville Q. M. was graciously favored by his ministry. He became pastor of several churches, too scattered or too feeble to supply themselves with constant preaching. His support was small. For thirty years before his death he rarely spent a Sunday at home, though few loved home more ardently or more fully honored the relation of husband and father. His preaching was sound, clear, and persuasive. He attended many funerals and solemnized many marriages. At the time of his death he was clerk of the Q. M., and had served in this office seventeen and one-half years out of the last twenty, attending every session. He was chosen delegate to the last General Conference before his death, but yielded his place to his alternate. He was a man of great sympathy and much beloved.

Bowie, Rev. G. H., of Norwood, Mass., was born in Durham, Me., Oct. 2, 1840. He was converted at the age of ten, was baptized by Rev. I. G. Ridlon and joined the church in Durham. This church became extinct, and he became backslidden. At the age of eighteen he started anew, and joined the Methodist church in Durham. In 1860, at the age of twenty, he began preaching, and the next year he was licensed as a local preacher. He was on the Danville circuit one year. In 1868 he moved to Phippsburgh, and there united with the Free Baptist Church in Georgetown. Soon after, he was licensed by the Edgecomb Q. M., and a few years later was ordained by Rev's F. Reed, H. Atwood, and G. Page. He preached in Georgetown four years; at Small Point, one year; at Parker's Head, one year; at Richmond Corner, one year, and several years at Popham. He has preached almost consecutively since 1860.

Bowles, Rev. Charles, was born in Boston, Mass., in 1761. His father was an African; and his mother, daughter of Col. Morgan, of the American army. He was himself in the army during the Revolution, and then settled in New Hampshire, where he became a Christian and united with the Free Baptists. He felt called to the ministry, yet like Jonah, went down to the sea; but after three years he devoted himself to the Lord's work. He commenced his labors in July, 1816, in Huntington, Vt., where 150 were converted and a church of ninety members was organized. Ordained the same year, he became a noted evangelist. He met with some opposition on account of his color, but trusted in God and triumphed. At one time the wicked prepared to throw him from a rail into a pond, if he continued to preach, and prepared for it. But he preached with such power of the Spirit, that many of them were converted; and as they gathered at the water side soon after for baptism, shouts of joy and praise resounded through the hills on the farther shore. He was instrumental in gathering many churches and founding the Enosburgh, Huntington and other Q. M's. About 1837, he went to New York, gathered the Lawrence and other churches, founded the Lawrence Q. M., and assisted at the organization of the St. Lawrence Y. M. in 1842. Though nearly blind, he had continued to preach, and his joy was great when the Y. M. was formed. He was honored as a father, and highly respected by all. He died at Malone, N. Y., Mar. 16, 1843, in the 82nd year of his age.

Bowles, Rev. Nathaniel, died in Bethlehem, N. H., July 6, 1881. He was born in Richmond, N. H., Aug. 12, 1788. His father, Rev. N. Bowles, was pastor of the Calvinistic Baptist Church in Richmond. As a youth he was "full of fun," and as such a source of anxiety to his pious parents. At the age of sixteen he started in the Christian life, but soon became as wild and rude as ever. In the autumn of 1811, while employed as a farm hand at Sugar Hill, Lisbon, N. H., he was planning for a Thanksgiving party, when, one evening after retiring, serious questions concerning his conduct and destiny arose and made him tremble and cry out to his bedfellow in distress. His deep concern continued till the second day after, when he found peace. He became a very zealous Christian, was baptized by Rev. Joshua Quimby, and united with others in the organization of the church at Sugar Hill. When it seemed to himself and others that God was calling him to preach, he said to himself, "If that is so, I hope that God will almost take my life, but only spare it that I may know fully that it is God that calls me." While throwing down grain from a loft for threshing, a board broke and he fell through to the floor and was taken up for dead. While unconscious he seemed to himself to be carried aloft, and looking down upon the earth he saw the people going their different ways, and one after another dropping into the grave, while those who remained seemed to go on carelessly and unmoved. He thought, "Oh, if I were there how I would warn them!" When he became conscious, he felt that his prayer was answered. He could cry when suffering most intense pain, "Glory to God! Now I know! Now I know!" Long before his wounds were healed (both wrists were broken), he entered upon the work of an evangelist. He labored in Maine, New Hampshire and Vermont, and everywhere revivals followed and many were converted. He was ordained in 1815. He was present at the Wheelock Q. M., in June, 1817, when John Colby lay sick, and was one of the four whom Deacon Colby found at his door in the morning, when he started to call these same four elders to pray with the sick son according to the Scripture. They had come for this very purpose, and in answer to their prayers, Colby's pain ceased and he was soon able to attend meetings and baptize. Mr. Bowles was a delegate from Vermont to the Second General Conference at Sandwich, N. H., 1828. He and his wife, with whom he lived about sixty years, spent their old age with an only daughter; and after her death, with her husband and son. Two years before his death his aged companion departed. He was social, cheerful and happy. He fell asleep like a little child going to sleep in its mother's arms.

Bowman, Rev. A. T., died in Hartland, Me., June 3, 1880, aged 58 years. He was born in Sidney, Me. His parents were Christians. He was converted at the age of fourteen, under the preaching of Rev. Stephen Russell, and united with the church at Sidney. In 1845 he, with his wife, joined the church in West Waterville. He began to hold meetings in 1858; was licensed in 1860. He then spent a year in the Maine State Seminary at Lewiston. In 1861 he was ordained. From that time he gave himself more fully to the ministry, and revivals followed his efforts. From the converts of a revival in a district near West Waterville, ten were gathered to the garner on high within six months of their conversion. There was a good work at Sidney, and also at Somerset Mills, where he labored six years. Three of the six years he was also pastor of the Clinton church. In 1867 he began to hold meetings in Hartland. He baptized twenty-eight and founded a church. After six years there, he became pastor of the West Pittsfield church, which office he held till his death. He was a large-hearted man and a useful minister.

Bowman, Rev. Christopher C., was born in Waterville Me., March 18, 1825. His parents were Thomas and Nancy (Cottle) Bowman. He was converted at the age of sixteen, received license to preach at the age of thirty-three, and was ordained in 1860. He was married May 14, 1844, to Miss Harriet M. Storer, and has five children living. He resides in Manchester, Me.

Boyd, Rev. David, died at his home in North Berwick, Me., Dec. 11, 1855, aged 74 years, 6 months, after a brief illness. He was born in South Berwick in 1781. He was one of the Fathers in habits, views of duty, doctrine, styles of communication, and sympathies. He was frequently called to positions of public trust; was a member of the Massachusetts Legislature from Maine, and a member of the convention which framed Maine's Constitution. He was familiar with probate matters and other technicalities of law. He was an esteemed Christian.

Boyd, Rev. David, brother of Rev. James Boyd, was born at South Berwick, Me., Mar. 2, 1836. He was converted in 1851, licensed in 1858, and ordained May 12, 1861, Rev. A. Lovejoy and others serving on the council. His pastorates have been at Exeter, Acton, and Rockland, Me.; Pawtucket, R. I., and Oneonta, N. Y. He has baptized about 200 converts, served as delegate at the General Conference, and has occupied a prominent position in temperance work, especially in connection with the I. O. G. T. He married Olive Gray in 1856, has four children, and is at present Superintendent for the American Bible Society, with headquarters at Oneonta, N. Y.

Boyd, Rev. James, of Plymouth, Me., was born in South Berwick, Me., Nov. 26, 1830. His parents were Charles and Margaret (Davis) Boyd. His education was received in common and select schools. At the age of twelve his heart was touched. He became a Christian at the age of twenty-one, and was baptized by Rev. C. B. Mills. He received license to preach in December, 1855, and was ordained by Rev. E. Knowlton, and others of the Unity Q. M., in December, 1856. He has had pastorates in Bangor (Second Church), Sabattus, Booth Bay, Biddeford, Me.; Taunton, Mass.; Bangor, Me., (First Church), and Pittsfield, Me. He has been a state missionary of Maine, New Hampshire, Massachusetts and Rhode Island, New York, and Wisconsin. He has been a missionary pastor of several churches — Somerville, Mass., Cape Sable Island, and Halifax, N. S., and Manchester, N. H. He organized the Second Bangor Church. He has had revivals in all his regular, and in most of his missionary pastorates; has baptized over 300, and in his work has seen many more than that number converted. He was married Sept. 4, 1851, to Miss Mary M. Cuttings. Of eight children four are living. His son, Charles S. Boyd, was a member of the class of 1881 in Bates Theological School when he died, Nov. 8, 1880.

Boyer, Rev. Alder B., was born at Somerville, Carleton County, New Brunswick, Aug. 27, 1860. His parents were William J. and Susan (Shaw) Boyer. He was converted in February, 1873; graduated from the University of New Brunswick in June, 1885; resigned the Mathematical Mastership of the Union Baptist Seminary, St. John, N. B., in June, 1886, to enter upon the Foreign Mission work in India, to which he was ordained by the New Brunswick Free Baptist Conference, Oct. 11, 1886. He was married, July 20, 1886, to Miss Clara I. Shea, a native of Grafton, Carleton County, New Brunswick, and daughter of John A. and Aurilla S. H. (Barrows) Shea. She had been a teacher in the Model School in connection with the Normal School of New Brunswick. Sailing in October, 1886, they arrived in India, Jan. 1, 1887. They are now located at Balasore studying the language (the Oriya) preparatory to taking up work among the people, and are meanwhile doing Christian work among the English-speaking Babus.

Boynton, Rev. Adolphus E., son of John and Phebe (Batchelder) Boynton, was born in Bridgewater, N. H., Aug. 5, 1833. He was converted at the age of eighteen. He was a student at New Hampton, N. H., also in Bates Theological School, Lewiston, Me. In 1870 he received license to preach, and June 21, 1874, was ordained by Rev. A Moulton and others of P. Q. He has had eight pastorates, the last, at North Shapleigh, but is now (1887) out of health. He hopes to be able to preach again. He has had four revivals, baptized thirty-nine converts, and attended about 100

funerals. He married Miss E. R. Morgan, June 3, 1858.

Boynton, Rev. Lucius D., was born Oct. 20, 1846, at Bethany, N. Y., where his parents, Ezra and Mary (Darwin) Boynton, resided. He consecrated his life to God in May, 1863; was educated at Hillsdale College; received license in 1872, and was ordained Sept. 17, 1876. His pastorates have been at Blackberry, (Elburn) Ill., Auburn, O., Wellsburg, Pa., Colebrook, O., and Paw Paw, Mich. He is now ministering to the Gliddensburg, Arlington, and Oshtemo churches, of the Van Buren Q. M., Mich. He has baptized forty-nine converts. Dec. 31, 1874, he was married to Marilla M. Reynolds; they now have three children to brighten their home.

Brackett, Rev. Daniel, was born in Berwick, Me., Oct. 4, 1803. He was converted in 1822, and in 1829, while residing in Houlton, Me., a council of the Exeter Q. M. was sent more than 100 miles through the wilderness to ordain him. Later he labored in Brownfield, Me., also in Hiram and Fryburgh. In 1836 he journeyed to Ohio for his health and died of consumption Dec. 22.

Brackett, Rev. David, son of David and Olive (Trueworthy) Brackett, was born in Jackson, Me., in 1837. He was converted at the age of forty-three. The next year, 1881, he received license to preach, and in 1882 was ordained at the Q. M. He had a revival in the Brooks church in 1881, also in the Thorndike and Knox church in 1882–83. In 1884 he became pastor of the Thorndike church. He is now engaged in business and spends only a part of his time in the ministry. He has been instrumental in the conversion of about thirty persons during his brief ministry. He was married in 1859 to Miss Harriet A. Page. They have four children. He resides in Jackson, Me.

Brackett, Rev. Hilton, died in Charleston, Vt., Jan. 8, 1872, aged 74 years. He was born in South Wheelock, Vt., Dec. 17, 1798. The death of his father in early life left a large family without its natural provider and protector. At the age of thirty-five he married Olive Fletcher, and moved to Charleston. At the death of his wife, three years later, at her earnest entreaty, he began a life of prayer. He returned to Lyndon, and three years later married Ruth Fletcher, sister to his former wife, and again moved to his farm in Charleston. He entered into Christ's service with his characteristic earnestness, and was licensed Jan. 26, 1844, by the Wheelock Q. M., and ordained two years later, on July 12. Through his uprightness and kindliness he was greatly beloved. After severe suffering for five years, during which he was abundantly sustained, he passed away to be with Jesus. His intimate friend, Rev. T. P. Moulton, preached his funeral sermon from the text 1. Chron. 29: 28, "And he died in a good old age, full of days, riches and honor."

Brackett, Rev. Levi, was born in Westbrook, Me., Nov. 27, 1813. His parents were John and Fanny (Cobb) Brackett. He was converted at the age of twenty-six, and graduated from the Theological School at Whitestown, N. Y., about ten years afterward, in 1849. He received license in 1844, and was ordained by the Bowdoin Q. M. in 1849. His first pastorate was at Saccarappa, Me. His other pastorates, before the war, were at North Parsonfield, Raymond, Me., Centre Sandwich, Mill Village, Wolfborough, N. H., and Sabattusville, Me.; afterwards he lived several years in Lewiston, Me., and preached in various other places. He was pastor at Raymond Center, Webb's Mills, and Bow Lake, N. H. He then moved to West Lebanon, Me., and supplied in Newfield and elsewhere. He was pastor one year at North Parsonfield, since which time he has resided in Lewiston. He has preached in Aroostook County. Revivals and baptisms he enjoyed in nearly all his pastorates. He was married Dec. 25, 1852, to Miss Nancy J. Cram, of Brownfield, Me. He has four children living. The oldest is Prof. James R. Brackett of the Colorado University. The oldest daughter is a teacher in the Classical Institute at Hallowell, Me., and the second daughter is Librarian of the Spear Library of Oberlin College. These three are graduates of Bates College, Lewiston, Me.

Brackett, Rev. Nathan Cook, Ph.D., of Harper's Ferry, W. Va., was born in Phillips, Me., July 28, 1836. His parents were Joshua and Mary (Cook) Brackett. He attended the Phillips High School and Maine State Seminary, and graduated from Dartmouth College, N. H., in the class of 1864. He consecrated his life to God in 1854; and ten years later he received ordination, Rev's A. H. Morrell, C. E. Blake, and H. Whitcher serving on the council. His great work has been in connection with the Shenandoah Mission (*q. v.*) and Storer College (*q. v.*), of which he has been principal since 1867. Here his talent and learning, with marked patience, persistence, and discretion, have been devoted to the elevation of the freedmen in morals, education, and piety, and by his wise management he has aided materially in removing the prejudices previously existing between the races. He has occupied a prominent position in the denominational work, serving on the Foreign Mission Board five years, 1878-83, and being at the present time a member of the Conference Board, and of the Board of Corporators of the *Morning Star*. He has also served as county Superintendent of Schools, and for five years has been a member of the Harper's Ferry Council. Oct. 16, 1865, he was married to Louise N. Wood, who has served as assistant principal in the college, and as teacher of drawing and painting, Latin and Greek. They have had five children, four yet living, of whom one publishes the *Phillips Phonograph*, and another is attending Bates College, Maine.

Rev. N. C. Brackett.

Bradbury, Rev. A. R., son of Samuel and Jane (Gurney) Bradbury, was born in Auburn, Me., Dec. 3, 1810. He studied in the common school and began teaching at the age of seventeen; he fitted for college at Kent's Hill Academy, then at Hebron Academy, and graduated from Bowdoin College in 1837. He studied theology a year at Bangor and three years at Yale Theological Seminary. He was awakened in the spring of 1834 while at Bowdoin College, by the Holy Spirit, through Rev. Thomas Upham, D. D., and led by his pious room-mate, Albion Andrews, since Governor of Massachusetts. He was baptized by Rev. George Lamb and united with the Freewill Baptist church at Brunswick. He gathered there a Bible class of twenty-five, and within two years saw them all converted or revived.

Rev. A. R. Bradbury.

He was licensed in 1836, and ordained at Bangor as pastor in 1838. He has held pastorates in Bangor, Limerick,

Me., Chepachet, R. I., Springvale, and North Berwick, Me., Portsmouth, Crown Point, and Candia, N. H., Biddeford, Me., Park St. Church, Providence, R. I., and Auburn, R. I. He has seen converts baptized in every pastorate. He was a teacher of the Classics and afterward principal at Parsonfield Seminary; he was associate principal at Smithville Seminary, was principal at Strafford Academy and associate pastor at the time with Rev. Enoch Place. He was Recording Secretary of the Freewill Baptist Educational Society 1852-57. He has been for six years associate editor of the *Freewill Baptist*, of New Berne, N. C. He published (1887) the "Transfiguration," "Ten Commandments" and "Miracles of Christ."

Bradbury, Mrs. Caroline L. J., of Providence, R. I., daughter of Rev. Timothy L. and Abigail H. Johnson,

Mrs. A. R. Bradbury.

was born in Farmington, Me., Mar. 16, 1814. She became a Christian in childhood. She was educated at Farmington Academy, and at Parsonfield Seminary, in Maine, and in Boston, Mass. After leaving Parsonfield Seminary, she taught a year in Farmington Academy, and then seven years in Smithville Seminary, afterwards Lapham Institute, R. I. Here she was principal of the Ladies' Department, and came in contact with many who have since filled places of trust and influence in the denomination. Since the founding of the *Missionary Helper* she has been prominently connected with its publishing committee. She has always manifested a deep interest in missionary work.

Feb. 20, 1844, she was married to Rev. A. R. Bradbury. They have four children; three sons are graduates of Brown University, Providence; William A., after studying one year in the Theological Seminary, suddenly died; Fred W. is a physician in Auburn, R. I., and Samuel J., a physician in New York City. For many years the parents have lived at Providence, R. I.

Bradeen, Rev. Allen W., son of Isaac and Philena C. (Billington) Bradeen, was born at Byron, Me., Feb. 27, 1859. He studied at the Wilton Academy 1882–84, and at Cobb Divinity School 1884–88. In the winter of 1878 he was converted, and licensed Jan. 11, 1887. He has supplied at Hallowell, Me., and during one year five were baptized and seven admitted into the church. In 1888 he became pastor at Dexter, Me., and was ordained.

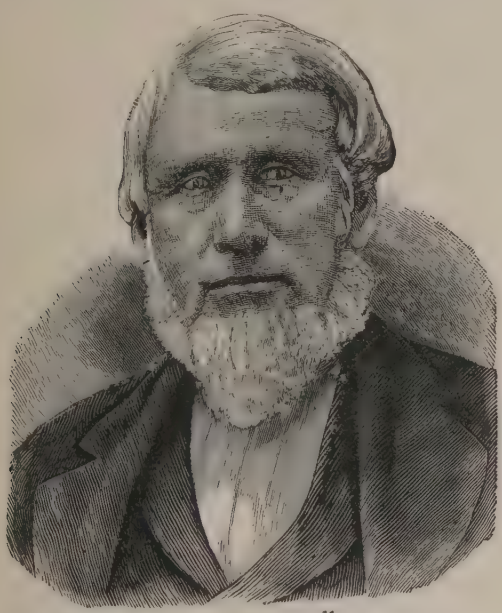
Bradeen, Rev. F. C., was pastor of the Hermon church of the Exeter Q. M., Me., in 1873. After his ordination, which occurred at about that time, he ministered to the Dexter Village, Exeter, and St. Albans churches of that Q. M., and about 1877 took up the work at South Parsonfield. Four years later he went to North Berwick, where he remained five years and did a good work. In his present pastorate at Concord, N. H., the Curtis Memorial Church has been recently dedicated.

Bradford, Rev. Enoch W., in 1827 gathered a church as the results of a revival at Blakesbury, Penobscot County, Me., and was himself ordained. When the town was incorporated soon after, it was called by his name, Bradford. Continuing his itinerant labors, he was taken suddenly ill two years after, while holding services with Rev. L. Hathaway, at Montville. He had a presentiment that his death was near. A week after Oct. 1, 1829, he died in the triumph of faith at the age of 27.

Bradford, Rev. R. E., son of Elijah and Eliza A. (Batchelor) Bradford, was born in Thorndike, Me., Sept. 1, 1857. He was converted at the age of twenty-two, became a student in Freedom Academy and is now (1887) in Bates Theological School, Lewiston, Me. He received license to preach in June, 1882, and was ordained the following year, by Rev's H. Small, D. Brackett and F. D. Tasker. He has preached in Monroe, Jackson, Brooks, Dixmont, Swansville and Montville, Me. In 1888 he took under his care the interest at Thorndike. Feb. 19, 1881, he married Miss Olive Cilley.

Bradford, Rev. Samuel, was ordained in 1824, and labored in New York and Ohio.

Bradley, Rev. William, son of Joshua and Ann (Giles) Bradley, was born in Sumner County, Tenn., Feb. 13, 1814. He was converted in 1850 and



Rev. William Bradley.

the next year began to preach, receiving ordination among the General Baptists Oct. 24, 1852. His labors were in Southern Illinois, in what is now the Central Illinois Y. M., where he baptized several hundred converts and helped to organize some twenty churches. He was constantly engaged in pastoral work until his death, Aug. 10, 1887. He was twice elected County Judge and once Associate Judge, and was widely respected. In 1835 he was married to Serena Draper, and their three children remained to mourn at his death.

Brady, Rev. Thomas, was born in Ireland in 1797; he was ordained in 1822 and served the denomination in Nova Scotia.

Braman, Rev. Jesse, was ordained soon after 1820, and labored in New York.

Branch, Daniel, son of Daniel and Polly (Parker) Branch, was born in Sangerfield, N. Y., in 1802. He graduated from Union College, N. Y., and afterwards studied theology at Oberlin, O. While teaching in an academy at Ft. Covington, N. Y., Miss Sarah Foster Waldo was engaged to take charge of the female department, and became in February, 1834, his companion for life. From Oberlin they went to teach at Farmington, O., and then after his receiving license to preach from the Congregationalists, they saw it duty to become Free Baptists. From this place they went to teach at Geauga Seminary (*q. v.*), where they exerted a wide influence on the rising men of the denomination. The late President Garfield, also, while he was a student at Williams College, repeatedly told his room-mate that Mrs. Branch was the first to give him an impulse to a higher course of life. Afterward they taught six years at Prairie City Academy, Ill. (*q. v.*), and some fourteen years in the McDonough Normal and Scientific College. They have since resided for a time in Kansas, and now at Geneseo, Ill. Though in recent years not near the people of their choice, they are constantly interested in the denominational work.

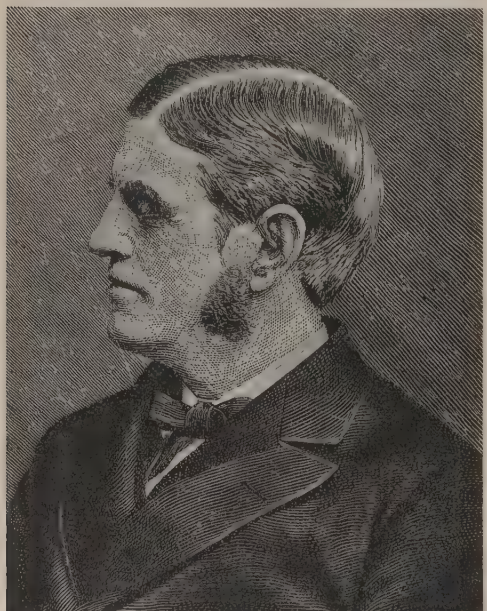
Branch, Rev. Gilman Ide, a native of Benson, Vt., died in Solon, O., Aug. 28, 1847, aged 29 years. He was converted when sixteen years of age, and licensed soon after at Cherry Creek, N. Y., and ordained Jan. 13, 1845. He took a deep interest in the church in Solon, and was much loved by the community.

Branch, Rev. Harry, labored in Ohio, and was pastor of the Porter church from 1834 until his death in 1836.

Branch, Rev. Samuel S., a native of Vermont, became a member of the Chester, O., church, at its organization in 1832. He was ordained in 1841, removed to Illinois in 1853 and continued his labors there, organizing the Jeffersonville church in 1854. His death occured Jan. 29, 1862, when 60 years of age. He was a very exemplary and worthy man.

Bray, Rev. James M., son of David S. and Epsey (McMullin) Bray, was born in Talbot County, Ga., in 1853. In 1873, he was married to E. R. Hagler. They now have five children. He was converted in 1874, licensed in 1876 and ordained in 1877 by D. J. Apperson and others. He has labored with great efficiency in the Chattahoochee Association, Georgia, baptizing 281 converts and organizing four churches, and is highly esteemed.

Brewster, Rev. Jonathan McDuffee, son of Daniel and Sarah (McDuffee) Brewster, was born in Alton, N. H., Nov. 1, 1835. While a child, his parents moved



Rev. J. M. Brewster.

to Wolfborough, an adjoining town, and occupied the farm of the Brewster ancestors. At the age of fourteen he united with the church. He studied in the common schools and in the academy of the town. He pursued preparatory studies at New Hampton and graduated from Dartmouth College in 1860. He studied theology at New Hampton and at Andover, Mass. In May, 1863, he became pastor at Springvale, Me., and was ordained the following December. In May, 1864, at the solicitation of William Burr, he became assistant editor of the *Morning Star*. At Burr's death he wrote and published his biography. For a short period (1869-70) he supplied the church in Fairport, N. Y., and in 1871 entered upon a pastorate of three and a half years at North Scituate, R. I. There he served the town as superintendent of public schools. In March, 1875, he entered upon the pastorate with the Park Street church, Providence, which closed with his death, June 2, 1882. His illness was brief but his work was thoroughly done. From 1872 to his death he was clerk of the R. I. Association, and from 1875 he was a corporator of the Printing Establishment. He was one of the executive board of Foreign Missions and an original trustee of Storer College. He was author of "The Free Baptists of Rhode Island and Vicinity," published in Centennial Minutes of the state for 1880; of "The Freewill Baptists" and their Foreign Missionary Enterprise, both published in the Centennial Record (1880), which he edited. He was a member at the time of his death of the executive committee of the R. I. Woman's Suffrage Association. In October, 1863, he married Miss Marilla Marks Towle, of North Danville, N. H., who survives him.

Brewster, Mrs. Marilla Marks, wife of Rev. J. M. Brewster, was born in North Danville, N. H., in July, 1838. Her parents, Nicholas and Mary (Page) Towle, were of Scotch descent and bequeathed to their five children sound principles and a thirst for knowledge. From the "red school-house" she went for a few months to Kingfield Academy, and at fifteen began to teach. Largely through her own earnings she graduated from New Hampton Institution in 1860. She was converted early and baptized in 1853 by Rev. M. W. Burlingame and united with the church in her native

place. On her graduation she became preceptress of the academy at Waukegan, Ill. Her work was blessed and the second year she assumed full charge of the institution. At another time she was lady-principal of the academy at East Greenwich, R. I. In October, 1863, she became the wife of Rev. J. M. Brewster, and was recognized as an untiring helper in the relation of pastor's wife for eighteen years. Mr. Brewster died in 1882. Many important positions of trust and responsibility have fallen to her. From its organization she has been a member of the executive board of the Woman's Missionary Society. The *Missionary Helper*, its organ, had its beginning largely in her faith, and for nine years she was its editor and publishing agent, till ill-health compelled her to relinquish the task. "Missionary Reminiscences," by Mrs. M. M. H. Hills, came into being through her influence. The fine mechanical appearance of the book is due to her painstaking and care at its publication. For three years she was President of the Woman's Educational and Industrial Union of Rhode Island, a member of the executive board of the Prisoners' Aid Society, and secretary of the Suffrage Association. She has held responsible positions in the W. C. T. U. She was an original member of the Rhode Island Woman's Club, and is one of the two women who have been made its honorary members. She has been deeply interested in missionary work especially. She was two years secretary of the Woman's Auxiliary of City Missions in Brooklyn, N. Y., and has also spent some time among the colored people of the South. In 1888 she was a delegate to the International Council of women held in Washington, D. C., and the same year represented the Woman's Missionary Society of our denomination at the World's Conference of Foreign Missions held in London. She gave some time to the study of mission work in that city and traveled on the continent. As a writer she wields an easy, graceful pen, as a lecturer she is interesting and instructive, as a Christian she is quick in her sympathies for the downtrodden and unfortunate and consecrated to a noble work and to her Saviour.

Bridges, Rev. Abiezer, closed his earthly pilgrimage at Monticello, Wis., May 26, 1863, aged 79 years. He was converted and commenced preaching on South Fox Island, Me., where his labors were blessed. He was at this time connected with the Congregationalists. Being a Free Baptist in sentiment, he went to Lincolnville, where he was baptized, and ordained in 1821. He preached in various places with success, organizing churches at Long Island, Hope, and China, and baptizing during his ministry more than 1,000 converts. Without especial training for the work, his good common sense, and his happy faculty of expressing his ideas clearly and easily, with his love of singing, gave him a large measure of success. About twenty years before his death he went to Wisconsin for the remaining years of his life.

Bridges, Rev. Otis W., was born in Penobscot, Me., Jan. 26, 1806. His parents were Rev. Abiezer and Deborah (Stores) Bridges. He was converted at the age of seventeen. He received license to preach in 1830, and was ordained in 1834, by Rev's C. Phinney (who preached the sermon), B. Thorn, and A. Files, of the Bowdoin Q. M. He lived in Sangerville, Me., forty-two years, where he labored in a number of revivals, and assisted in organizing two churches. He now resides at Ft. Fairfield, and was pastor of the church there, 1887. He has also supplied the Congregationalist church. He was married Oct. 11, 1833, to Margaret W. Owen, and has three children; his oldest son is a deacon of the Dexter church.

Briggs, Rev. Frank E., son of Sherman S. and Abby J. (Trussell) Briggs, was born in Boscawen, N. H., Dec. 2, 1849. He was converted when about twenty years of age. He graduated from the New Hampton Institution, N. H., English course, in 1879, and from Bates Theological School, Lewiston, Me., in 1882. His license dates from May 27, 1879; was ordained, July 7, 1882, by a council of the Sebec Q. M., Me. He was pastor of the Abbott, Parkman, and North Guilford churches two years, from June 1, 1882, and of the West Lebanon church two years, from June 1, 1884. Since May, 1886, has been pastor of the Beech Ridge

church, North Berwick. He has had conversions and baptisms in his ministry. He was married, in 1873, to Miss Martha E. Berry, of Alexandria, N. H. They have two children.

Briggs, Rev. Jesse, ordained in 181–, labored in Maine, and left the denomination.

Brock, Rev. Hezekiah H., was born in Barrington, N. H., and embraced the Saviour while young. He was soon engaged in bringing salvation to others. He was baptized by Elder Sherburne, and on making Dover his residence, united with the First Free Baptist church there. A year or two afterwards he preached with much earnestness his first sermon. He did good work at Raymond and afterwards in Kennebunk, where he was ordained in 1845. The next year, wishing to prepare himself more fully for the ministry, he entered the Bible School at Whitestown, N. Y. His lungs soon after began to fail, and being persuaded that he should not be able to preach further, he turned his attention to medicine. His young wife died after a year of married life. In Utica, N. Y., later he married again. In failing health he removed to Dover, N. H., where he sank rapidly. His last words were "Beautiful Jesus." He died Dec 30, 1851, aged 31 years. He was amiable in spirit and winning as a preacher.

Brockway, Rev. Clarence Elwood, was born at Phoenix, N. Y., Sept. 5, 1850. His father Damon Clark Brockway, a descendant of Russel Brockway, of the Revolutionary army, was a soldier in the war of the Rebellion, and died in 1864, near Richmond, Va. Clarence E., depending largely upon himself for support, graduated from Whitestown Seminary in 1873, and from Bates College in 1878. He was converted in 1869, and ordained, Dec. 14, 1879, at Norwich, N. Y. His pastorates have been at Norwich, Fairport, and Pike, N. Y.; and additions were made to each church under his ministry, those at Norwich numbering forty-three. He has served as secretary and treasurer of the Central Association, and has traveled as agent of the Association and of the Ontario County (N. Y.) Bible Society. May 9, 1881, he was married to Affie A. Miles, of Dover, N. H.

Brooks, Rev. Cicero A., son of P. M. and Sarah E. (Garrison) Brooks, was born in eastern Tennessee, in 1854. He married Nannie Holt in 1878, and has five children. He was converted in 1879; two years later he received license, and Sept. 9, 1882, he was ordained. He devoted his time to teaching and preaching until 1885, when he entered upon revival work among the Free Baptist churches of eastern Tennessee and western North Carolina, which he has since continued with success, some 200 being converted. He retains also the pastorate of the Clear Creek church of the Union Association, Tennessee.

Brooks, Rev. Hiram, died near Ann Arbor, Mich., Sept. 11, 1846, aged 36 years. His early labors were in Rhode Island, where he assisted in raising funds for the school at North Scituate. He moved from La Grange, O., to Michigan, and was ordained but a little before his death. He was well prepared for the ministry, and high hopes were entertained of his usefulness.

Brooks Rev. John, a brother of Rev. N. Brooks, was born in Wakefield, N. H., March 4, 1813. After many and deep religious impressions and struggles, he was finally thoroughly converted in 1835, while at school at Parsonfield. He was baptized with others, May 10th, by the Rev. Hosea Quinby. So burdened was he for the lost, that, three days after, he went ten miles to his home and began holding meetings. A revival followed from which, July 26, Rev. Quinby baptized thirteen converts. He still continued to hold conference meetings, till, in 1838, he began his more public labors. February, 1839, he was licensed to preach, and June 11, 1840, he was ordained at the Q. M. assembled at Cornish, Me. Rev. Samuel Burbank offered consecrating prayer and Z. Jordan probably delivered the sermon. He was especially blessed in his ministry in the conversion of souls in Lebanon and Acton, Me., and around Ossipee, N. H. He resided at Wakefield till April, 1845, when he removed to Tamworth to fill a vacancy left by Rev. Jas. Emery. Here

he died of small-pox, May 28, 1846, aged 33 years. During the last thirteen years he had spent half of his time teaching, and many of his pupils were converted. He was affectionate and zealous, and early espoused the cause of the slave.

Brooks, Rev. Nahum, was born in East Wakefield, N. H., June 16, 1811. He was the second of seven children. He was converted in July, 1824, baptized in August by Rev. Samuel Burbank, and joined the church in Wakefield. He acquired a thorough academical education at North Parsonfield under the instruc-

Rev. N. Brooks.

tion of Rev. Hosea Quinby. He was a favorite with his school companions. He afterward went to Dover, N. H., and was for a time employed in the *Morning Star* office. Subsequently he resided for a short time in Concord, N. H. He began preaching in 1837. Through his efforts a church was organized at Laconia, N. H., March 17, 1838, which began with nine members. He was ordained in May following at a session of the New Durham Q. M. at Sanbornton. During his pastorate of about six years at Laconia, he baptized 166 persons. A fine house of worship was built and dedicated Jan. 6, 1841. From 1844 to 1849 he was at Centre Sandwich. His next pastorate was at Great Falls. During the five years he was there he witnessed powerful revivals and baptized 192 converts, mostly young people. In 1853 he was called to the North Street church, Bath, Me. The church was greatly strengthened during the nearly eleven years he remained there. He baptized 274 persons. Late in 1863 he became pastor of the Pine Street church, Manchester, N.H. About three years after this, while laboring in a protracted meeting in Candia, he took a severe cold which was followed by partial paralysis of the vocal cords, in consequence of which he was obliged to cease preaching. He baptized in all 653 persons and solemnized 423 marriages. After his ordination, he attended every session of the New Hampshire Y. M., except four. He was deeply interested in the benevolent enterprises of the denomination and contributed generously to their support. For twenty years, he was an active member of the Foreign Mission Board, and two years treasurer of the society. He was also one of the founders of the Maine State Seminary at Lewiston, Me. He was of fine personal appearance and dignified and impressive in the pulpit. He quickly won the love and confidence of people by his kindly and cordial manner and held them by strong affection and faithful friendship. The last two years of his life he was a great sufferer from the disease that caused his death. He died March 16, 1883, aged 71 years.

Brown, Rev. Allen, died in Providence, R. I., his native city, Nov. 6, 1860, after a painful illness, in his 73rd year. He was born March 31, 1788. He enjoyed the privileges of the best schools his city afforded. He united early with the First Congregational church under the care of Rev. Mr. Wilson. After serving an apprenticeship in the hardware store of Governor Jones, he went for a year in 1810 to Savannah, Ga., and engaged in business for himself. He then established the business under the name of Dyer and Brown in Providence. Feeling a call to the ministry, he entered on a course of study in Philadelphia, and on graduating returned to Providence and took the pastoral charge of the Third Baptist church, then just organized. During the six years that followed he witnessed many conversions. His views

from the first were decidedly Arminian and he was ordained not without hesitation by the council. He was a member of the "Union Conference," with Zalmon Tobey, Henry Tatem, and Ray Potter, which ordained Martin Cheney, April 24, 1825. In 1827, at the expiration of his pastorate with the Third Baptist church, feeling he had no sympathy from the Baptist brethren, he joined the Olneyville church under Rev. Martin Cheney and also the Q. M. During the next thirty years of his life he held no pastorate. He was book-keeper in Merchants' Bank of Providence for twenty years. He then entered the counting-room of Dr. Samuel B. Tobey as confidential clerk. On the opening of Dexter Asylum, he became chaplain, preaching regularly to the unfortunate for more than twenty years, till his last sickness laid him aside for over a year. He was never married. He was noted for his kindliness of heart, the simplicity and freshness of his feeling, his quiet, even temperament and his deep, true piety; he was broad and catholic in his sympathies. For many years he was well known to the readers of the *Morning Star* by his contributions in poetry and prose over the signature "A. B." He left $500 to the F. B. Foreign Mission Society at his death.

Brown, Rev. Amos, died of apoplexy in Eaton, N. H., Dec. 7, 1867. He was born in Bristol, N. H., in 1800, and from childhood was subject to the convictions and reproofs of the Holy Spirit. At the age of twenty-seven he ceased resistance and became a devoted Christian. He was baptized by Rev. John Hill, and united with the church in Alexandria. Feeling his weakness when called of God to preach, he betook himself to the grove and to prayer. Strengthened, he began to preach in Bridgewater, and saw souls converted. In 1829 he was licensed by the Sandwich Q. M. He was ordained Sept. 30, 1832, by Rev's S. Dana, T. Perkins, and J. Hill, at Alexandria, where he preached a half of the time for fifteen years, during which he added to the church 160 members; he had the pastoral oversight of this charge for thirty-seven years. He labored successfully in Nashua, Centre Harbor, New Hampton, Hill, and in May, 1867, he moved to Eaton to take charge of the First church. The church was blessed by a revival, in the midst of which the pastor was smitten down. In him, wisdom, benevolence, and modesty met. The Bible was the book from which he drew instruction and inspiration. His funeral sermon at Eaton was preached by Rev. J. Runnels. He was buried at Bristol.

Brown, Rev. A. C., son of Israel and Flora A. (Emery) Brown, was born at New Portland, Me., Jan. 13, 1859. He was converted in 1872, licensed in 1885, and was ordained June 29, 1887. He is pastor of the Vienna church and also serves the church at Week's Mills. In 1888 he took under his pastoral care the First Mt. Vernon church.

Brown, Rev. Daniel, died in Dayton, N. Y., Aug. 5, 1882, aged 69 years. At the age of twenty-one he professed religion, and united with the Hamburg, N. Y., church. Soon after his marriage to Miss Fanny Perham, in 1841, he moved to Boston, N. Y., and in 1848 to Dayton. He was ordained in 1860. His ministry was confined chiefly to the Cattaraugus and Erie Q. M's and was characterized by earnestness, fidelity and self-sacrifice.

Brown, Rev. Daniel, a native of Ontario, Can., was baptized by Rev. S. Griffith, and ordained in London, in 1845. After laboring in Ontario for a time, he moved to Lexington, Mich., and preached in the Oxford Q. M., with considerable success, and, in June 1867, settled as pastor of the Bruce church, where he remained until his death, Aug. 3, 1869, when 47 years of age.

Brown, Rev. D. D., of Tracy Creek, N. Y., is the son of Samuel and Nancy (Beagle) Brown, and was born at Fishkill, N. Y., Oct. 28, 1825. He married Elizabeth Green in 1846, and has seven children. He was brought to God in 1851, and ordained by the Methodists in 1859. He joined the Free Baptists in 1876, and has served the Apalachin, Owego, and Windham churches three years, the Jackson and Thompson church-

es four years, and the Fabius and Dryden churches two years,—all in the Susquehanna Y. M.

Brown, Rev. Ebenezer, after a pastorate of the First church at Wilton, Me., for many years, died March 19, 1838, after a short, distressing illness. He was excellent as a counselor, and zealous in his work for the Saviour.

Brown, Rev. Elias P., a native of Strafford, Vt., died in Amherst, O., Aug. 29, 1867, aged 75 years. He was converted in youth, and joined the Free Baptists in Bethany, N. Y., where his labors for the Master were blessed. Later he moved to Lorain County, O., where he was ordained Nov. 10, 1836, and continued to preach until called to his reward.

Brown, Rev. Floyd, son of William and Dolly (Pauley) Brown, was born in Boone County, W. Va., Oct. 24, 1834. In October, 1856, he was married to Nancy Brown, and to them have been born thirteen children, ten of whom are living. His conversion took place in 1867, and in 1870 he was granted a license to preach. He is now pastor of several churches in West Virginia.

Brown, Rev. Fredrick W. son of Rev. Windsor Brown, was born at Spafford, N.

Rev. F. W. Brown.

Y., June 1, 1860. He was converted in 1874, and baptized by his father. After severe mental conflict he devoted himself to missionary work in October, 1881. He commenced preaching the next month, and, in March following, went to Hillsdale College. His course of study was interrupted by sickness and lack of funds; but by great perseverance he continued in the line of duty and graduated from the Theological Course in June, 1888. He had preached for a time in Iowa (Clay and Pleasant Hill churches), and at various places in the vicinity of Hillsdale. He was ordained at Manchester, Mich., May 8, 1887, and on graduation became pastor of the church at Johnstown, Wis. Oct. 4, 1888, he received his appointment as a missionary; and he sailed immediately, taking up the work in the south part of the Balasore district. See *Mission in India.*

Brown, Henry, son of Philip, and a native of Virginia, was born in 1843, and married in 1878. He was converted in 1859; received license in 1886, and is ministering to the church in East St. Louis, Ill.

Brown, Rev. H. E., of Dallas, Tex., and son of Aaron Brown, was born at Jackson, Miss., Feb. 25, 1858. He was educated in his native city, and converted in 1879. The following year he was ordained; and he has since engaged in seven revivals, baptizing eighty-four converts and organizing four churches. He is at present pastor of the St. Paul Free Baptist church, and is also building the Randall Free Baptist church in Dallas, and is serving as state missionary. He married Annie Winn, Jan. 4, 1884, and two children bless their home.

Brown, Rev. Henry J., son of Eliphalet and Alice (Wiley) Brown, was born at Concord, N. H., July 18, 1835. After study in New Hampshire and western New York, he spent three years at Hillsdale College. Being converted in 1856, he received license to preach the following year, and was ordained in February, 1860. His pastorates have been at Virgil, Burlington, Sugar Grove, Cortland, and Kewanee, Ill., Honey Creek and Waupun, Wis., Fairbanks, Oelwein, South Hazleton, Toledo, Hillsboro, Utica, Agency City, Lockridge, and Le Mars, Ia. Many revivals have been held during

his ministry, resulting in the conversion of several hundreds, and in the organization of three churches. Brother Brown has been prominently connected with the denominational and Home Mission work in Wisconsin and Iowa, and has served in the General Conference four terms. Sept. 18, 1859, he was married to Clara Plumb, his helpmeet in the work.

Brown, Rev. Joab, ordained in 182–, labored in Maine.

Brown, Rev. Jonathan, was born in Phippsburgh, Me., in 1772, and in childhood removed to Thomaston, where, at the age of twelve, he was converted and baptized. About the year 1805 he began to preach. He was ordained to the Free Baptist ministry in 1808. He was afflicted through much sickness in his family, but as far as possible, he prosecuted his holy calling. He died at his residence in Bowdoinham, Me., Sept. 10, 1850, after a brief illness, aged 78 years.

Brown, Rev. James E., a practicing physician of Rutland County, O., was ordained in 1822. A church was organized there at the same time. After some three years he lost the confidence of the brethren, and soon went into another denomination, the church becoming invisible for a time.

Brown, Rev. John W., a native of Mt. Desert, Me., died at Mine Creek, N. Y., April 29, 1880, aged 70 years. He married Miss Martha R. Ober when twenty-four years of age, and soon followed his father's family to New York. Here he joined the Free Baptists, and commenced a series of free meetings at Otselic, which resulted in a glorious revival. After four years he returned to Mt. Desert, where he was pastor twelve years, preaching also in other places. He then was pastor successively at Troy and Sullivan, Pa.; Veteran, N. Y., and Tuscarora; then for a time in the Union Q. M., of which he was clerk, his last pastorate being with the Cameron church, of the Tuscarora Q. M. Two sons were killed in battle, a third was wounded, and sickness and death came to his family, but in affliction he trusted God, and toiled on. He was useful in the work of the Lord.

Brown, Rev. J. J., son of Battman and Maria Brown, was born in Saline County, Mo., in 1846. He was converted in 1866, and the following year received a license. He was ordained in 1870, and during his ministry has been pastor of ten churches, baptizing about 200 converts. He is now pastor of three churches in the Marshall Q. M., Mo.

Brown, Rev. Levi H., son of Orrin and Louisa (Buxtone) Brown, was born in Millbury, Mass., Nov. 16, 1841. In May, 1865, he was married to Marion A. Jennison, and now has three children. In the winter of 1866 he was converted, and in June, 1887, he received ordination, having served as a licentiate two years. He is now ministering to several churches in the Sauk County Q. M., Wisconsin.

Brown, Rev. Nathaniel, was born in Strafford, Vt., in 1765, and after at least ten years' Christian experience, was ordained by the Strafford Association (later Q. M.) June 27, 1802. After six years' successful ministry in his native state, he visited New York. Returning to Vermont he disposed of his property, and the same year, 1808, moved to Bethany, west of Rochester, where he took up a large tract of land and built a saw-mill and a grist-mill. July 25, 1809, he organized the Bethany church, the first of the denomination west of the Genesee river, and remained its pastor until his death, a period of thirty-two years. To his influence, more than to any other one, is due the establishing of our churches in western New York. He was regarded the father of the Bethany (later Genesee) Q. M., and the Holland Purchase Y. M., at the organization of which he presided. He also assisted at the organization of the Ohio Y. M. He was a prominent member of the first General Conference, as well as of subsequent ones, and did much to shape the policy of those early years.

In 1839 he gave the Bethany church land for a meeting-house and a cemetery; and there his mortal remains rest beneath this simple inscription, "Rev. Nathaniel Brown; died Sept. 2, 1841, aged 76 years." No picture of him is extant. He was tall and spare, with a discerning

well balanced mind, but with no striking characteristics; a good man, widely known and esteemed, who loved the work of the Lord and was useful in it.

Brown, Rev. O. S., son of Luther and Hannah (Church) Brown, was born in Brookfield, N. Y., in 1814. He experienced the new birth in 1835, and was ordained in November, 1837, by Rev's Wm. Hunt, L. G. Gardner and others. The first four years of his ministry were spent with his home church, Unadilla Forks, and with the Sherburne, Brookfield, and First Columbus church. In 1845 he entered the Biblical school at Whitestown. His subsequent ministry was with the church at Pike Grove, Wis., 1847-52, at Big Foot Prairie, Ill., 1852-64, at Unadilla Forks, N. Y., 1866-68, at Veteran 1868-70, at Odessa 1870-75, at Pine Valley 1875-79, at Veteran 1879-86, when he entered upon the work at Scottsburg. In 1841 he was one of the representatives of the Free Communion Baptists to the General Conference at Topsham, Me., where was consummated their union with the Free Baptists, and he has always retained the respect of his brethren, being ever devoted in the work.

Brown, Rev. S. G., son of John and Susan (Griffin) Brown, of South Kingston, R. I., was born in Killingly, Conn., Oct. 24, 1821. At the age of four his parents moved with him to Rhode Island, where he has since lived. Converted at the age of fifteen, he did not like the sprinkling of the Methodists to whom his parents belonged, but was baptized later by Rev. Reuben Allen, and united with his branch Free Baptist church in the place. When the branch dissolved, he united with the Second church of West Greenwich. Here he was ordained in 1872, as assistant pastor by Rev's C. Shippee, C. Greene, G. W. Wallace and others. He has been active in Evangelistic work, also in Temperance, being chief officer in the Temple of Honor.

Brown, Rev. Thomas C., died in Foster, R. I., his native town, Feb. 5, 1884, aged seventy-eight years. He was converted when quite young, and united with the Foster and Killingly church at the time of its organization in 1824. He early felt the call to preach and was known through western Rhode Island as the "Boy Preacher." He was ordained at West Scituate, Oct. 19, 1834, and became the first pastor of that church. The ordaining council were: Reuben Allen, Martin Cheney, M. W. Burlingame, Juni S. Mowry, and Daniel Williams. He preached also in Burrillville, Taunton, Mass., Waterford, and was for a time in Newport. In 1856 he went to Nova Scotia, and preached at Cape Sable Island and other places. During this tour of several years and in connection with the first three places mentioned above he records about two hundred and thirty-five baptisms. His preaching was hortatory. His devotion and sweet spirit drew around him many staunch and true friends, who always welcomed him with loving hearts and kind hospitality. He left a widow who had been truly joined with him, heart and hand, and a faithful help in all his work.

Brown, Rev. Windsor, son of John and Minerva (Edson) Brown, was born Feb. 15, 1833, in Colerain, Mass. He was converted in 1849, licensed in 1850, and from 1854 to 1856 attended Whitestown Seminary. His ordination took place in March, 1863. The following churches have had his pastoral care: Spafford, Baldwin, Summer Hill, West Oneonta, Otsdawa, N. Y., Sullivan and South Creek, Pa., and now Bedford, Mich. His labors in these fields resulted in revivals and many were converted. In 1871 he was delegate to the General Conference. He was married Dec. 10, 1857, to Julia E. Holmes. Of their three children two are living, the oldest being Rev. F. W. Brown.

Bruce, Rev. Heman, was ordained soon after 1820, and labored in New York.

Bruce, Rev. Joseph, was born in Springfield, Vt., Dec. 31, 1821. He was grandson of a Calvanistic Baptist preacher. He moved with his father in 1822 to Schroon, Essex County, N. Y. He felt God calling for his heart as early as eight, but yielded finally in 1838, uniting with the Methodists. Licensed by that body the year of his conversion, he saw fifteen converted in Chester and

thirty in Horicon. His license was renewed in 1840, and, till 1858, he continued to preach in different circuits in Vermont. Dissatisfied with the form of church government, and exercised on the question of slavery, he joined the F. B. in 1857, and in June, 1858, was ordained. During 1858 he preached over three hundred sermons, going from place to place on foot. About this time he moved to Bolton. In the spring of 1859 he served the church at South Bolton and organized a church at Trout Lake. In the fall of that year his labors at Fort Ann were blessed with a revival. He continued to preach, with failing health, till October 14, 1860, he preached his last sermon in Middlesex, Vt. He died Dec. 16, 1860, in his 40th year, after a ministry of twenty-two years.

Bryant, Rev. Amzi F., was born in Fayette City, Pa., Nov. 10, 1829. His parents were Abraham and Dorcas (Corwin) Bryant. He consecrated his life to God in 1856; began to preach the following year, and received ordination in 1863, at the hands of Rev. Jas. Calder and others. His pastorates have been at Latrobe and Jenner, Pa., Conneaut and Sheffield, O., Harrisburg, Pa., East Concord and Springville, N. Y., and Davison and Goodrich, Mich. He has also preached a few months at Lincoln, Neb. At Harrisburg, Pa., where he remained five years, the church was strengthened by the removal of its debt, as well as by additions. His baptisms number about three hundred. In July, 1850, he was married to Mary V. Crall, and in April, 1862, to Eliza S. Hunter. He has four children; the oldest are entering upon good positions in life.

Bryant, Rev. G. E. S., died in Dover, Me., Nov. 10, 1871, aged 53 years. At the age of fifteen, he became a Christian and joined the church. He was ordained about 1860, and licensed several years before. He was twelve years clerk of the Penobscot Y. M. He preached at Milo and other places. He had an excellent mind and was a good scholar, for a time he was a student in the Biblical School. His sermons were carefully prepared, were instructive, suggestive and plain. He was an acceptable preacher till his health failed. He was very firm in his opinions, but careful in forming them. He was a radical supporter of reforms. In neighborly relations, he was kind and accommodating. He was very efficient in the business affairs of the churches. In him the churches and institutions of the denomination had a true friend and helper.

Bryant, Rev. John A., of Ft. Fairfield, Me., was born in New Vineyard, Me., Sept. 16, 1816. His parents were Rev. Elia Bryant (of the M. E. church) and Mahala (Pratt) Bryant. He was converted at the age of fifteen. He received license to preach June, 1855, and was ordained July, 1867. He has preached mostly as an evangelist, and to fill vacancies. He has organized and been pastor of four churches, and baptized twenty-five persons.

Bryant, Rev. Joseph, a native of Vermont, was converted at the age of twelve and ordained in Jackson, Pa., June 15, 1831. He labored principally within the limits of the Gibson Q. M. (Pa.), being pastor of the Jackson church sixteen years and connected with it much longer. He was also connected with the N. Sanford church, Walton Q. M., five years. He died at Sanford, Pa., April 29, 1864, aged 66 years. He was a good man, and great because he was good.

Bryant, Rev. O. W., a native of New Vineyard, Me., was converted when about nineteen years of age and went to reside in Illinois two years later. He joined the Baptist church, and later the Free Baptist, near Lamoille. Subsequently he moved to Four Mile Grove, where he was instrumental in raising a church. He was ordained at that place in August 1859, and remained a member until his death, Aug. 2, 1882, when 67 years of age. He labored zealously and successfully. He was faithful in his care of the widely separated churches, punctual at the general meetings, persistent in revival efforts, true in positions of public trust and active in moral enterprises.

Bryant, Rev. Royal W., of Milton Junction, Wis., was born Oct. 3, 1822. He was ordained by the Rock and Dane Q. M. in 1855, being connected with the

Rutland church. He was for some years pastor of the Waupun church of the Marquette (later Waupun) Q. M. For three years, 1862-65, he ministered to the church in Minneapolis, Minn., which was strengthened during his connection with it. He then returned to the Rock and Dane Q. M. where, after ministering to the Oakland and Bradford churches for some years, he retired from pastoral work because of ill health. He is a man of clear and effective speech, an excellent singer, the children's favorite. He has generously aided our institutions of learning and has now a high place in the esteem of a large circle of friends.

Bubar, Rev. F. H., son of Joseph and Isabel (Turner) Bubar, was born in Penioc, N. B., May 10, 1838. From his ninth year until his fortieth, he lived in Blaine, Me. He became a Christian at the age of eighteen. June 18, 1869, he was licensed, and March 13, 1870, he was ordained by Rev's J. P. Roberts, J. A. Bryant and others. His first pastorate was in Blaine, and continued seven years. Half of this time was given to the Bridgewater church, and special work was done at Mars Hill, where he organized a church. He next organized the Second Patten church, and was its pastor two years and a half. Since 1879 he has been pastor of the Linneus church. During the first four years of this pastorate, he gave half his time to the Second Hodgdon church, and during the last four years the same to the Littleton church. He had the care of the church at New Limerick also. In 1888 he relinquished the care of the latter church, and took again the Second Hodgdon. He has baptized 238 converts and aided in building three and repairing two houses of worship. He has been clerk of the Houlton Q. M. seven years, and has been a town officer. He married, July 4, 1862, Miss Joan Valley. He has nine children living.

Buffum, Rev. Obadiah B., son of James and Mary (Baker) Buffum, was born in Boston N. Y., Mar. 15, 1818. He married Ann E. Elmendorf in 1835, and Sarah A. Bailey in 1845. He joined the Boston church in 1834, was, with his wife, among the first members of the Colden church, organized in 1840, and began to preach the following year. He preached to the Colden church and in the town until his ordination in 1853, after which he moved to Elma. His labors have been at Colden, Hamburg, Marilla, West Concord, West Falls, Cowlesville, Fulsomdale and Elma, where he has enjoyed the Lord's blessing. Of his eight children, six are members of the Cowlesville church, and two, it is believed, are in the church above.

Bugbee, Rev. Abel, died in Burke, Vt., July 24, 1861, aged eighty-four years. He was born in 1777, and converted at the age of fifteen. He commenced a settlement in Burke in 1802. He began to preach about 1811, and in 1818 was ordained. He led an itinerant ministry for thirty years, visiting the neighboring towns. During the last eighteen years of his life, he attended on the ministry of others, preaching but little himself. The doctrine which he had believed and preached, sustained him richly in death.

Buker, Rev. Alvah J., of Bowdoin, Me., was born in Bowdoin, Me., Feb. 28, 1816. His parents were Samuel and Sally (Thompson) Buker. He became a Christian at the age of twenty-three, received license to preach about two years after, in 1841, and was ordained at Pittsfield by a council of the Waterville Q. M. in 1843. He has labored chiefly as an evangelist, in the region of the upper Kennebec, and has been several times a missionary of the Waterville, Q. M. In the spring of 1842, there was a good revival in Conson, under his labors. The next spring, he helped in the revival at Pittsfield, where many were converted. On the day of his ordination at that place, he baptized eighteen converts. A church was soon organized, of which he continued pastor several years. He soon after helped in the work in Clinton, out of which grew a church. In 1849, he represented his town in the Legislature. During the war of the Rebellion, while a resident of Somerset Mills, Fairfield, he became a member of the Christian Commission, and was stationed at Alexandria, Va. He afterwards lived at Moscow seven years, and then, about 1876,

returned to Bowdoin, where, fifteen months afterward, his wife died. He married, Dec. 28, 1842, Miss Hannah E. Curtis. Of six children three are living. He has continued to preach in destitute places, and is now pastor of the First church in Bowdoin. He testifies that the Good Shepherd tenderly watches over his sheep when they become old, and supplies their every need.

Bullman, Rev. Beverly H., was a successful preacher in the Tow River Association (see *Tennessee*), and, after twelve years' devoted service, passed to his reward Sept. 16, 1868, aged 46.

Bullock, Rev. Adam B., died April 14, 1848, aged 41 years. He was converted sixteen year before, attended Hamilton Theological Seminary, spent some time in teaching, and was ordained in 1841. He labored with the Canajoharie and the Ames churches, saw many additions, and was much respected. His gentleness of spirit endeared him to the people. His loss was deeply felt.

Bullock, Rev. Christopher, was born in Scituate, R. I., in 1761. His early religious associations were with the Six Principle Baptists. He was converted with them and baptized by Rev. Stephen Place. In 1795 he moved with his family to Royalston, Mass., where he united with the Baptist church and served it as clerk. While writing a copy of the church covenant he was led to inquire concerning the truth of the doctrine laid down. He heard of the doctrines of free grace advocated by Benjamin Randall, and from a sense of duty began preaching the same gospel. He was ordained at Richmond, N. H., in 1808 by Timothy Morse, Josiah Shepherd and others. In 1814 he removed to Limington, Me., where he preached for a season with success. He soon moved to Weeks' Corner at Parsonfield, and did excellent work in the evangelization of the town. His nine years' ministry in this place was closed in the spring of 1815 by the dropsy. John Buzzell preached the funeral sermon.

Bullock, Rev. George, son of William and Nancy (Heten) Bullock, was born in Ontario, Jan. 31, 1837. He was married July 28, 1861, to Sarah Aldrich. He turned to God in 1873, received license in 1874, and was ordained in 1875. His work has been in Michigan and Iowa. He has assisted in organizing four church; his present pastorate is with the Clay and Delhi churches.

Bullock, Rev. Jeremiah, the son of Rev. Christopher Bullock, was born in Rhode Island. Soon after his conversion in October, 1810, he went to Limington, Me., and his preaching was blessed with many conversions, though opposition was great. In December, he with fourteen others was baptized, and the work continued till 180 were numbered among the converts. He was ordained in 1811. Nov. 27, 1824, he was appointed one of the directors of the Maine Free-will Baptist Charitable Society at its organization. He was one of the committee of twelve appointed at the Yearly Meeting at Parsonfield, Me., November, 1826, to consider the call of the demonination for a General Conference.

Bumpus, Rev. E. S., was born in Lorraine, N. Y., in 1815, and converted at the age of fourteen. In July, 1839, he married Annette Sherly, and soon moved to Waterford, Pa., and thence to Ohio, where he joined the Pierpont church, and was ordained by the Ashtabula, Q. M. In 1853 he returned to Pennsylvania, and ministered to the Big Bend, Croton, Plumb, Canal and other churches, remaining with the Canal church nine years. His death occurred Jan. 23, 1880. He was a good man, generous and charitable. His preaching was plain, practical and earnest.

Bundy, Rev. Benjamin, a native of Connecticut, died in West Parishville, N. Y., Aug. 25, 1870, aged 74 years. He was converted in Randolph, Vt., and at the age of twenty-five married Miss Betsey Kibber. He soon began to preach and was ordained by Elders Kimball and Hall, in the town of Berkshire. He subsequently moved to Mooers, N. Y., where he organized a church and preached in the region round about. He did much to found the Lawrence Q. M., and his last thirteen years, lived in Parishville. He was held in universal esteemed. His wife, after two months, followed him to the better land.

Burbank, Rev. Porter S., was born in Newfield, Me., March 13, 1810. He was a brother of Rev. Samuel Burbank and the third of the family to enter the ministry. He was graduated at Dartmouth College in 1837, but took three years of his course in Waterville College, Me. He prepared for college at Limerick Academy and Parsonfield Seminary. Much self-reliance and courage were required in procuring his education. At the age of sixteen he was employed as an apprentice under William Burr in the *Morning Star* printing office at Limerick and helped set type for the first number of that paper. During the three years he worked there, he became possessed of an intense desire for an education. He was converted along with William Burr and Rev's M. M. Smart and S. Julian in a revival which occurred during this time. While fitting himself to teach, he felt the call to the ministry. He preached some while at Waterville College and was licensed by the Waterville Q. M. at Industry, in 1836. During his active ministry he probably taught a score of high schools. He loved teaching, but at the close of his three years as principal of Strafford Academy, N. H., he longed for the active work of the ministry. He was ordained at a session of the New Hampshire Y. M., June 13, 1840. He afterwards taught a few terms at Parsonfield Seminary. A call to take charge of Clinton Seminary, New York, afterward Whitestown Seminary, was declined. He was corresponding secretary of the Education Society six consecutive years, and its president eleven consecutive years; was frequently on its board, and often made chairman of committees on education at General Conferences. He was one of the committee that compiled the Psalmody He was heartily interested in Temperance and Anti-slavery and the benevolent causes of the denomination, but especially in the *Morning Star*, with which he was a corresponding editor from 1833 to 1866. He held pastorates in Hampton, Deerfield, New Hampton, and Danville, N. H., and in West Buxton, and Limerick, Me. The average length of these pastorates was about five years and one was eleven years. His ministry was eminently successful. In almost every pastorate there was an extensive revival with many converts. Several efficient Free Baptist ministers were converted in these revivals. At the close of his last pastorate at Danville, N. H., he purchased a home in South Parsonfield, Me., where he spent the last ten years of his life. He supplied the church there one year and preached occasionally afterwards. He died July 21, 1883, aged 73 years, and was buried at Limerick, His wife, to whom he had been married forty-six years, with a daughter, survived him.

Rev. P. S. Burbank.

Burbank, Rev. Samuel, son of Samuel Burbank a native of Rowley, Mass., and Susanna (Graves) Burbank of Brentwood, N. H., was born in Brentwood, June 17, 1792. Two years later the family moved to Newfield, Me. Besides farming, his father occupied positions of prominence in the town and taught school. The son was the eldest of seven sons and six daughters, and was, consequently, engaged in youth in family employment. He was a studious lad, fond of books. At an early age he was qualified to teach school and he engaged in the employment so congenial to his mind. At the age of eighteen he attended South Berwick Academy a term, and before he

was twenty-one, he had taken an entire course in astronomy under Dudley Leavitt, a noted mathematician of New Hampshire. A remarkable revival occurred at Newfield in 1814, in which 150 were converted under Rev. John Whitney. On July 16th, the interest spreading among the scholars reached the teacher's heart. The Bible became his chief book. He was baptized by Rev. J. Buzzell, September 16th. He began to preach the Word, and so acceptable was his ministrations that he was ordained as pastor of the Free Baptist church at Newfield, Sept. 16, 1816, at the age of twenty-four. For about ten years he held this relation, though he engaged somewhat in itinerant preaching in New Hampshire, Vermont, and Canada. He did not have what is known as a revival gift; he was an excellent pastor, and was instructive and fresh in his sermons. In 1822 he married Nancy, the daughter of Deacon Joseph Drew of Newfield. He originated the plan of the FREEWILL BAPTIST REGISTER and published it at his own risk for a number of years. ("Some nine years," P. S. Burbank states; 1825, 1828, 1831, 1832 are copies at hand.) In 1833 he relinquished the copyright to the General Conference. In 1825, when the company for publishing the *Morning Star* was organized, he, being appointed junior editor, moved to Limerick, where the last twenty years of his life were mostly spent. For three years after its publication he was its agent; he was one of its editors for seven years; indeed, he was connected with the paper in some capacity till 1838. In 1826 he was one of the committee of twelve to which the Y. M. at Parsonfield submitted the proposition concerning the establishment of the General Conference. He was a member of the First General Conference held at Tunbridge, Vt., Oct. 11, 1827, and was also a delegate to the three following. He continued to hold civic positions and places of trust in the community for the last fifteen years of life. He ministered unto the small churches in his vicinity. He was frequent in his attendance at Q. and Y. M's. He had a deep interest in the progress of his denomination and was earnest in the great moral subjects that were uppermost. He was excellent in counsel, and constant in maintaining the family altar. After a short, severe illness of only two weeks he died Sept. 24, 1845, aged 53 years.

Burch, Rev. Chaney, died at Greenfield, Pa., March 21, 1878, aged 74 years. He was born in Warren, N. Y., and converted at Westfield. Moving to North East, Pa., about 1848, he soon became pastor of the church, a relation which he sustained many years. He was ordained about 1856, and preached also a part of the time to the churches at Waterford, French Creek, and Greenfield. A kind man of good ability, he was made happy by seeing many brought to Christ. A wide circle of friends mourned at his death.

Bureau, The Woman's Educational, at Ocean Park, Me., was preceded by a Woman's Convention in connection with the regular summer meetings at Ocean Park, which led to a consciousness of the need of some society for carrying on woman's work at the Park. The first of these meetings was held in 1881, and was under the control of a committee of ladies appointed by the Convention committee of the Association.

The Bureau was organized in August, 1885, and at once took charge of the Woman's Convention, which is still a feature of the summer program. These meetings are devoted to woman's work and home needs, including missions, home living, hygiene, temperance, woman's relation to the state, etc. The society has had in charge two departments of Sunday-school normal work, primary and intermediate, besides normal classes for missionary study. After a time the growing needs of the work called for class and reception rooms. Through generous contributions, a building at the Park was purchased, and named the Curtis Home, in memory of the wife of the largest donor, Rev. Silas Curtis. In 1888 an act of incorporation was procured, and the name changed to the Educational Bureau of Ocean Park. Mrs. C. E. Dexter, the first president of the society, died on the morning of the day it was reorganized, and Mrs. E. W. Porter now fills the chair. Mrs.

N. A. Avery is Recording Secretary, and Mrs. J. C. Osgood is Treasurer.

The Bureau is educational in character and broad in its scope, as is set forth in its constitution: "Its object shall be to promote a knowledge of, and obedience to, physical, mental, and spiritual laws, that Christ may be formed *within* for one's own and others' sake."

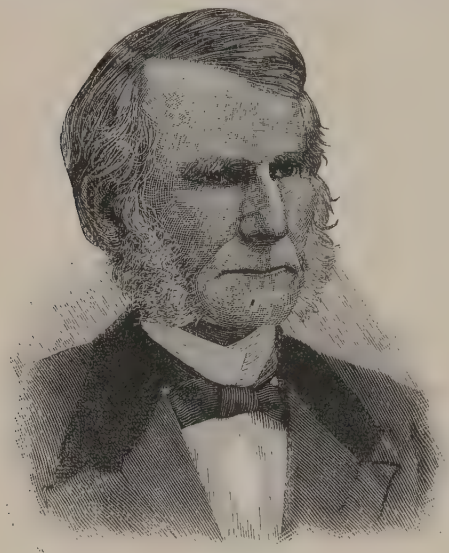
Burgess, Rev. Gideon A., son of Albert Williams and Mary B. (Williams) Burgess, was born in Providence, R. I., May 29, 1854. He was descended through both parents from Roger Williams, and by paternal descent from Rev. Samuel Winsor, father and son, who held the pastorate of the First Bap-

Rev. G. A. Burgess.

tist church, Providence, 1732–71. He graduated from the Providence High School in 1874, Brown University in 1878, and Bates Theological Seminary in 1881. Converted Oct. 6, 1872, he was baptized by Rev. J. Mariner in January, 1873, uniting with the Greenwich Street church. He was superintendent of the Sunday-school of that church 1876–78. He supplied Arlington Mission five months, from March, 1878. While in the Theological Seminary he was a stated supply at Monmouth, Lisbon, Lisbon Falls, and Richmond. He spent long vacations with the churches at Hancock, Me., and Lawrence, Mass. Having been licensed by the Rhode Island Association in 1878, he was ordained at Greenville, R. I., as pastor of the First Smithfield church, Nov. 22, 1882, the Rev. J. Mariner preaching the sermon. He has baptized forty, solemnized thirty-seven marriages, and attended 111 funerals. He was Secretary of the Rhode Island Sunday-School Union from 1883, resigning the office to assume the pastorate of the First church in Minneapolis, Minn., Jan. 1, 1889. He has been Corresponding Secretary of the F. B. Education Society since 1886. He was chosen state agent for the Church Extension fund, and a member of the Minnesota State Mission Board in 1889. He is one of the editors of the Free Baptist Cyclopædia published in 1889. He married Jan. 1, 1884, Miss Emma A., daughter of Simon S. Steere, of Greenville, R. I., and has one son.

Burgess, Rev. Joseph S., son of Silas and Lucy (Stone) Burgess, was born in Williamsburg, Mass., Aug. 15, 1814. He spent 1834–36 in study at Shelburne Falls Academy, Mass. After teaching for eight years, he entered the law office of Mr. Alexander, of Princeton, N. J. While in Boston in the summer of 1845, he was thoroughly converted, and being obedient to the call, he entered Whitestown Seminary, N. Y., and began to study for the ministry. Here he was baptized by Prof. John Fullonton, uniting with the Seminary church. Completing the two years' course of study in one, he accepted the pastorate of the church at West Waterville, Me., where the second year sixty persons professed faith in Christ. Oct. 17, 1848, he married Laura A. Gage. After two years he entered upon a twelve years' pastorate with the First church at Lewiston. Revivals were frequent and extensive; 443 were added to the membership, and the present house of worship was erected. The church in Auburn was formed mostly out of this membership, and the Maine State Seminary had its birth, financial struggle into success, and freedom from debt, while he was pastor here. The church at Haverhill, Mass., had just been organized and had purchased a house of worship from the

Congregationalists, which was mortgaged for $5,000. He accepted a call to this encumbered interest, and notwithstanding the depleting of the church (by enlisting for the Civil War), partly through the personal solicitation of the pastor among the churches in New England, at the end of two years the oppressive debt was



Rev. J. S. Burgess.

paid. Next, during a pastorate of three years at Bangor, Me., a debt of $2,700 on the meeting-house was paid. After a term of three years as assistant pastor under Rev. Dr. Calder, at Harrisburg, Pa., he became pastor of the new interest forming in Lewiston in a hall. During the next seven years three extensive revivals were enjoyed, in which 200 persons were gathered in, the Pine Street church was organized, and a suitable house of worship was erected. Meanwhile he became one of the charter members of Bates College at its incorporation and permanent establishment. He became Corresponding Secretary of the Home Mission Society, and spent nearly three years in assisting needy interests at Lynn, Mass., St. Johnsbury, Vt., Dexter, Me., Worcester and Boston, Mass. For five years he has supplied churches of several denominations in Waterbury, Conn., and vicinity. During a ministry of about forty years he has contributed, out of a salary by no means large, for the benevolent purposes of the denomination, $1,750; he has added not less than a thousand to the membership of the churches. He has been four times elected to General Conference, and was Vice-President of the session at Providence, R. I., in 1874. He was Superintendent of Public Schools at Lewiston, Me., on the School Board at Bangor. He was a Trustee of Maine State Seminary during its existence; has been an Overseer of Bates College for twenty years and President of the Board eight years; has been a Trustee of Maine Central Institute for eighteen years. He died at his home at Waterbury, Conn., after a brief illness, Feb. 28, 1888, widely respected and beloved. His remains were carried to Lewiston, Me., where, with fitting services, expressive of appreciation and love, he was tenderly laid to rest in "God's Acre."

Burgin, Rev. John W., son of Hall and Sarah (Copp) Burgin, was born in Washington, Vt., Dec. 10, 1843. He studied at New Hampton Institution and at Bates Theological Seminary. He was

Rev. J. W. Burgin.

converted in 1859, and licensed in January, 1866. In June, 1870, he was ordained by the Huntington Q. M. He has been pastor at Lincoln, Vt., Waterbury River and Centre, Warren, Starks-

borough, and Middlesex, in all of which places a good interest has been enjoyed. In all, forty-one have been baptized. In 1888 he became pastor at Enosburgh, Vt. He is a corporator and trustee of Green Mountain Seminary, and is clerk of the Huntington Q. M., and Y. M. President. He married Jan. 28, 1870, Vina L. Dickey and they have two children.

Burkholder, Rev. Thomas Wesley, son of Christian Wahl and Jane(Allinder) Burkholder, was born at St. Thomas, Pa., in 1850. He was converted in January, 1867, and received license to preach the same year. He studied for a time in Hillsdale College, and graduated from Pennsylvania State College in 1874 and from Crozer Theological Seminary in 1878. He received ordination Oct. 28, 1877, and was for a time pastor of the First church, Harrisburg, Pa. In October, 1878, he sailed as a missionary to India, and was located at Bhimpore, where he has rendered efficient service (see *Mission in India*) among the Santals.

Rev. T. W. Burkholder.

Nov. 18, 1879, he was married to **Miss Julia E. Phillips,** daughter of Rev. Jeremiah Phillips. She was born at Jellasore, India, June 5, 1845, and received baptism at Whitestown, N. Y., March 8, 1857. After study at Prairie City, Ill., and at Hillsdale College, Mich., she was appointed a missionary and sailed for India in December, 1864, reaching Calcutta June 21, 1865. She was located at Midnapore, where her labors were very helpful (see *Mission in India*). After a vacation in America, 1875–78, she continued her work at

Mrs. Julia P. Burkholder.

Midnapore until her marriage, since which her time has been given to the Santal work. The home at Bhimpore is cheered by three children, and one has gone above.

Burlingame, Mrs. Emeline S., daughter of Wellington and Celeste A. Aldrich, was born in Smithfield, R. I., Sept. 22, 1836. She was educated in the schools of Providence, graduating from the High School at the age of fifteen, and subsequently taking a year's course in the Normal School. After teaching five years, she was married in November, 1859, to Luther R. Burlingame and removed to Wellsborough, Pa., where her husband was principal of an academy. She subsequently lived six years in Whitesboro', N. Y., where her husband taught in the Seminary, and six years in Dover, N. H., while her husband was agent for the F. B. Printing Establishment, returning to Providence in 1874. At the age of fifteen she began a Christian life, was baptized by Eli Noyes, D. D., and united with the Roger Williams church in Providence, since which time she has

been closely identified with the interests of the denomination. On the organization of the F. B. Woman's Missionary Society, in 1873, she was elected its president, which position she filled until elected editor of the *Missionary Helper* in 1886. While living in Dover, she had for several years editorial care of *The Myrtle*, under supervision of Dr. Day, and, at his request, contributed regularly to the *Little Star*, under the pseudonym, "Aunt Stomly," while in the *Myrtle* for articles not editorial, her *nom de plume* was "Cousin Emeline." She was also a contributor to the *Morning Star* for several years.

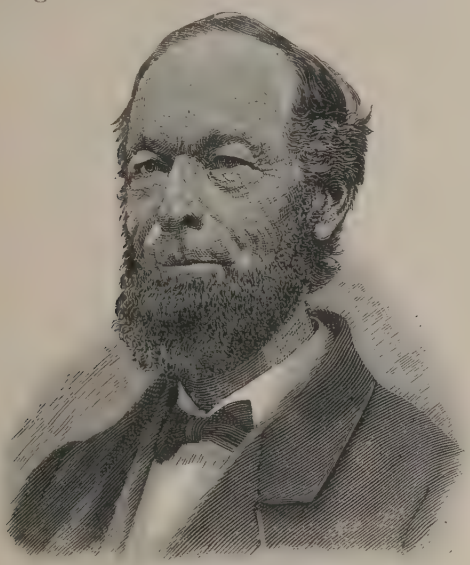
Mrs. E. S. Burlingame.

In 1879 she was elected corresponding secretary and organizer for the Rhode Island W. C. T. U., and president of the same in 1884. To the advancement of this work she has given her best energies, speaking and planning constantly in its interests. Her addresses have been given from pulpits of nearly all denominations, before religious conferences, legislative committees, Sunday-schools, day schools, at camp-meetings, and wherever the people could be reached. In the securing of a prohibitory amendment to the constitution of Rhode Island, the W. C. T. U. was the acknowledged leader, and to this work Mrs. Burlingame bent the concentrated energy of her life, continuing with equal vigor the struggle for the retention of the amendment when attacked by the combined powers of the liquor traffic. In 1889 she was delegate to General Conference from the Rhode Island Association. She is the mother of five children, three of whom await her in heaven. Her home is in Pawtuxet, R. I.

Burlingame, Luther B., son of Stephen and Susan Burlingame, was born in Deerfield, Pa., Sept. 1, 1829. He graduated from Brown University in 1857, after teaching in various places during his preparatory course. He subsequently taught in Tioga County, Pa., and in Whitestown Seminary. At the latter place he used his best endeavors to save the school to the denomination and to strengthen the church connected with it. In 1867 he succeeded William Burr as agent of the F. B. Printing Establishment, which position he retained six years. During this time the quarters occupied were greatly enlarged and facilities improved. Removing to Providence in 1874, he edited and published there a temperance paper, *Town and Country*, until failing health obliged him to relinquish it and turn to agricultural pursuits. In 1859 he married Emeline S. Aldrich and five children were born to them. He was for several years superintendent of Sabbath-schools in Dover and Providence.

Burlingame, Rev. Maxcy W., died in Georgiaville, R. I., March 4, 1879, aged 73 years. He was born in Gloucester, R. I., May 4, 1805. He was the youngest of ten children of Stephen and Abigail Burlingame. His father was a farmer of respectable standing, and both his parents were Christians. He could not remember the time when he was not accustomed to pray. During his childhood he often wished he might participate in a revival of religion. At the ages of nine, twelve, fifteen and nineteen he more especially felt the importance of religion. At the age of nineteen he made a public profession, was baptized by Rev. Joseph White in September, 1825, and united with the church in Gloucester. He now became sensible that he must have experienced religion when but a child. The impressions in regard to preaching were re-

newed with increased power, and though his diffident and sensitive spirit sought to stifle them, at length an abiding and increasing sense of duty lead him to consecrate himself to the work of the ministry. He attended a Grammar School for some time in Killingly, Conn., and afterward the Wilbraham Academy. At the latter place he had the society of a number who were preparing for the ministry. In May, 1828, he received license to preach from the Rhode Island Q. M. His family then moved to Deerfield, Pa., where he taught and preached. Conversions resulted, and a church was organized. He returned to Rhode Island in the spring of 1829 and preached through the summer to several churches.



Rev. M. W. Burlingame.

He was ordained at Chepachet, September 10. January 28, 1830, he was married to Miss Harriet Winsor, of Gloucester, who, with a daughter, survived him. Soon after, he began to preach at Chepachet and Blackstone, Mass., regularly, and fifth Sundays at Burrillville for a time. He soon dropped the latter appointment. Revivals occurred at the other places and considerable additions to the churches. In the summer and autumn of 1834 he preached a part of the time at Pautucket with success. In the following winter he took charge of a school in Georgiaville, which had been broken up. He succeeded in the school. A revival resulted from his labors which induced him to move there in the spring of 1835. A church was soon organized and during the two years that he was pastor about fifty persons were baptized, among them his wife. Two of the earlier members became ministers. He had continued to preach at Blackstone, Mass., a part of the time, and now, in 1837, moved there and devoted all his time to that interest. He labored there in all over sixteen years. About 550 persons were received into the church. After four years a new house of worship was built. He also preached occasionally at Saundersville, in Grafton, Mass., and was instrumental in the organization of a church there—afterward the Farnumsville church. He left there in 1846. The next three years he preached at Greenville and then at Chepachet. After a short time at Gilford Village, N. H., he settled at New Market, N. H. Other pastorates were in Danville, N. H., and Topsham, Me. He preached also in North Berwick, New Gloucester and Cornish, Me., at West Scituate, R. I., and East Killingly, Conn. About nine years before his death he returned to Georgiaville. He served as pastor there four years, and preached also at Tiverton and Carolina Mills, R. I., and Westford, Conn. He was more than fifty years in the ministry. At his death no Free Baptist minister in Rhode Island had performed more service than he. He promoted missions, education and reform. From 1844 to 1859 he was a corporator of the Printing Establishment. He was efficient in originating the Smithville Seminary. He was a member of several General Conferences. His usefulness was not from superior intellect or talent in preaching, though he was above the average, but from loyalty to Christ and sympathy for men. He was very sensitive, but as tender toward others as he would have others be to him. His overflowing sympathies were governed by discretion. Ten ministers participated in his memorial service at Georgiaville, and five others were present.

Burnam, Rev Asa, was converted in Nottingham, N. H., at the age of fifteen,

and five years later began to preach in the same state. He soon went into eastern Maine, where in 1811 he married Miss Hannah Harvey. He was ordained in 1819. He settled in Sebec, Me., about 1820, receiving a part of the ministerial land belonging to that town. Here during a ministry of twenty years he saw many revivals of religion. For three or four years he preached in Montville, where the churches were built up. He removed to Garland, where the affairs of a widowed daughter required his aid, preaching half the time with the church at Exeter. After three years here, he was stricken down suddenly in the midst of a hard day's work and expired immediately. He was a firm Christian. His sermons were practical and instructive. He died Aug. 9, 1852, aged 63 years the day of his decease.

Burnham, Rev. Jesse, was born in Lee, N. H., in 1778, and converted in early life. In 1806, he moved to Sebec, Me., where he was ordained in 1808, and aided in gathering the Sebec Q. M. In 1840, he settled in Janesville, Wis., where he organized the Prairie du Sac church in 1841, being the second Free-will Baptist minister to settle in the state. He assisted in organizing the Honey Creek Q. M., and the Wisconsin Y. M., and did good service as a pioneer on the prairies of Wisconsin and northern Illinois. He was permitted to labor many years, and passed to his reward Dec. 5, 1863, being then in the 86th year of his age.

Burns, Rev. W. C., son of James A. and Mary A. (Stanfield) Burns, was born in 1854, and experienced the new birth in 1868. He was ordained in 1880, and has ministered to the churches at Paw Paw, Mich., and Fairport, N. Y. He has baptized thirty-five converts during his ministry; has been active in the Young People's Society of Christian Endeavor, and served as instructor in history at Oak Park Seminary, Paw Paw, Mich. Sept. 9, 1885, he married Miss Alice M. Collins. His education was received at Hillsdale College and Theological School; and he is now pursuing a post-graduate course at Auburn Theological Seminary, New York.

Burr, Rev. David C., of Auburn, Me., was born in Litchfield, Me., March 30, 1823. His parents were David C. and Catharine (Fuller) Burr. He was converted at the age of twenty-four. He was a student in Monmouth Academy. License to preach was granted him January, 1857, and January, 1858, he was ordained by Rev's A. Rollins, M. W. Burlingame, Dexter Waterman, and A. W. Purrington of the Bowdoin Q. M. He held pastorates in Pownal, Freeport, Harpswell, Orr's Island, Westport, Brunswick, Second Poland, Parker's Head, and Georgetown. His last pastorate he resigned on account of deafness, but has since been supplying the West Danville church. His shortest pastorate being two years, and longest, five. In some of his pastorates he had two churches. In all he had conversions; while in Pownal and Brunswick there were extensive revivals. He has no record of baptisms. During his early ministry, he mainly supported himself, but for the last twelve years, has been wholly supported by the churches. He was married May 30, 1843, to Miss Jane B. Metcalf. They have four children.

Burr, William, was born in Hingham, Mass., June 22, 1806. He was the son of Theophilus and Sarah (Waters) Burr, and was the seventh of ten children. He was a descendant of Rev. Jonathan Burr, of Dorchester, Mass., a distinguished Puritan. He attended school and assisted on the farm until he was fifteen years old. His parents were Unitarians, and were strict in their religious observances and in training their children. He was deeply impressed at the death of a brother, when about eleven years old, and decided to give himself to the Lord. He was helped to this decision by a relative, a Free Baptist minister who was visiting with the family. In his sixteenth year he worked for a while at housec-arpentering, under an elder brother residing in Boston, and a few weeks at an umbrella manufactory. But he had long desired to learn the printer's trade, and he entered the office of George Clark. For two years he received only his board and a pair of shoes. He entered the office of John Frost, one of the

largest and best offices in Boston, and remained there till July, 1825, when his employer demanded that he should toil in correcting proof far into the night. A disagreement arose, and the employer informed him that, unless he went to work unconditionally, he would prevent him obtaining employment in any other office of the city. July 9, 1825, Mr. Burr visited Providence, and failing of employment was contemplating going to sea. Becoming acquainted with a journeyman, he obtained employment in the offices of the *Patriot* and of Brown & Carlisle until December. About this time, Mr. Parmenter, a Providence printer, having been engaged to take charge of the printing of the *Traveller*, just

William Burr.

starting in Boston, invited Burr to take a situation under him. Burr accepted. In February, 1826, Rev's Samuel Burbank and Henry Hobbs came to Boston to purchase apparatus for printing the *Morning Star*. They had a letter of introduction to Mr. Badger, the editor of *Zion's Herald*, and a brother of Mr. Badger who printed the *Traveller*. Mr. Parmenter of the *Traveller* was recommended to Burbank & Hobbs as a competent man to assist them in their purchases. Mr. Parmenter strongly recommended Wm. Burr as a man competent to take charge of their printing in Limerick, Me. In Boston, Burr dreaded the persecution of Mr. Frost, his old employer, and he decided to go to Limerick for a year until he had attained his majority, when he could return to Boston for employment without fear of interruption.

April 6, 1826, he took passage for Portland on board a packet. Safe in Portland, he found a seat in the mail wagon, and later he rode in a sleigh. He boarded in the family of Rev. Elias Libby for two years. In the office he found incompetent appliances, but by a carpenter's assistance and by the aid of two lads (one later Rev. P. S. Burbank), on May 11, 1826, the first number of the *Morning Star* was set, printed and issued. In Boston and Providence he had attended largely Unitarian churches. He followed the world in vain pleasure. In Limerick he found himself in a different atmosphere. He soon, in May, attended a Q. M. in the village, and heard John Buzzell preach on the necessity of a new birth. He was almost persuaded to yield his heart to Christ, but still he delayed. A few months before the close of his second year's engagement, he was waited on by the proprietors, and urgently solicited to engage for another year. But he declined, as he contemplated returning to Boston, and another printer was appointed to succeed him at the end of the term. But Clement Phinney visited Limerick in the service of his Master. The arrow which the good man feathered struck fast in young Burr's heart.

The Rev. J. G. Pike sent a copy of his "Persuasives to Early Piety," then just issued, to the *Star* office. This Burr seized eagerly upon and read. His heart was melted, and in the prayer-meeting on Sabbath evening, in February, 1828, at a private house, he first publicly acknowledged his need of Christ, and requested an interest in the prayers of God's people. With two other young men, on the Saturday evening previous, he had met in the *Star* office for mutual prayer and solemn covenant. This meeting at the *Star* office was afterwards kept up one evening a week for months. Many young men attended, until twenty-five professed faith in Christ. Of this

number, seven or eight subsequently became ministers of the Gospel. In October, 1828, Burr was baptized and united with the Limerick church. He readily became the permanent publisher of the *Star*, and devoted to it, for over thirty-five years, the ripe, practical experience which has made the paper a permanent and profitable undertaking. He has also been most useful in all the denominational enterprises where careful business ability has been needed.

In the year 1830 he wrote an article in the *Star* calling attention to the importance of a denominational Book Establishment. He afterwards employed Mr. Sam'l Beede to write a series of articles in the *Star* on the same subject. These articles attracted the attention of Rev. David Marks and others, and resulted in the establishment of the "Book Concern," by General Conference at Wilton, Me., in October, 1831. At the General Conference in Meredith, N. H., in October, 1832, Mr. Marks as Book agent was instructed to purchase the *Morning Star*. Some of the proprietors objected to selling, but Mr. Burr, holding nearly three-fourths of it, decided in favor of disposing of it to the denomination, and it accordingly passed into their hands. Mr. Burr was continued as its financial agent and acting office editor.

A long pay day was given, and it was ultimately paid from the profits arising from its publication, without the contribution of a single dollar from any other source. At the resignation of David Marks as agent for the "Book Concern," a board of trustees was appointed to administer the affairs, of whom Wm. Burr was one. The establishment was, at this time, $6,000 in debt. Many of the board gave their private bonds, and the sum of $2,750 was raised by this security. One of those who had signed the bond became uneasy. He demanded that the board be again convened, and that his name be stricken from the securities. Wm. Burr gave to the person mentioned his own private bond, assuming all his liabilities in addition to his own. The loan of $2,750 together with all the other liabilities of the Establishment were paid from the proceeds, and at the General Conference, held at Maineville, Ohio, in October, 1856, the sum of $21,006.71 had been appropriated to the benevolent work of the denomination, and the assets were then estimated at $43,129.77. Pressed down with the weight of poverty, for many years refused the act of incorporation by the State Legislature of New Hampshire, on account of its attitude on the subject of slavery, the *Morning Star*, under Mr. Burr, yet took a manly attitude and boldly voiced the truth for God and his people, and God weaved for him the crown of triumph, and in the presence of all placed it upon his brow. He took an active part in the organization of the Foreign Mission, Home Mission, and Education Societies. He was the treasurer, and a member of the executive committee of the Home Mission Society, treasurer of the Education Society, and a member of the executive committee of the Foreign Mission Society, from their commencement till his death. He was a member of the executive committee of the Education Society for several years after its organization; and was made treasurer of the Foreign Mission Society in 1837. He was a delegate of the tenth General Conference, held at Conneaut, Ohio, in 1839, and was chosen secretary *pro tem*. He was editor of the *Morning Star*, thirty-two years, and a publisher thirty-one years. He died in Dover, N. H., Nov. 5, 1866, aged 60 years.

Seized with apoplexy while occupying his accustomed seat in the prayer meeting on Sunday evening, he was without premonition ushered into the presence of God. His service for his denomination has been long and conspicuously useful. He was a true friend and earnest Christian. His remains rest in the cemetery close by those of Hutchins, his beloved pastor and co-laborer. In 1828, he married Miss Frances McDonald, of Limerick, who survived him with three children.

Burrell, Rev. John E., was born in Fincastle, Va., his parents being Lewis and Matilda (James) Burrell. August, 1869, he was married to Miss C. Franklin. Having given himself to God in 1864, he received a license to preach in 1868, and the same year was ordained by the

Freewill Baptists. He attended the Normal School at Harper's Ferry ; has had four charges, and is now pastor of the Baltimore church, Maryland.

Burton, Rev. William, was ordained in 1814, and labored in western New York, where he was associated with Brown, Folsom, and R. Cheney, and assisted in ordaining H. Jenkins.

Bush, Rev. Samuel, died in Edgecomb, Me., his native town, May 30, 1875, aged 78 years. He was born April 15, 1797. When twenty-six years of age he was married. He followed the sea four years, and then settled at Montville, where at the age of thirty-eight he was converted and united with the church. He soon moved to Pittston and united with the Whitefield church, with which he began to labor in 1839. He was licensed by the Edgecomb Q. M. He was ordained in the Whitefield church by John Stevens and others. He afterward labored in several other towns. His work was prospered and sinners were converted. In 1859, he was a member of the Clinton church, and was employed by the Waterville Q. M. as a missionary. He preached in Clinton, Smithfield, Stark, Mercer, and Belgrade with good success. As a preacher he was plain and pointed. He was a kind neighbor, a patriotic citizen, and respected by all who knew him.

Butler, Rev. Elias M., of Arbela, Mich., was born in Tioga County, N. Y., in 1851. In 1872 he was married to Augusta Parish, and has three children. He attended school in Saginaw, Mich.; was converted in 1867 ; received license ten years later, and was ordained in 1881, by Rev's S. A. Currier, N. H. Farr, and others. His pastorates have been in the Genesee Q. M., Mich., with the Arbela, Reese and Birch Run churches. He has conducted several revivals and baptized forty-three converts.

Butler, Rev. F—— H., son of Amos and Mary (Sargent) Butler, was born in Plymouth, Vt., Feb. 4, 1840. Converted in 1856, he was licensed May 14, 1870, and ordained Dec. 12, 1875, by Rev's I. B. Coleman, E. B. Collins, J. B. Randall, W. H. Fonerden, of the Rensselaer Q. M. He has held pastorates at Stratton, Vt., at Franklin, N. Y., Concord, Vt., and since 1887 at Waterbury River, Vt. In the first two pastorates twenty-two were baptized. He was superintendent of schools in Stratton. He was married, Feb. 4, 1868, to Miss Angeline T. Johnson, and six children bless their union.

Butler, Prof. John J., D. D., son of Nathan and Adah (Chick) Butler, was born in Berwick, Me., April 9, 1814. Preparing for college at Berwick Academy and Parsonfield Seminary, he entered Bowdoin College, Maine, in 1834. In 1837 he graduated in a class of forty-one, and three years later gave the oration for the second degree. The year of his graduation from college he became assistant to Hosea Quinby in Parsonfield Semi-

Prof. J. J. Butler, D. D.

nary. In 1838-39 he had charge of Farmington Academy, Me., with 150 students. He entered Andover Theological Seminary in 1839. In 1841 he became principal of Clinton Seminary, N. Y. Here he continued two years with 200 students. Then returning to Andover he graduated in 1844. The same year the Free Baptist Biblical School was united with Whitestown Seminary, N. Y., and he was appointed one of the faculty. In 1854 the department was removed and united with the New Hampton Institution, and he was continued as professor of Systematic Theology. Here

he remained sixteen years, during which time his volume of Theology was published, and two volumes of Commentaries on the New Testament. In 1870 the Theological School at New Hampton gave place to the Theological Department at Bates College, Lewiston, Me., now Cobb Divinity School, and he continued in the same line of instruction.

In 1873 he removed from Lewiston, Me., to Hillsdale, Mich., and became professor of Sacred Literature in Hillsdale College, which position he held till 1883, when, in the seventieth year of his life and the fortieth of his theological teachings, he resigned.

In 1829 he joined the Free Baptist church at Great Falls, N. H. He was licensed to preach in 1844, and ordained in 1845. He preached frequently, and supplied churches for a time, but never had a pastorate. In 1849 he received from Hamilton College the honorary degree of A. M., and that of D. D. from Bowdoin College in 1850. Owing to impaired health, a vacation for one year was granted him in 1857, most of which he spent among the interesting scenes and chief cities of Europe. In 1834 he became an editorial contributor to *The Morning Star*, and still holds the position.

Professor Butler was married in 1844, to Miss Elizabeth Everett, lady principal of Clinton Seminary, daughter of Rev. R. Everett, D. D. She died in 1877. They had three children. The eldest a son, J. H. Butler, is now pastor of a church in Phœnix, N. Y. The second, Lizzie L., married Frank Sands, of Lewiston, Me. The third, Hattie E., married H. B. Putnam, now pastor of a church in Franklin, Mich. Professor Butler is still engaged in writing, is treasurer of the Western Education Society, devoted to the interest of those preparing for the gospel ministry.

Butler, Rev. Oliver, son of Nathan and Adah (Chick) Butler, was born at Berwick, Me., Feb. 25, 1809. He studied with a tutor and at Parsonfield Seminary in theology in 1843. Converted in 1828, he was licensed in June, 1840, and ordained Jan. 28, 1842, at Great Falls, N. H., by a council from the Rockingham Q. M., with Rev. Silas Curtis as chairman. His first pastorate was at Effingham Falls, where he organized a church and built a meeting-house, adding, during fourteen years, about 100 to the membership. He added thirty-five during a pastorate of one year at Middleton. He was pastor two years at Wolfborough, three at East Andover, and one at Parker's Head, Me. In a pastorate of twelve years at Meredith Centre, N. H., a hundred were baptized. He was pastor at Buxton, Me., three years, and at Lyman one year. He went into the publishing business in 1872, but continued preaching until 1880. When enfeebled by disease he moved to Chelsea, Mass., where he has served three years in a Baptist city mission. At present, at the age of nearly eighty, he has retired from active service. He has been three years a member of the Home Mission Board, and a member of General Conference at Sutton, Vt., in 1847, and Lowell, Mass., in 1859. Jan. 30, 1830, he married Miriam S. Watson, and one of their two living children is John E. Butler, graduate of Bowdoin College, for years publisher of the *Biddeford Journal*, member of the Maine Legislature, two years president of the Senate, and at present attorney-at-law in Boston, Mass.

Butler, Rev. Selden, son of Allen and Susannah (Borden) Butler, was born in Rochester, Vt., July 15, 1806. He married Miss Lucretia Dartt, June 15, 1834, and nine of their children live to bless the world. Brother Butler was converted when about thirteen years of age. He received license in 1841, and was ordained in February, 1843, Rev. Wm. Mack and others serving on the council. His ministry from the first has been in one vicinity, commencing in the Bradford, and continuing in the Bradford and Tioga (now Tioga) Q. M. Some of the time this Q. M. has been largely under his care. He has conducted many revivals, baptized three hundred and fifty converts and organized six churches. During his ministry there have been many changes, and now at its close, the churches appear in condition for more permanent growth. His death occurred Oct. 19, 1888.

Butts, Miss Ella May, daughter of Rev. E. H. and Delphina P. (Tripp) Butts, was born at New Portland, Me., Feb. 22, 1852, and experienced the new birth in the spring of 1870. She was graduated from the High School, Lewiston, Me., in the class of 1869, and studied in Germany and Switzerland 1873–75. She was teacher of French and German in the New Hampton Literary Institution from 1875 to 1886, and preceptress the last three years. Having accepted an appointment from the Woman's Missionary Society as missionary to India, she sailed in October, 1886, and is located at Midnapore, India, where she is appointed to teach in the Bible School. Already she has entered upon her work with great success.

Butts Rev. Emery H., was born in New Portland, Me., Sept. 26, 1827. His parents were John and Abigail (Hutchins) Butts. He was married April 27, 1851, to Miss Delphina P. Tripp. She died in 1860, leaving three children, the youngest of whom also died. Mr. Butts was converted at the age of thirty. In the fall, after the death of his wife, he sold his farm, and, from a sense of duty which he dared not resist, he at once entered the State Seminary, at Lewiston, Me. He had received license to preach the previous year. When the endowment of Bates College was begun, he was one of five to subscribe $100, although having but little more than that sum in hand. When his means were exhausted he left school, but worked in Lewiston to support his family. He was married in July, 1862, to Nancy J. Oliver. He educated his two daughters in the High School, and they became teachers in the city schools. The eldest, Miss Ella May Butts, studied in Europe with the family of Prof. B. F. Hayes, D. D., and is now a missionary to India. Mr. Butts entered the Theological School, at its opening at Lewiston, in 1870, and graduated in 1874. In the meantime he preached about three years at Greene, South Auburn, and in other places. He settled at Shapleigh, Me., May 1, 1874, and was ordained September 16, by the York County Q. M. After two years his health failed and he could preach but little for three years. Since then he has preached for the First Madison, Freeman, Lexington, Concord, and First and Second New Portland churches. Early in 1886, while laboring with the last two churches, he had a severe attack of hemorrhage of the lungs, which forced him to give up preaching. He was a member of the General Conference of 1883. He resides at New Portland.

Buzzell, Rev. Aaron, the brother of Rev. John Buzzell, was born in Barrington, N. H., in November, 1764. When four years of age, his parents moved to Middleton, where he spent the years of his minority. At the age of twenty-two he married Miss Eunice, the sister of Rev. H. D. Buzzell. Having a heart that was not satisfied with the things of time, he thought much of his Saviour. Asking grace at the table was the first duty presented, and this proved instrumental in the awakening and conversion of his wife. When John Buzzell in April, 1791, came to Middleton, N. H., and began to conduct meetings just twelve months after his own conversion, "his brother Aaron was the first to find mercy." He at once took a stand for Christ before the world. He was baptized by Benjamin Randall in the evening at a Quarterly Meeting at New Durham, "while the full-orbed moon in unclouded majesty smiled upon the scene," and for seven years he traveled with his brother, holding meetings, but he would not allow an appointment to be given out for himself to preach. Through the earnest solicitation of his friends, he allowed an appointment to be announced and preached his first sermon at Alton. The first general revival under his ministry was at Gilmanton. In August, 1798, at the session of the Q. M. at New Durham, while the Conference was in the midst of arrangements for the ordination of Aaron Buzzell, a messenger entered and announced the sudden death of the wife of the candidate. While riding along joyfully in the company of her brother, H. D. Buzzell, he saw her unexpectedly dismount from her horse and lie prostrate upon the ground. Before relief could be afforded, she was dead. Instead of ordination, the meeting

became a funeral. At the next Q. M., Oct. 18, 1798, he received ordination. In 1799, he married Miss Miriam Flanders.

He visited Strafford, Vt., and being invited to settle, he submitted his call to the Y. M. which voted "That Elder Aaron Buzzell have his liberty to answer Strafford's request respecting his removal to that place." In 1801 he began there a pastorate in which he secured and retained for fifty-four years the confidence and high esteem of his people. From this place, he went and came with the fathers of our denomination in evangelistic labors numerous and fruitful. He went miles to be present at Quarterly and Yearly Meetings. He preached at the New Hampshire Y. M., in 1807. He was appointed by the Vermont Y. M. to assist the Hardwick Q. M. in 1809. In the New Hampshire Y. M. at Sandwich in 1811 he preached one of the four sermons. In 1820 at the New Hampshire Y. M. he "preached with great power." Earnestness and feeling rendered his instructions interesting, his appeals resistless. The Rev. Peter Clark says of him: "He was a sympathetic speaker, and so given to weeping I have seen at the close of his discourse the floor in a semicircle at his feet visibly sprinkled with tears." He assisted in the organization of many churches and baptized over 1000 persons. For many years feeble health crippled his labors. His wife died in March, 1850. Eight children survived him. He died greatly beloved Oct. 21, 1854 aged, nearly 90.

Buzzell, Rev. Alvah, son of Rev. John Buzzell, was born in Parsonfield, Me., April 11, 1807, and died at the home of his son, Charles F. Buzzell, at Southborough, Mass., April 2, 1888, aged nearly 81 years. He was converted at the age of eighteen, and ordained as pastor of the church at Barnstead, N. H., in June, 1834, by Rev. Enoch Place and others. He has had the care of twelve churches and helped organize six churches. He has baptized many hundreds. At the breaking out of the Civil War, at the age of fifty-four, he followed his sons Frank and John to the front, caring for the sick and wounded, and preaching the gospel and helping the negro to school privileges. Having contracted heart disease, with his sons in broken health, he returned home. He always said, "Our country was saved, and we helped to save it." His first wife was Miss Mary H. Cilley, whom he married Sept. 11, 1833. During the last six years of his life he suffered from an injury occasioned by falling from a horse. After a brief illness of six days he died believing that his Saviour, who had led him safely, would receive him to a blessed immortality. He was buried

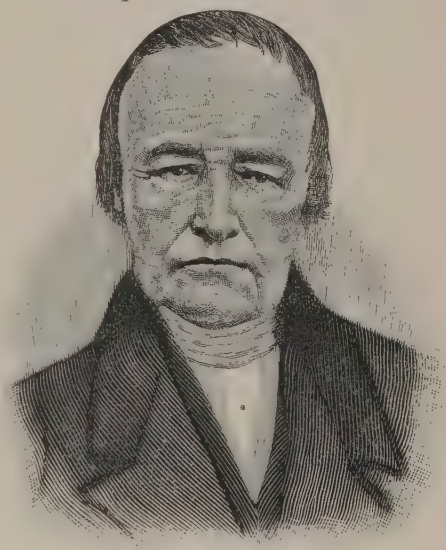
Rev. Alvah Buzzell.

at East Andover, N. H., by the side of two wives, a son and six daughters. Three sons survive him. Of his father's ten children but two are left, Dr. James Buzzell, of Portland, Me., and Mrs. Clarinda Goodwin, of Gorham, Me.

Buzzell, Rev. Hezekiah D., died in Alton, N. H., Sept. 6, 1858, after an illness of nine years, in his 81st year. He was born in Alton, Dec. 16, 1777. He was the subject of early religious impressions, which for a time he resisted, till he was finally converted through the instrumentality of his cousins, the Rev's John and Aaron Buzzell. John Buzzell, in Randall's life (p. 172), gives an account of his earliest profession of his Saviour at the session of the Y. M. on June 9, 1798, in Randall's barn at New Durham.

They had seated themselves with unusual solemnity. The Spirit pervaded the assembly but seemed not to lead in the direction of business. Pentecost pervaded the building. Finally Hezekiah D. Buzzell arose first to speak. He confessed his disobedience to God, and stated that God had forgiven his sins and put a new song in his mouth. In a most powerful manner, he exhorted all to taste and see that the Lord is good. Such was the power of the work that not till evening did a few gather by themselves and organize the Y. M. "even while the place was vocal with the sobs of the penitent and the shouts of the redeemed." An account of the sudden death of the sister of Hezekiah Buzzell, the wife of Aaron Buzzell, on her way to the Q. M. with her brother at New Durham in August, 1798, has been given in the sketch of Aaron Buzzell. These stirring times produced a deep impression on Hezekiah. In 1799 he began to preach. He was ordained Jan. 25, 1803. He had been a gay leader among his companions, and now he brought many of them to Christ. He was very successful in his intinerant ministry in winning souls. He was settled at Weare, then at Gilmanton. By 1833, he was pastor at Alton, where he closed his labors. He was actively engaged on the walls of Zion for over fifty years. For several years he represented his town in the State Legislature in each House. Two wives and five children entered into rest before him. He was kindly cared for in his last suffering by his grandson and granddaughter. During his last years, he spent much time with his Bible, reading it through several times. When near his end, he requested his grandson, Seth Hurd, to place the book in his hands ; grasping it firmly he passed from earth with his Bible resting upon his breast. Six ministers were present at his funeral in the meeting-house at East Alton.

Buzzell, Rev. John, was born in Barrington, N. H., Sept. 16, 1766. His parents moved with him early to Middleton. In childhood he received strong religious impressions from his mother's faithfulness, and these impressions were confirmed from thirteen to seventeen years of age, as he resided in an intelligent Christian family in Wakefield. He was there greatly encouraged and assisted in his studies, for which he had deep love, and his perseverance secured for him a good education for the times. At the age of twenty-one he received a certificate of competency as a teacher, and he soon commenced his first school in a private house, with six pupils, all children of the same family. Early in January, 1790, he commenced a school near the home of Benj. Randall, and became a constant attendant of his meetings. During the winter he was an honest inquirer after truth and duty, and often visited Randall's house, who was one of his patrons. The evening after



Rev. John Buzzell.

the term closed he spent there, and before he left Randall prayed with him and for him. For his sinful condition before God, and because he refused to give Randall an expression of his feelings, he went to his boarding-place heavy in heart. He thought he was going away from his kind benefactor forever. His earnest prayers to God for help brought the needed peace. The next Sunday, after the sermon, he spoke before all of his great peace of mind. Returning to his home in Middleton, he spent several days in telling his young friends of what the Lord had done for him.

The following winter he again taught in Randall's neighborhood. He was faithful in his service for Christ, and the spiritually-minded already perceived that God was calling him to the ministry. Having married Miss Anna Buzzell, of Hollis, Me., in the autumn of 1790, he moved his family to Middleton in the following spring, into the same house with his brother Aaron. The two brothers had married sisters, and often did they enjoy their daily worship together. On the Sabbath they searched the Scriptures with each other and had prayer.

Feeling the call of God, John Buzzell preached his first sermon in his own house in April, 1791. The meeting was continued, and as the congregation considerably increased, the selectmen offered him the town meeting-house on the third Sabbath. June 8 he was baptized by Randall. He met with some opposition, but souls were converted, and the next year eight persons united to form a church. He now bought twenty acres of land, built himself a small house, and made Middleton permanently his home. A joint council, appointed by the Y. M. and Q. M., met at his house to consider the question of his ordination, and Oct. 25, 1792, he was set apart to the work of the ministry in the presence of 2,000 people. From this time he entered the work with zeal. He had a strong voice and graceful manner. He was sound in argument, and truly consecrated to his work and to the Lord. As a preacher he had but few superiors among his associates. Great usefulness marked his efforts. In 1793 he assisted in the establishment of the church at Strafford, Vt.,—the first in the state. After the Y. M. in Westport, Me., in 1794, which authorized the formation of the Farmington Q. M., he with Randall, visited the churches on the Sandy River. For several weeks they witnessed remarkable displays of grace. In Phillips every adult in town became hopefully pious. At the Y. M. in 1796, Buzzell was made chairman of the "Regulating Committee," which entered upon the important work of supplying deficiencies in the practice and in the list of officers in the new and feeble churches; Ruling Elders were ordained, discipline was enforced. For two or three years much of their time was spent in this important work. From eastern Maine to the Province of Quebec they went, and important interests were furthered.

With the ill health of Mr. Samuel Weeks, the Parsonfield church was left destitute. Soon but eight members remained. An appeal was made to Buzzell. The question was laid before the Middleton church, and his dismission reluctantly granted. March 30, 1798, he moved to Parsonfield, Me., where he lived and labored sixty-five years. The June following he returned from a memorable Y. M. in New Hampshire all imbued with the spirit of his Master, and an extensive work of grace immediately commenced, which continued for three years. Other towns shared in the blessings, and hundreds were brought to Christ. About this time he preached thirty-three sermons in a series of meetings in Standish, Me., and saw more than forty converted. In 1802 he went to Vermont with Randall and Tingley, and assisted in the establishment of the Strafford Q. M., and in the ordination of Nat'l Brown and Nat'l King. Buzzell preached the sermon at the ordination of the former, and its power was said to exceed its length, which was two hours and three-quarters. Six years later he presided in the first Y. M. ever held in the state. In October, 1808, he, with sixteen other ministers, attended the funeral of Benj. Randall. He preached the sermon from II. Tim. 4:7, 8.

At the Y. M. a few days later, he was appointed Randall's successor in the office of General Secretary, and the Y. M. records and denominational papers were committed to his care. He, more than any other man, filled the important place of the departed founder of the denomination. The *Herald of Gospel Liberty*, a small religious paper published in Portsmouth, N. H., by Elias Smith, had quite a circulation in the denomination, and promulgated heretical doctrines concerning the person of Christ and the annihilation of the wicked. Buzzell had opposed the admission of Smith to the denomination on account of these heresies, and he now took his pen to counteract this teaching. In 1811

he commenced the publication of *A Religious Magazine*, a small quarterly, which he continued for two years, and in 1820 he resumed it again for two years. It was partly historical and partly religious, and, having a liberal patronage, served a good purpose among the people. Buzzell is said to have had a hand in the publication of Colby's life. In company with Colby, in the autumn of 1816, he visited Rhode Island. In 1823 he published the first denominational hymn-book. In 1825–26 he was one of the association which established the *Morning Star*, and for several years was senior editor, though his labor in this capacity consisted in writing an occasional article. He wrote the "Life of Benjamin Randall," published in 1827, furnishing seven years in the midst of that useful biography from his own experience with Randall in his ministry.

He was first to correspond with the General Baptists of England, and for several years was authorized to conduct the correspondence in behalf of his people. He was one of the leading men in awakening the foreign missionary spirit, and was president of the society for a dozen years or more. He was one of the prime movers in organizing the General Conference, being chairman of the committee to consider the question and mature a plan. He was a leading member of the first two sessions, and four times was in attendance as delegate. At the first General Conference, in 1827, he was appointed chairman of the Committee on Doctrine, to "investigate and specify the fundamental doctrines of the Gospel as understood by this connection, and report at the next General Conference." This work was not performed, and in 1832 he was chairman of a committee to write a "Treatise on the Faith and Usages of the Freewill Baptists." The work was prepared by other men; but the next year he was chairman of a committee to revise and approve the prepared copy. In 1831 he sent an epistle strongly urging the Conference to establish a "Book Concern" and an institution of learning; also to devise some means, if possible, for the better support of the ministry. He was made President at the organization of the Maine F. B. Charitable Society in November, 1824. The Parsonfield Seminary, the first literary institution in the denomination, owed its existence, in no small degree, to his untiring efforts. His pastorate of the Parsonfield church was dissolved only by death. His robust health yielded but slowly to the infirmities of old age. During the last two or three years he preached only at funerals. He failed perceptibly during the last winter, and died, after a week's confinement, March 29, 1863, aged 96 years. His useful life was ended, but the ripe results of the toil of this earnest man of God will live in the institutions he was active in founding. Truly he was "a flaming angel of reformation, who mightily wielded the aggressive sword of the Spirit," and prevailed.

Buzzell, Rev. J. F., was born at Northfield, Vt., Nov. 11, 1836. His father was Eli Buzzell, and his mother was Judith, daughter of Elder Aaron Buzzell. He became a Christian in 1859. On January 1st of this year he was married to Martha Mills. They have ten children. He was ordained by the Huntington Q. M., in the limits of which he has labored in the ministry. He resides in Fayston, where he has been pastor, and has also been superintendent of schools twelve years. He has also labored in Warren, and is now pastor of the Warren church.

Buzzell, Rev. William, was born in Middleton, N. H., in 1775. He was the youngest son of William and Anna Buzzell, who had moved from Barrington sometime after 1765. In Middleton, when he was sixteen, a Free Baptist church was organized, but he does not appear to have connected himself with it till October, 1797, a few months after his marriage to Miss Peggy Glidden of Alton. Both were baptized October 17. Commencing to preach in 1804, he was approved by his church in August, and his ordination requested by them in the summer of 1806. He was ordained at the Q. M. convened at New Hampton the following autumn. He preached mainly in Middleton during the thirty-seven years of his ministry. Great revivals attended his work from 1807 to

1815. For several years he had a pastoral oversight of the church at New Durham. He frequently visited Wolfborough, and Acton, Me. His field extended over so much territory that he preached above one thousand one hundred funeral sermons during his ministry, besides uniting in marriage more than six hundred persons and baptizing several hundreds. He possessed marked ability as a preacher, and his commanding presence and sonorous voice made him specially serviceable in grove meetings. While laid by with a fractured leg in December, 1824, he wrote: "My pain is great, but God's grace is sufficient. My brethren prayed for me and God heard their prayers. Blessed be His name forever." When tempted to change his pastorate, such was the love of his brethren for him that they clung to him and persuaded him to remain. He enjoyed revivals in the place in 1831 and 1838. His wife, worn out by consumption, left him in February, 1839, and soon after he began to fail. He died of dropsy in the chest, after a confinement of three weeks, June 14, 1841. He remembered the benevolent enterprises of his people in his will. Rev. H. D. Buzzell preached his funeral sermon. He had no children; but two brothers, a cousin, and two nephews were preachers.

Byer, Rev. William C., a native of Eaton, N. Y., died in Fabius, October 30, 1868, aged 54 years. While attending school in Clinton, he became acquainted with Miss Samantha Ward, who became his faithful helpmeet through life. Her influence was instrumental in leading him to Christ. He was ordained in 1842 and labored in the Union Y. M. until about 1856, when he became connected with the Burlington Flats church. He held many protracted meetings and baptized during his ministry about five hundred converts. As a preacher he was warm-hearted and earnest. He never feared to rebuke sin, yet was kind and benevolent.

Byer, Rev. William C., son of Rev. William C. Byer, was born at Columbus, N. Y., Aug. 9, 1849. He experienced religion in 1869, and married Inez K. Smith Oct. 18, 1876. He was educated at Whitestown Seminary, and received ordination in 1883, taking charge of the North Scriba church, to which he has continued to minister. He has baptized fifteen converts and enjoys the esteem of his people.

C

Cairo Mission. At the Wisconsin Y. M., in 1864, the Rev. R. M. Cary urged the importance of taking up work for the evangelization of the freedmen, and a committee was appointed. Rev. A. H. Huling was sent South to select a place, and decided upon Cairo, Ill., as the most suitable location. Our lack of means and our anti-slavery record made this choice wise, for at that time it was not safe for a small band of known anti-slavery missionaries to venture far into the South, but this was the gateway between the North and the South, and as the almost naked and half-starving freedmen came North seeking a home in the free states, we could here receive, educate and Christianize them. At the next session of the Y. M., Rev. R. Cooley, recently from India, was sent to Cairo, and, the work appearing so great, at his suggestion, a convention of our Western churches was called, at which the Western Freedman's Mission was organized, with Rev. R. Dunn as president. This organization worked in connection with the Home Mission Society, one agent being employed by both. Rev. A. H. Chase, as financial agent, commenced work at once. The churches responded to his call most generously. Miss Johnson, of Chester, O., Mary Curtis and Philip Tolford, of Hillsdale, Mich., Ellen A. Cross, of Winneconne, Wis., Mary Craig, of Pennsylvania, and several others were employed in the mission schools which were soon opened.

In 1865, Rev. J. S. Manning was employed as a home missionary, and, on March 27, with his oldest daughter, he

started for Mound City, eight miles above Cairo, on the Ohio. His diary says, "This truly is a great work! Hundreds of poor, degraded, starving ones are here, and more are coming. They are what slavery has made them, having a large development of the animal and a dwarfed soul." At this time the mission contained only two churches, one at Cairo, and one at Mound City; but others were soon organized (see *Illinois*). During 1866 and 1867 Messrs. Keys, Woodward, S. Clark, and S. F. Smith, and their wives, did good work in the Mi sion.

In 1868, trouble arose concerning the possession of the Cairo church, one of the recently ordained ministers claiming the property as his own. Elder Manning returned to Cairo in May, and, after perfecting the title to the land, which had been incomplete before, caused the intruder to be removed by the police. This made him so angry that he set the church on fire that night, and the church and school-house and the dwelling-house adjacent also were burned. The five missionaries and teachers, lodging there, narrowly escaped a martyr's death. After 3 o'clock a white man gave them shelter for the rest of the night. This was a dark time for the Mission, and to add to the gloom, it was discovered that this misfortune would not have happened, had it not been for the general and bitter opposition of the white people to our mission work. The prompt action of Elder Manning, and the others in charge, saved the Mission. The next day a house was rented for a residence. Then an old hospital was purchased and moved upon the lots, and in a short time everything was in readiness for the school, which went on with only a few days' interruption.

During the winter, Gen. Howard lectured at Hillsdale, Mich., and the losses and needs of the Mission being presented to him, he gave the Mission $3,000 from the funds of the "Freedman's Bureau," devoted to this line of work. With this timely aid, a new school-building was erected, and the old one was changed into a dwelling-house. The mission now had won a place and standing among those who had been hostile to it.

The Mission school continued several years and educated many for useful positions, at a time when other schools were not accessible. In later years opportunities for education have opened elsewhere. Elder Manning has continued as missionary in this field to the present. He has given direction to the influences going out from the Mission, east, west and south. Many of the students were converted in the school, and others were taught the way of the Lord more perfectly than they had known it in the days of slavery. Everywhere they went, they aided in building up churches, many of them of the denomination they had learned to love. Elder Manning has extended his labors into Missouri and Kentucky, and southward along the Mississippi to the Gulf of Mexico. A large part of the Free Baptist churches among the colored people in Illinois, Missouri, Kentucky, Tennessee, Mississippi, Arkansas, and Louisiana, numbering hundreds, have been the result of the "Cairo Mission" and the work of its missionaries. The reader is referred to the state articles, which give a more detailed account of the growth of the churches.

Calder, Rev. James, D. D., fifth and youngest child of William and Mary (Kirkwood) Calder, was born at Harrisburg, Pa., Feb. 16, 1826. He was married, Dec. 25, 1850, to Ellen C. Winebrenner, eldest daughter of Rev. John Winebrenner, founder of the "Church of God." She died in 1858; and, subsequently, he married Mrs. Eliza D. Murphy, of Harrisburg. His fifth son, the first by the latter marriage, Rev. Wm. Carey Calder, is a missionary of the Baptist Board at Rangoon, Burmah. The only daughter is wife of Prof. J. W. Heston, of Pennsylvania State College.

Brother Calder pursued his preparatory studies at Harrisburg and Bristol, Pa., and Norwich, Vt., and was graduated from the Wesleyan University, Middletown, Conn., Aug. 1, 1849. He was converted Feb. 11, 1837, and united with the M. E. church, receiving license in 1847 and entering the Philadelphia Confer-

ence. In October, 1850, he was appointed a missionary to China; and, receiving ordination in December, he sailed for Foo-Chow in March, 1851. In November, 1853, because of a change of belief as to baptism and church polity, he was baptized at Hong-Kong, withdrew from the M. E. Church, returned to America in 1854 and united with the "Church of God." He served as pastor of the church in Harrisburg until 1859, when he and a majority of the members organized the First Free Baptist church, of which he continued pastor until 1869, when he became president of Hillsdale College, Mich., and pastor of the church at that place. In 1871 he accepted the presidency of Pennsylvania State College, where he remained until 1880. He is now again pastor of the church at Harrisburg. He was editor of the *Church Advocate*, 1856–58, principal of Shippensburg Collegiate Institute 1857–58, professor of Belles-lettres in Pennsylvania Female College 1858–60, and has been a trustee of Storer College from its organization, thus filling many and responsible positions.

Caldwell, Rev. Asa, died in Locke, N. Y., June 26, 1859, aged 63 years. He had been a successful pastor of Calvinistic Baptist churches in Oswego, Tompkins, Herkimer and Cortland counties, was a devoted preacher, with a warm, catholic spirit, and late in life finding that the views of Free Baptists accorded with his own, became connected with them.

California. No effort was made to establish Free Baptist churches in this state during its palmy days. A church was organized Oct. 31, 1876, known as the Union Square Baptist church, of San Francisco. Springing from the Baptist denomination, it yet held to and practiced open communion. In 1881 Rev. N. L. Rowell became its pastor, and two years later it adopted the Treatise and became formally connected with the denomination. In 1888, Brother Rowell's health failing, Rev. F. M. Washburn succeeded to the pastorate.

On March 16, 1884, a mission was organized in Oakland with Prof. S. P. Meads, formerly of Bates Theological School, as superintendent. In 1886 a chapel was erected. In the spring of 1887 a church of fifteen members was organized; and in October Rev. C. F. Penney became its pastor. The church now has a membership of sixty and owns its property unincumbered.

The Golden Gate Association was organized in March, 1889, and is composed of the two churches mentioned above.

Calkins, Rev. Cyrus R., son of Absalom and Phebe (Hunt) Calkins, was born in Alford, Mass., Jan. 14, 1836. He was converted in 1869, and ordained Dec. 1, 1878. Soon after ordination, he gathered a church at Pilot Mound, Minn., where he labored four years. Then, after two years at Wykoff, he organized the Spring Valley church, remaining with it until he entered upon his present pastorate with the Horton and Tripoli churches, Iowa.

Calkins, Rev. Mrs. Mary S., daughter of J. B. Rhodes, was born in Orleans, Jefferson County, N. Y., July 28, 1836. Her conversion took place in 1851, and license to preach was granted her in 1881. She served as city missionary in Buffalo, N. Y., four years, and for some time engaged with success in revival work, in Wyoming, Cattaraugus and Monroe Counties, N. Y. She is enjoying her first pastorate with the Lyndon church (Catt. Q. M., N. Y.), having entered upon the work there in May preceding her ordination, June 14, 1886.

Calley, Rev. David, of Bristol, N. H., was born in Ashland, N. H., Nov. 8, 1815. He was converted at the age of twenty-three, received license to preach in 1839, the year following, and was ordained by the Sandwich Q. M., in 1842. He was pastor at North Tunbridge, Vt., five years, at Bristol, N. H., two years, and after living in Ashland without a pastorate four years, returned to Bristol for seven years more. After he had preached at North Tunbridge, Vt., again three years, he labored in Bristol another seven years. He preached at Alexandria two years, at Sandwich eight years, again at Alexandria two years, then at North Sandwich five years, till 1887.

Prosperity attended his work, but he has kept no record of baptisms. Sept. 4, 1845, he married Miss Dorcas D. Shepherd (deceased). He again married, March 23, 1848, Miss Mary M. Smith. They have three sons, and three daughters living. One son is a very successful physician in Bristol, and a member of the Legislature for 1887.

Campbell, Rev. Cyrus, was born at Bowdoin, Me., Sept. 29, 1817. He was converted when twenty-five years of age. He was a student at Whitestown, N. Y. Oct. 7, 1846, at the age of twenty-nine, he received license to preach, and was ordained the following year in September. He has been pastor at Bowdoinham, Phippsburgh, Edgecomb, New Sharon, East Wilton, Temple, and Weld. He was married, Dec. 8, 1846, to Miss Adaline Lenpest. He has three children living.

Campbell, Rev. P. F., son of Rev. W. M. Campbell, was born in Birmingham, Ky., April 19, 1863. He has recently been converted and entered upon the work of the ministry in his native place.

Campbell, R., son of Samuel and L. (Wilson) Campbell, was born in Mississippi, Nov. 19, 1847. He married Mariah Sanders, and is serving as a licensed preacher in connection with the First St. Louis church, Missouri.

Campbell, Rev. W. M., son of Silas and Sarah (Baker), was born in Trigg County, Ky., in 1827, and was married to Harriet Holland. Two of their three living children are ministers of the Gospel. He was ordained in 1868. He has been engaged in many revivals, baptizing 180 converts, has organized six churches, and now resides at Birmingham, Ky.

Canaan, Rev. John, died in Camden, O., Nov. 24, 1848, aged 59 years. He entered the ministry with the Independents of England, labored with the Calvinistic Baptists as city missionary in Boston, was also in Vermont, New York, and Ohio, and joined the Freewill Baptists in 1844. "It was the concurrent testimony of all his acquaintances that in him the Christian graces shone with unwonted splendor."

Capron, Rev. J., ordained in 181–, labored in Vermont.

Carley, Rev. H. G., was born in Hancock, N. H., Nov. 27, 1797, and died at his residence in Prospect, Me., Oct. 6, 1885, aged 87 years. He went to Maine at the age of twenty. When about twenty-seven years of age he was converted, but, refusing to be baptized, he became a backslider for thirteen years. Then he was baptized and united with the Christian church. He was clerk of their Yearly Conference eight years. He was ordained in 1843. The Christian and Free Baptist churches blended and united with the Prospect Q. M. It was called the Belfast and Swanville church. He was pastor of this church until his health failed. He was a faithful minister, a good counselor, and a strong advocate of temperance and anti-slavery.

Carlton, Rev. F. C., was ordained in New York soon after 1820 and labored in that state and Ohio.

Carr, Rev. Elbert E., son of Erastus and Mary A. (Kittell) Carr, was born Sept. 30, 1855, in Stephentown Centre, N. Y. Nov. 12, 1884, he married Amelia F. Flint. He turned to God in the spring of 1878, and received license in June, 1883. He is taking a regular course of study at Hillsdale College, also the Theological course, preparatory to entering upon his life work.

Carr, Rev. H. J., son of Holton and Polly (Harrison) Carr, was born in Cayuga County, N. Y., in 1810. In early life his parents removed to Ohio, and in that new country his educational advantages were very limited. He was converted in 1840 and ordained a few years after; and from that time until his death in 1887 he was a successful and highly respected minister of the truth. He was pastor of several churches in the Ohio River Y. M. The first two years of his ministry he baptized over 200 persons. The whole number of his baptisms is not known, but it was very large. He organized ten churches and aided in the ordination of several ministers. He was one of the trustees and an earnest supporter of Rio Grande College. In 1831 he was married to Rebecca Conoway, and had six children. One of the sons was

captain of a cavalry company in the late war. After a long life of faithful service, Elder Carr entered into rest April 8, 1887.

Carr, Rev. Joseph W., was born in Montville, Me., Sept. 29, 1821. His parents were Joseph and Mary (McAllister) Carr. He was converted at the age of twenty-one. In 1861 he received license to preach and the same year was ordained by Stephen Russell, and others. He has been pastor of the following churches: Cornville, Skowhegan, Athens, Harmony, Madison, Pishon's Ferry, Danforth, Presque Isle, Fort Fairfield, Mapleston, New Portland, and Stark. He is now (1887) pastor of the First Madison and the Pishon's Ferry churches, and resides at Madison. He has spent a large part of his time in missionary work, among weak churches. He was a state missionary four years in Aroostook County. He has baptized between four and five hundred converts, and organized churches in Harmony, Skowhegan, Danforth, Easton, Mapleston, and Castle Hill. He married Miss Elzadah Dodge in 1853.

Carter, Rev. J. S., ordained in 181–, labored in Vermont.

Cartwright, Rev. E. E., son of Rev. C. J. and Philena (Rockwell) Cartwright, was born in China, N. Y., Feb. 3, 1850, and married Eleanor Parks in 1870. He began the Christian life in 1869; studied at Pike Seminary, N. Y., received license in 1879, and was ordained Sept. 21, 1880. He has served the Potter church as pastor five years, the Fabius church two years, and now ministers to the Dayton, Cottage and Hamlet churches. He has baptized forty.

Carter, Rev. Wm. W., son of Melville H. and Phebe C. (Drake) Carver, was born in Dixfield, Me., in 1856. He became a Christian at the age of twenty-six. He received license to preach in September, 1883. He graduated from Bates Theological School in 1886, was ordained by Prof. J. A. Howe and others, and settled with the church on Orr's Island, where he was blessed with a revival and six were baptized. He was married in 1881, to Miss Lizzie A. Bibber, and has three children.

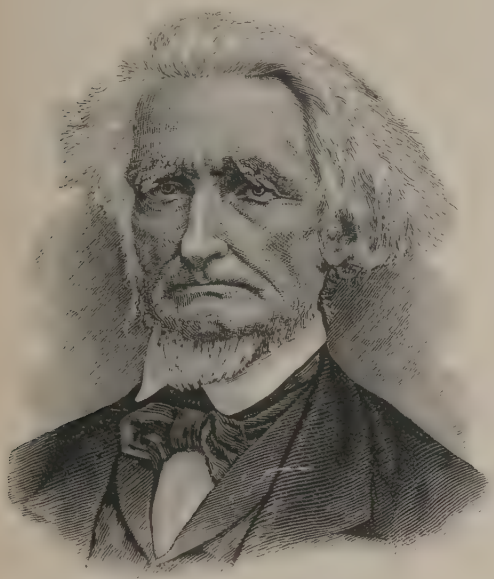
Cary, Rev. Richard M., was born in Williamsburg, Mass., Dec. 10, 1794. His father, Richard Cary, was a Revolutionary soldier and pensioner. In 1806 he moved from Madison County, N. Y., into Holland Purchase County, and settled in the present town of Boston, south of Buffalo. No road, but only blazed trees, guided the way to the home of this family. The Indian wigwam was the only dwelling for forty miles south and west of the log cabin which he built. The first years in the wilderness were years of great privation. In the absence of any clergyman the father was often called to conduct funeral services.

Richard M., was present at the burning of Buffalo in the War of 1812, and barely escaped with his life. His oldest brother, Calvin, while on guard duty was attacked by three Indians. "He was a man of giant frame, weighing 300 pounds, fine in proportions, herculean in strength, and a swift runner." Defending himself with courage, two were slain; but he was shot by the third. He had been greatly loved by all, and his death bore heavily upon the family and upon the whole community.

Brother Cary was converted in 1816 and began preaching October 3, of that year. Although without the advantages of an education, and always in feeble health, his strong intellect, with untiring industry and great devotion, made him an efficient pioneer in the religious life of western New York. He was ordained in 1820. The next year he went to Ellicottsville, then a small place where no sermon had been preached, and every house became a house of prayer. In 1826 he held meetings in Little Valley, and soon assisted in organizing a church there.

After the death of Elder Folsom, in 1823, the care of the Erie Q. M. devolved to a large extent upon Elder Cary. He was unceasing in his labors and soon organized six churches. He assisted in organizing the Holland Purchase Y. M., in 1821, and was prominent for years among the ministers of western N. Y. His great love for the work was evinced by his continuing to preach for years, when too ill to stand. Seated before the congregation, he declared the Word of life.

In 1842 he moved to Johnstown, Wis., where he soon organized a church. He also took a leading part in planting other churches and in organizing the Wisconsin Y. M., remaining active and successful in the work until his death, Oct. 16, 1868.



Rev. R. M. Cary.

Elder Cary was a man of unbiased judgment and earnest convictions; with more of dignity than is usual, and prematurely gray from ill health. His preaching was Biblical and impressive. He was married March 12, 1815, to Miss Susannah Rice, his companion of more than half a century. Their son Roswell, educated at Hillsdale College, and a prominent member of the Nashville, Tenn., bar, died in February, 1868. Of their seven children who survived at his death, Benjamin, who died a few years ago, had served as a member of the Wisconsin Legislature, and, for six years, as Treasurer of Rock County; and Ephraim, Abram, and Richard are useful members of the Johnstown church.

Cary, Dea. Truman, son of Asa Cary and cousin of Rev. R. M. Cary, was born in Williamsburgh, Mass., in 1791. He was married to Fanny Algar in 1813 and had six children, four of whom are yet living. He was converted in the revival of 1816, in Erie County, N. Y., and became a deacon of the Boston church as early as 1818. He served as a member of the State Legislature and as a member of the General Conference. In the community he exerted a strong influence for good; and in common with other members of the Cary family, he did much to sustain the church of his choice. After a long and useful service of God on earth, he joined the church above, Sept. 6, 1879.

Cary, V. R., of Patchin, Erie County, N. Y., is a son of Luther H. Cary, and nephew of Rev. R. M. Cary. He owns and occupies what was "the old home in the wilderness." For fifty years he has been connected with the Free Baptists, and since 1868 has been clerk of the Erie Q. M.

Case, Rev. C. H., deprived of a father's counsels at an early age, was led to the Saviour by his pious mother, and when about twenty years of age attended Geauga Seminary, Ohio. He began to preach with the church at Macedonia, where he was converted, and after some two years went to Illinois. He was ordained by the Walnut Creek, Q. M. in 1855, and his principal labors were within its bounds. A man of studious habits and philosophic mind, he was an instructive preacher. His earthly labors closed Sept. 1, 1864, in the 40th year of his age.

Case, Rev. John, of Arlington, Mo., was born to W. M. and Hannah (Barnett) Case, in Pulaski County, Mo., March 28, 1845. He was led to Christ in 1864; received license in 1873, and was ordained August 25th of the following year. His ministry has been with the Big Creek Q. M., Mo., where he has held many revivals and organized two churches, baptizing more than one hundred converts.

Cass, Rev. Wm. D., was ordained in 1820, labored in New Hampshire, and left the denomination.

Caswell, Rev. William D., was born in Wendell, Mass., Sept. 20, 1819. After secretly entertaining a hope in Christ about five years, he was baptized by Rev. B. McKoon in 1845, at Lyndon, N. Y. In 1853 he was licensed to preach,

and in 1864 ordained. Both before and after his ordination he labored with great zeal. His principal fields of labor were Yorkshire, N. Y., and Bone Gap and Jeffersonville, Ill. He lived a consistent, kind and humble life, and died April 30, 1868, greatly lamented.

Cate, Rev. Carter Eastman, was born at Loudon, N. H., Aug. 26, 1852. He was converted when about ten years old. He fitted for college at the New Hampshire Conference Seminary (M. E.), Tilton, graduating in 1871. After a year in teaching, and on the home farm, he entered Wesleyan University. At the end of the second year he entered Dartmouth College, and graduated in 1876. He then went to the Boston University School of Theology. At the end of this course he was ordained at Loudon, N. H., June 20, 1879. In September he began his first pastorate at Lake Village, N. H., where he spent three years in fruitful labor. He was then called to the Mt. Vernon church, Lowell, Mass., and after two years to the Main Street church, Lewiston, Me. During his three years' labor there, the church building was remodeled, and the church greatly prospered. His resignation, in 1877, was accepted with universal regret. He then accepted a call to Haverhill, Mass. He married Electra A. Dunavan, of Lake Village, N. H., May 1, 1883.

Cates, Rev. W. N., son of B. and Isabel Cates, was born in Lincoln County, Tenn., Sept. 23, 1849. He was married to D. A. Woodard, in 1871. Having accepted Christ in 1869, he was licensed in 1887, and ordained by the Freewill Baptists. He is connected with the Mt. Carmel church.

Cavel, Rev. Thornton, was born in Lynchburg, Va., in ante-bellum days. After residing in Harrisburg, Pa., some years, he was ordained by Rev. J. Calder and others, and became pastor of the Calvary church, in that city.

Caverly, Rev. John, died in Strafford, N. H., of heart disease, March 23, 1863, in his 74th year. He was the eldest son of Lieutenant John Caverly and his mother was a sister of Rev. Joseph Boody, all of Strafford. He was converted in the famous revival of 1824 and June 2d was baptized and joined the Third Strafford church. In about a year, he began to preach and at a request from his church a council from the New Durham Q. M. met at his church and ordained him, Sept. 6, 1827, as an evangelist in the presence of 1000 persons. He soon entered upon a life-long pastorate with the Fourth Strafford church. He had a revival gift. He loved his denomination and was true to her benevolent interests. He was trustee of Strafford Academy nearly twenty years at an expense to himself of over $300 besides his time. He was an agent for a large manufacturing company for many years, bearing large and responsible interests. The house of worship at Bow Lake was erected by his means and influence. His wife, Miss Nancy French, of New Durham, died in 1855, leaving four children. For several years he bore up with patience and trust under the disease which caused his death. He selected Rev. Enoch Place to preach his funeral sermon. His second wife survived him.

Caverly, Dea. John H., son of Ira and Sarah (Colcord) Caverly, was born in Lowell, Mass., in 1844. He studied in the public schools and in the Commercial College of his native place. He is paymaster of the Merrimac Manufacturing Company. Converted in 1869, he has been prominent in the work of the Paige Street church. He was one of the originators of the young people's society of the Advocates of Christian Fidelity (*q. v.*), and is the recording secretary of the United Society. He married in 1865 Mary S. Severance, and has four children living.

Caverno, Rev. Arthur, died in Dover, N. H., July 15, 1876, aged 75 years. He was the son of Jeremiah and Mary Brewster Caverno, and great-grandson of Arthur Caverno (or Cavano), of Scotch-Irish nationality, who came to this country soon after 1735. He was born in Strafford (then Barrington), N. H., April 6, 1801. He was in a twofold sense one of the fathers of the denomination. He had been more than fifty-four years in its ministry, and, at a formative period of its history, he exerted a controlling influence. When seventeen years of age

he became a Christian, after a severe struggle with unbelief occasioned by deep conviction of sin. He was baptized by Rev. Enoch Place, Oct. 11, 1818. He attended Gilmanton Academy six months, and afterwards studied in the academy at Newfield's village in New Market. He obtained what was, in those days, an excellent academic education and taught school successfully in various places. He yielded more cheerfully than many to the call to preach, and began at the age of nineteen. Aug. 23, 1822, at the age of twenty-one he was licensed by the New Durham Q. M. He was ordained June 17, 1823, in an oak grove on his father's homestead by a council consisting of Rev's Samuel B. Dyer, Moses Bean, David Harriman, Enoch Place and William Buzzell. David Harriman preached the sermon. He was married December 23d to Mrs. Olive H. Foss of Strafford. The next year he taught school in Epsom. Through his ministry there a church was gathered of which he was pastor till the autumn of 1827. The revival, the first year, was extensive. He also preached and baptized in Nottingham and Raymond. Rev. D. P. Cilley and two other ministers were converted during this time. His second pastorate was at Contoocook. His first sermon there was published in the *Morning Star*. Text, "The powers of heaven shall be shaken." The first year, 1830, a revival of remarkable power and extent was witnessed. People were converted at their homes, in their shops, on their farms, going to and returning from meetings. The church more than doubled its membership and the good influence of the work lasted many years. He continued there five years. For three years, ending in 1836, he was pastor at Great Falls; the next two years financial agent of Strafford Academy; pastor of Roger Williams church, Providence, R. I., one year, ending in the fall of 1839; assistant pastor in Lowell, Mass., six months; pastor in Charleston, Mass., two and a half years; pastor in Bangor, Me., three years, ending in the fall of 1845; stated supply in Portsmouth, N. H., at the Old South, until the spring of 1847; pastor in Candia two years; pastor in Dover three years, when the house of worship was changed to its present locality on Charles Street; stated supply in Concord several months in 1852, and several months in South Berwick, Me.; then pastor two years in Biddeford, Me. His wife, who had helped him thirty-one years, died in Dover, N. H., Jan. 30, 1854. The next year he married Mrs. Isabel J. Sule, of Bath, Me. He preached for the First church, Dover, a year, then in New Market a year. For two years, ending in 1860, he was pastor in Gardiner, Me. He then preached in Strafford Centre, Laconia, and Alton Corner, a few months in each place. For two years, ending in 1866, he was pastor at South Parsonfield, Me. He next lived in Great Falls, N. H., and preached for the Baptist church at Little River Falls in Lebanon, Me., and in Berwick at Cranberry Meadow. Then he was pastor in North Berwick two years, and lastly in Candia again two years. In some places there were revivals, in others he trained the forces. He was a preacher fifty-six years, an ordained minister fifty-three years.

He preached 6,000 sermons, baptized 480 persons, married 320 couples, and attended 500 funerals. As a preacher, he was systematic in his presentation of truth, apt and forcible in his illustrations. He was a diligent student of the Bible and a careful observer of men and things about him. His usual method was to preach from a well-prepared skeleton, and many of his sermons were afterwards written out in full. He possessed a voice of more than ordinary sweetness and power. He was affable and courteous in manner, social in disposition, and a general favorite in all the families where he was known. He helped forward every denominational enterprise. He began to write for the *Morning Star* the first year of its existence, and contributed more or less every year during his life. His last article appeared in the number issued during the week of his death. He early published a series on the "Support of the Ministry," which helped to introduce the practice of stipulated salaries. He was himself the first minister in the denomination who received a stipulated salary. He had great influence in re-

moving the practice of feet washing which prevailed in some measure. He was a member of the first General Conference, and assisted in organizing the Home and Foreign Mission Societies. He was greatly interested in all the educational movements. Other good causes received his earnest support. He lectured often in many places on temperance, and helped in the organization of some of the earliest Total Abstinence Societies in New Hampshire. He labored much for the abolition of capital punishment. His last years were spent in Dover. The Sunday before his death he preached in Alton. His funeral services were conducted by Rev. Joseph Fullonton, who was one of his earliest converts.

Central Association, The, was organized at Attica, N. Y., Aug. 30, 1870. A preliminary convention had been held at Fairport the year previous. The charter was obtained from the state in 1873. The constituency of the Association includes the churches in New York and Pennsylvania (except those of the Ohio and Pennsylvania Y. M.), and the delegates are elected by the Q. M's. The Pennsylvania Mission Society, organized in April, 1867, and chartered by the Dauphin County Court, was merged into this Association.

The design of the Association was to unite the churches in missionary and educational work. In carrying out this purpose, the Association has supported a missionary family in India,—for a time Rev. A. J. Marshall and wife, and now Rev. Z. F. Griffin and family. A large amount has been contributed for Storer College and Hillsdale College, and now the establishing of Keuka College is undertaken; and several important churches have been aided from the Home Mission funds.

The Association, between its annual sessions, is represented by its Executive Committee, which conducts the business of the Association. This committee is composed of the officers of the Association, which are (1887-88) the president, Rev. G. H. Ball, D. D. (which position he has held from the first); recording secretary, Rev. C. E. Brockway; corresponding secretary, Rev. J. H. Durkee; treasurer, Rev. F. O. Dickey, and woman's missionary secretary, Mrs. N. C. McKoon. The amount raised for the general and special object of the Association has averaged about $4,500 yearly. Besides this a permanent fund of several thousand dollars has been accumulated.

Central Freewill Baptist, The, a monthly paper, having four pages, with five columns each, was first published at Rio Grande, O., as the *Rio Grande Freewill Baptist.* The first number appeared in January, 1884. Rev. T. E. Peden was editor and publisher. Its location was changed with his residence to Harris, and Cheshire, O., and in March, 1887, to Flemington, W. Va., where it completed its fifth volume. It was useful in its declaration of the distinctive doctrines of the denomination, and also as a means of communication among the Freewill Baptists of that vicinity.

Chabot, Rev. Uriah, of Powellsville, O., son of Peter and Rachel (Davis) Chabot, was born in Green, O., Feb. 6, 1816. He married Levina Hudson, Sept. 12, 1841, and has six children; among them J. A. Chabot, of Powellsville, and Dr. G. W. Chabot. He was converted the year of his marriage; received license to preach in 1854, and was ordained in 1874, since which he has ministered to churches in the Little Scioto, and later, Pine Creek Q. M's.

Chadbourne, Rev. Joseph, died in Bradford, Me., Nov. 20, aged 70 years. He was born in Greene, Me., June 30, 1807. At the age of nineteen, while a student in the seminary at Kent's Hill, he became a Christian, and ten years afterwards he became a member of the church in Bradford. He was for a time the efficient deacon of the church. In 1858 he took a letter and joined the Christian denomination, by which he was ordained March, 1859. He was highly esteemed among them. Four years before his death, he again became a member of the church in Bradford. He was much interested in education and a successful teacher. He was frequently elected to offices of trust and responsibility.

Chaddock, Rev. Emory G., son of Aziel and Nancy (Melvin) Chaddock,

was born in Bennington, N. Y., Aug. 27, 1839. He was educated at Hillsdale College and studied theology at Andover, Mass., and Bangor, Me. He was ordained in 1861 and served as pastor of the church in Lawrence, Mass., four years, the church prospering under his care. He then became connected with the Congregationalists and now resides at Fresno, Cal. Dec. 17, 1868, he was married to Matilda Le Valley, who has already gone to her final rest. Of their three children, one is a student at Olivet College, Michigan.

Chadwick, Rev. Edward R., son of Abner D. and Drucilla (Newcomb) Chadwick, was born June 27, 1861, at China, Me. He was converted in 1878. He graduated at Maine Central Institute, in 1880, and from Bates College in 1884. He was of the class of 1888 of Cobb Divinity School. In July, 1888, he settled at Milton, N. H. On August 23 he was ordained by the New Durham Q. M.

Chadwick, Dea. William, of Philadelphia, N. Y., was born Feb. 24, 1807, and died Jan. 26, 1874. He was converted in 1832, under the labors of Elder Overocker, and received license to preach. Care of parents prevented his entering upon the work, and his life was given to the cause in the vicinity of his home. He served the church as deacon and took an active part in the work of the Q. M. and Y. M., attending the sessions faithfully and caring for the general interests of the denomination. In 1831 he was married to Irene Gibbs, who still lives with the Philadelphia church. Three of their children yet remain, while two have passed on to heaven.

Chaffee, Rev. Chester, a native of Grafton, Vt., died at Arcade, N. Y., Sept. 5, 1876, aged 85 years. In 1816 he moved to Boston, N. Y., where he served the church as deacon. After fourteen years he moved to Arcade, receiving ordination in 1832, and was connected with the China, Hume and Elton churches. He was a reliable man, faithful to the trusts committed to him.

Chamberlain, Rev. John, son of John A. and Polly (Clough) Chamberlain, was born in Loudon, N. H., Nov. 27, 1821. He was educated at Pembroke, Concord, and other places. In 1842 he was converted, and July 4, 1858, was ordained to the ministry by Rev's J. S. M. Harper, Jas. Clough, John Harriman, J. B. Davis, and J. A. Knowles. He has preached as pastor at Northfield, Groton, Fisherville, Canterbury, Meredith Centre, Oak Hill (Meredith), Lisbon, Stark and Milan, Ossipee, Lower Gilmanton, and West Salisbury. He has been chaplain of the Merrimack County Almshouse the last two years, and also preaches part of the time at Northfield and Canterbury Centre. In 1859 he traveled nearly 5,000 miles, about one-fourth of the distance on foot, and preached three times each Sunday and three or four times during the week. He had much revival interest under his preaching, and baptized several hundreds of converts. In 1857 or '58, while living near Franklin Falls, he visited a man who had delirium tremens, and had threatened the lives of his wife and children. He found the man (who was sixty-two years old, and in the last forty-four years had drank over sixty-three hogsheads of rum) in a hog-pen. He won his favor, got him out to a meeting, and saw him soundly converted, so that he lived and died a Christian. On one occasion he was on his knees in a schoolhouse with fifty-five penitent seekers, who, he thinks, were all converted. In 1859 he organized a church in Fisherville, but nearly all the male members accompanied him to the war of the Rebellion, and the church became extinct. During the war he was an army commissioner to look after sick and wounded New Hampshire soldiers in the army of the Potomac around Washington. He has seen much hardship in his labors, and has been eight times picked up for dead. He is the author of quite a number of hymns, including the railroad hymn, "Gospel Train." May 9, 1848, he married Amanda M. Johnson. Their three children are all living. Their only son, Judson, has held several offices in his town and state. One daughter is the wife of Mr. Darrah, Esq., a prosperous market gardener and dairyman of Bedford, N. H.

Champlin, Rev. David E., died at Waterloo, Ia., Feb. 20, 1871, aged 46 years. He was converted when sixteen years of age, and baptized by Rev. I. Eaton. He was licensed to preach while connected with the Fox River Q. M. (Ill.), about 1856, and ordained a year later. He remained a few years with the Ohio Grove church, which was much increased during his connection with it. About 1860 he moved to the Waterloo Q. M., Ia., and was connected with the Oxley Grove, Pleasant Valley, Spring Creek, and Waterloo churches. He was a zealous, faithful laborer, an advocate of all moral reform, and active in the work, until a brief illness carried him away from earth.

Champlin, Rev. Edwin, died Dec. 30, 1870, aged 40 years. He was a licensed minister in the Waterloo Q. M., Ia., as early as 1859, and was ordained about two years later. He continued to minister to the churches of this Q. M. until his death, being pastor several years of the Spring Creek church, and, later, of the Union church. He possessed a gentle spirit, and had many friends.

Chandler, Rev. Hubbard, was born in Wilton, Me., Jan. 11, 1798. When three years old his father died, and at the age of fifteen, his mother. His religious impressions he attributed entirely to her fidelity. He was converted before his twentieth year, and baptized by Rev. Jeremy Bean, his mother's brother. When he began to preach, he connected himself with the Second Wilton church, preparatory to a preaching tour to Piscataqua. In 1820 fifty were converted through his labors at Kingfield. He was ordained in Phillips, June 9, 1822, by Rev's Samuel Hutchins and John Foster, in the midst of a revival under his labors. They at once proceeded to the water, and before an audience of 800, the new minister baptized nine converts. The cries and sobs of the convicted mingled with the preacher's prayer as he knelt by the river's side. The next year a revival attended him at Wilton. His travels as an evangelist in Maine extended to 120 towns and plantations. He preached some outside his state. Even visible success almost universally attended his labors in the earlier and middle portions of his ministry. In later life he was not without encouragement. In the main, he supported himself, for a long time not receiving over $50 a year for his exhausting labors. Though not favored with an extensive education, he was yet gifted by nature. He was very conversant with Scripture. As a speaker, he was dramatic and was mighty to move the will in persuading sinners to Christ. His own soul drank deeply of the salvation which he preached. His earnestness and consecration enabled him to accomplish a great work. He raised up quite a number of churches in the new settlements he visited. Aug. 12, 1866, three months before his death, he was attacked by his last sickness while preaching. He died in West Poland, Me., Nov. 5, 1866, in his 69th year. His first wife, after a married life of eighteen years, died in July, 1844. In 1846 he married Ann Noyes, of Falmouth, who survived him.

Chaney, Rev. John, was born at Farmington, Me., Oct. 15, 1793, and lived till nearly ninety years of age. He began his Christian life when sixteen years of age, but put off baptism on account of his Baptist views which were not held by his family. At the age of twenty-four, he was baptized and joined the church in Wilton, Me. Before this time he had begun to feel that he might yet be called to preach, but it was not until twelve years afterwards, that he yielded to an imperative call and publicly entered the ministry. He taught school in the town of Brunswick, passed two years in Nova Scotia, then returned to Maine and bought a farm. He worked on this summers, and taught school winters. The unwelcome impressions of duty increased, until one day, while at work on his farm, suddenly, as if spoken by the human voice, the words came to him: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." Great fear came upon him, followed by sweet calmness of soul when, sometime afterward, he retired to the

barn and gave up himself and family to the will of God. His first sermon was preached in New Sharon, Me., in April, 1829, and so favorably impressed the hearers that he received a call not long afterward to become their pastor. At a Q. M. in June following, he received license to preach. He was ordained at Chesterville, Me., Feb. 2, 1831, by Rev's John Foster and Silas Curtis. He served churches in New Sharon, Farmington, Chesterville, South Berwick, Limerick, and Brunswick, Me.; in Unadilla Forks and Plainfield, N. Y.; in Danielsonville and East Killingly, Conn., and in North Scituate, R. I. In some of these churches great revivals occurred under his labors, some of which were of remarkable power, leading hundreds of persons to surrender

Rev. John Chaney.

themselves to Christ. His active ministry continued more than thirty years. It was in his study at Farmington, Me., that he and three other ministers started the call for the convention which resulted in the organization of the Education Society. He was for some time financial agent of Whitestown Seminary, N. Y. He was a pioneer champion of the causes of temperance and abolition. "He organized probably the first temperance society in Maine, and presented the first anti-slavery resolution in the same state." He was loyal to his denomination, yet broad in his sympathies. When superannuated, he identified himself with the church in Auburn, Me., where he was a regular attendant, and much beloved by the pastors and all who knew him. He died while on a visit to his daughters in Somerville, Mass., March 30, 1883. His funeral was at Auburn. President Cheney of Bates College, sat with the mourners, and Doctors Howe and Hayes assisted in the services.

Chaney, Rev. S. Freeman, son of Rev. John Chaney, died in Plainfield, N. Y., Oct. 13, 1843, aged 24 years. He was a young man of much promise, having early shown marked talent and interest in religious things. He spent several terms at the Biblical School, at Parsonfield, Me., and was ordained June 2, 1842. He immediately became pastor of the church at Buxton, Me., where he saw more than one hundred conversions; but he was soon compelled to leave the work, and from his father's home was called to the home above. He was buried near his church at Buxton, Me.

Chandler, Rev. E. M., son of Jonathan and Elizabeth (Harris) Chandler, was born Feb. 16, 1850, in St. Genevieve County, Mo. He was converted in 1868, and ordained in 1886. His work has been that of an evangelist. He was married March 14, 1877, to Nancy A. Tunsford.

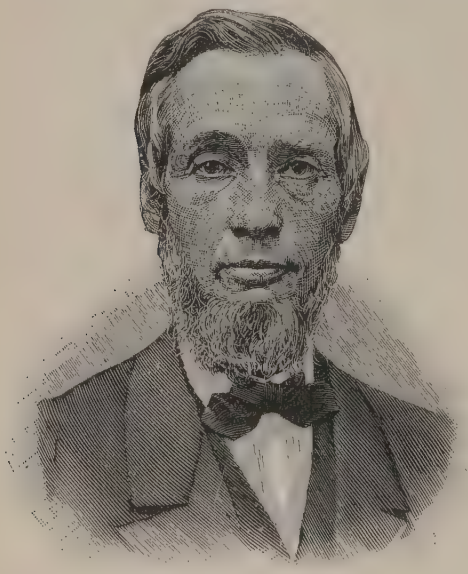
Chappel, Rev. Daniel, ordained in 180–, labored in Vermont.

Chappell, Rev. G. H., a native of Westerly, R. I., after studying at Lapham Institute, R. I., and Hillsdale College, Mich., was ordained by the Spafford, Q. M., N. Y., in February, 1870, when twenty-two years of age. He ministered to the churches at New Lyme, O., Brokenstraw, N. Y., and Taunton, Mass., and became pastor of the Congregational church at Brownton, Minn.

Charlton, Rev. T. C., was born in Wathington, England, July 11, 1826. His parents were members of the Wesleyan Methodist church. The son was converted at the age of fourteen years, appointed class leader a few years after, and, in 1847, was given work as a local preacher. In 1857 he was married, and with his wife came to America and set-

tled in Ohio, uniting with the Methodist Episcopal church. On account of a change in doctrinal views, in April, 1882, he united with the Hinckley Free Baptist church. He was ordained the same year and assumed charge of the Hinckley church, ministering to that church one year; since which he has labored in the vicinity.

Chase, Rev. Albert H., was born in Killingly, Conn., June 4, 1823. His ancestors were of Puritan stock, and Oliver, his father, was a Revolutionary



Rev. A. H. Chase.

soldier. Thirst for knowledge led him for a time to Smithville Seminary, R. I. He married in 1844, and nine years later, yielding to his convictions of duty, and deciding to enter the ministry, attended the New Hampton Institution. In 1855 he became pastor of the church at Cherry Valley, O., where he remained two years, and then entered upon a seven years' pastorate at New Lyme, O. During the next three years he was employed in raising money for the Freedmen's Mission. In January, 1867, he became publishing agent and business manager of the *Christian Freeman* (*q. v.*), a position which he held about two years. He then labored in Cleveland, O., and in Harrisburg, Pa., remaining with the latter church until elected corresponding secretary of the Home Mission Society. During his labors in this position he made Hillsdale, Mich., his home, publishing for a time the *Evangelist*, (*q. v.*), and later he preached for various churches in the vicinity. On account of delicate health he visited Tennessee, yet gained but little. Called to his old home in New Lyme to attend a wedding, he was attacked while there with hemorrhage of the lungs, from which he had suffered before, and in a few days his earthly life closed, June 19, 1883. His was an active, energetic life, devoted to whatever work he undertook. He was emphatically a man of positive convictions, was never found on neutral ground and disliked compromises. He had many warm friends, and his influence was widely felt in the denomination. His children, Roscoe A., and Mary E., graduated at Hillsdale College, Mich., and have been successful educators.

Chase, Rev. Daniel, began his ministry about 1800, Elder Randall assisting in his ordination. He labored in New Hampshire and Vermont, and in 1816 removed to Jackson, Pa., being, it is thought, the first minister of the denomination to settle in that state. He rendered faithful service in Susquehanna and Wayne Counties, Pa., and in Broome County, N. Y., and represented the Gibson Q. M. (Pa.) at the organization of the Susquehanna Y. M. He died at Mount Pleasant, March 2, 1850, aged 79 years.

Chase, Rev. Ebenezer, was born in 1785, and ordained in 1810. He was moderator at the organization of the Weare Q. M. at Newbury, N. H., Aug. 19, 1812. He resided at Andover. In 1819 he began the publication of the *Religious Informer*, a small semi-monthly pamphlet, devoted to the interests of the denomination. It was accepted by the Elders' Conference of his Q. M. and "under the influence of its order-loving editor rendered invaluable service." At his ordination objections had been made to his written plans of sermons. For eleven years he refrained from written plans in preaching. Then he regarded it his duty to write plans, and afterwards even whole sermons. After his *Informer* had been superseded by the *Morning*

Star, for three years he attended the Association of the Congregationalists as well as his own Q. M's. He was dismissed by the Weare Q. M., Oct, 28, 1828, and united with a people who would encourage him in writing and reading his sermons. More than thirty years after this, when reviewing his life, he said, "The Freewill Baptists are a people whom I early loved, and I love them still, and could I have foreseen that they would arrive at the place they now occupy, I probably should have remained with them. Still on the whole I think it is well that I joined the Congregationalists when I did."

Chase, Rev. Frank K., son of Stephen J. and Caroline E. (Kimball) Chase, was born at Lawrence, Mass., Sept. 3, 1848. He studied at New Hampton four years and at Andover, Mass., three years. He was converted in 1864. Licensed in 1875, he was ordained in 1877 at West Buxton, Me. He was pastor at West Buxton three years, and since 1880 of the Washington Street church at Dover, N. H. He is a member of the Foreign Mission Board. He married Clara E. Morse, Oct. 26, 1872, and has one child.

Chase, George Colby Dyer, Professor of Rhetoric and English Literature in Bates College, Lewiston, Me., was born in Unity, Me., March 15, 1844. He prepared for college at the Maine State Seminary (afterwards Bates College), and immediately, entered Bates College, where he graduated in 1868. The next two years he was teacher of Greek, Latin and Mental Philosophy, at New Hampton Institution, N. H. He then spent a year in Bates Theological School, and was at the same time a tutor of Greek in the college. He was at this time elected a professor in the college, and after taking a post-graduate course of one year at Harvard College, entered upon the work of the professorship. He has been a member of the Lewiston School Board continuously since 1874, and twice chosen president of the same, in 1883, and 1887. He was for several years a contributor to the *Morning Star*. He married June 12, 1872, Miss Emma F. Millett. They have one son and four daughters.

Chase, James E., son of Lothario G. and Mary L. (Montgomery) Chase, was born Sept. 10, 1858, in China, Wyoming County, N. Y. He studied in the common schools. He lived in Michigan, where he was converted in February, 1870. He was licensed by the Hennepin Q. M. at Minneapolis, Minn., June 8, 1889, and is doing evangelistic work in and around Elk River.

Chase, Rev. L. C., son of Charles and Mary (Holt) Chase, was born in Rutland, O., Oct. 2, 1839. He began the new life in 1857, received license in 1859, and

Rev. L. C. Chase.

ordination in 1868, having graduated from Hillsdale College in 1866. He became principal of Atwood Institute the year of his graduation, and was there five years. He has also served as editor of the Huntington, W. Va., *Independent*, and as superintendent of the city schools. His pastorates have been at Conneaut, Sheffield and Madison, O., Fairview, Ill., and Mt. Pleasant, Kan. He is now superintendent of the work in the northern Kansas and southern Nebraska Y. M., and also in connection with his ministerial duties is preparing a book entitled, "Contending for the Faith." He was married in March, 1882, to Hattie Lawson.

Chase, Prof. Melville W., was born in Minot, Me., in 1842, and is the son of T. Warren and Mary A. (Bumpus)

Chase. In 1867 he married Olive C. Poland. His education was received at Maine State Seminary and Hebron Academy. He studied music in Maine and later in Boston. In September, 1869, he was called to take charge of the music department in Hillsdale College, a position he has since filled with credit both to himself and the College. Under his efficient management the College is able to do her share in supplying the demand for competent singers and teachers. In 1885 he became a member of the Free-will Baptist church of Hillsdale. As his second wife, he married Mrs. Ellen Hill in 1877.

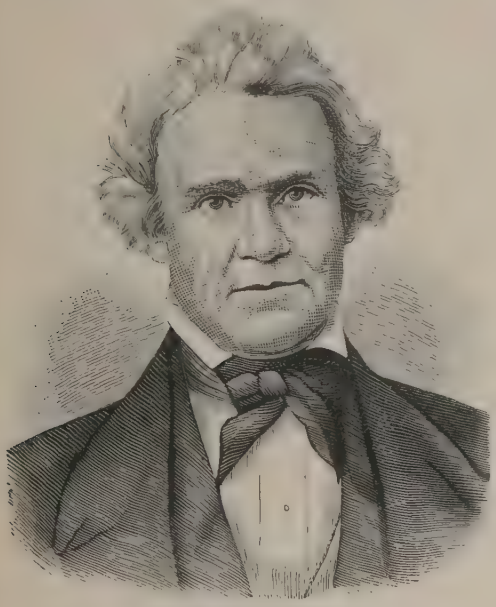
Chase, Rev. Uriah, son of Levi and Sarah (Page) Chase, was born in Canterbury, N. H., Sept. 28, 1820. He was converted in April, 1837, and from 1840–42 studied in Gilmanton Academy. The next year he was licensed, and March 13, 1850, was ordained at East Parsonfield, Me., with Clement Phinney on the council. For the next twenty-four years he was located in seventeen places, as follows: South Limington, Me., one year, revival; First Raymond, one year, revival; Second Buxton, two years; First Alton, N. H., two years, revival; Second Belmont, four years, two revivals; Andover, two years, some revival interest; First Wolfborough, one year; Nottingham, one year, revival; Third Strafford, one year; Barrington, two years, revival; Epsom, one year; Shapleigh, Me., one year, revival; First Raymond, four years, two revivals; Brownfield, eighteen months, some revival interest; First Madison, N. H., four years, two revivals; First Raymond, Me., two years; Hollis, one year, where he retired an invalid in May, 1884. He was married October 25, 1855, to Miss Harriette A. Kimball, and Feb. 17, 1863, to Miss Lizzie Guilford, and has three children. He died at Waterborough, Me., Aug. 1, 1888, in his 68th year.

Chase, Rev. William Plummer, was born in Canterbury, N. H., May 31, 1812, and died in S. Vineland, N. J., Feb. 5, 1874. He was ordained in Canterbury in October, 1834, and for five years labored in northern New York. Here he saw many revivals and gathered the Rutland Q. M., which united with the Vermont Y. M. He next saw a powerful revival at E. Weare, N. H., and organized a church. In 1841 he went to Limerick, Me., where also his work was blessed, but two years later he returned to New Hampshire with broken health. He was a ready and interesting speaker and an advocate of the benevolent and progressive movements of the denomination.

Chatterton, Rev. Benjamin, of Middleton, Vt., died June 17, 1855, after a long, painful illness, aged 77 years. He was born in Acworth, N. H., where he lived till 1798, when he removed to Middleton. Converted in 1805, he soon began to preach. Joining the Methodists with his wife, he was baptized in June. When the body in that place became extinct in 1823, he joined the Free Baptist church there. In January, 1827, his church gave him a recommendation to preach, and at their request he was ordained Feb. 3, 1828, by the Huntington Q. M. Though the support of a large family devolved upon him, he found time to do much acceptable service in and around his native place. His wife's death in 1852 was a heavy grief to him, in feeble health. He was truly a good man.

Cheney, Rev. Martin, son of Joseph and Susannah Cheney, was born in Dover, Mass., Aug. 29, 1792. He was the fourth of six children. His parents were Congregationalists, and his chief text-book aside from the Bible was the "Assembly's Catechism." He prized the meager privilege for an education which his village afforded, and early possessed a great fondness for books. He earnestly coveted a collegiate course of study, but slender means forbade. For a short time he was in the grocery of his brother in Boston, and was frequently required to furnish liquors to customers. For a year he was employed as a servant in a merchant's family in the same city. But love of freedom and equality made service obnoxious to him, and, much against his father's wishes, he sought his liberty. He about this time listened to a Universalist sermon, and rejoiced that there was

no punishment on the other side of the grave. He feared not the punishment on this side. In 1810, at eighteen years of age, he moved with an elder brother to Olneyville, R. I., where, with the exception of two years, he lived till his death. In this place, with plenty of debauchery, but no church, he found in his pursuit of selling meat many evil associates. In 1813 he married Miss Anna, daughter of Fleet Brown, of Foster. In 1815–16 he moved to Brooklyn, N. Y., and entered into an unsuccessful grocery enterprise with a brother. The next spring he returned to his old occupation and wicked associates in Rhode Island. In the following autumn his wife died in the Christian's hope, leaving one child. The husband went from bad to worse. In



Rev. Martin Cheney.

October, 1819, he married Miss Nancy Wilbour. During the next winter a remarkable dream in a measure awakened him. During a general religious interest in the entire community, his heart was touched at the conference meeting at the home of one of his old comrades in sin. He longed deeply to hear the voice of prayer. He himself bowed the knee, and after some days he found peace. On the third Sabbath in June, 1821, he was baptized by Rev. Zalmon Tobey, and united with the Second Baptist church in North Providence. The next month his wife followed him in the sacred service. Reluctantly he yielded to the call of God to preach, and on Thanksgiving day, in November, 1823, he presented his first sermon to the church. His text was II. Pet. 3:9. On his examination for a license he was found to be Arminian and in favor of free communion. The church, which was Calvinistic, advised him to take a letter and unite with some body sympathizing with his views. He took it, and united with the Fourth Baptist church in Providence and preached before them on trial Feb. 4, 1824. He was licensed by the church the same month. About this time he began to hold meetings in a hall in Olneyville. In August, 1824, he made a tour as an evangelist in eastern Massachusetts, with Rev. Abner Jones of the Christian connection. About this time he joined the Union Conference, consisting of such men as Z. Tobey, Allen Brown, John Prentice, Ray Potter, and Henry Tatem. In April, 1825, after due examination, he was ordained by these brethren, and half the time he was engaged at Fruit Hill, North Providence. For nearly three years he preached in the Olneyville Hall in the morning, and in the afternoon at Fruit Hill. On the 2d of July, 1827, the Olneyville meeting-house was dedicated for worship. Nov. 7, 1828, a church of eleven members was organized in the vestry. Mr. Cheney prepared the church covenant. Henceforth his life was intimately connected with the moral development of the place. He was brilliant and instructive as a preacher, bold and fearless as a reformer. Many hundreds were brought to the feet of the Saviour. During the thirty years of his ministry between 700 and 800 were connected with his church. He advocated total abstinence for all, freedom for the slave, arbitration in the stead of bloody conflict. He was frequently called to lecture in large public assemblies; generally with great success, always with great ability. He was progressive and he lived in the world about him. For several years he was troubled with a cough and hoarseness; at length he was laid aside by illness in the autumn of 1851. His disease was liver

complaint of the chronic type. His last words were, "I have a hope that endureth to the end." He died Jan. 4, 1852, aged 59 years. His biography was prepared by Rev. Geo. T. Day, D. D. His second wife died Dec. 23, 1831. March 4, 1833, he married Miss Lydia Sheldon, who survived him. He left several children.

Cheney, Rev. Moses, was ordained in 1809, in New Hampshire. He was pastor at New Durham, and two years after the death of Randall we find the church, May 9, 1809, through a committee, engaging for him a tenement "for twelve months at twenty-four dollars in produce at the current price," and recommending "the members to contribute toward the support of Elder Cheney and family, as they feel in their own minds, and deliver it to him themselves." He was elected secretary of the New Hampshire Charitable Society, at its organization, June 11, 1813. He preached at the Y. M., at Weare, in 1814. Sept. 23, 1816, with Lamb and White he reached Burrillville, R. I., and preached a sermon next day at the Q. M. In 1821 he went into his pulpit in Meredith, N.H., avowed his belief in Calvinism, and, after a trial in the Q. M., which lasted from March till December, he was, at his request, dismissed.

Cheney, Rev. Oren B. (**D. D.,** in 1863, by Wesleyan University), son of Deacon Moses and Abigail (Morrison) Cheney, was born in Holderness (now Ashland), N. H., Dec. 10, 1816. He fitted at Parsonfield Seminary and New Hampton Institution, and graduated from Dartmouth College in 1839. He was converted in the spring of 1836, and, walking from Dartmouth to his native place, he was baptized by Rev. Simeon Dana, uniting with the Ashland church.

After his graduation he became principal of the Farmington, Me., Academy, in the autumn of 1839. In 1841 he accepted the position as principal of the Strafford Academy. He then taught the Greenland, N. H., Academy, near Portsmouth, and was licensed by the Portsmouth church. He next became principal of Parsonfield Seminary, where his son was born in 1844. He went to Whitestown, N. Y., and studied theology in the Biblical School, at the same time teaching Latin in the Seminary. His wife was taken ill and was borne home on a bed to Stratham, N. H., where she died June 13, 1846.

While teaching at Parsonfield he had preached one-half the time at Effingham Hill, N. H., where he was ordained in the autumn of 1844 by Rev. John Buzzell, Rev. Benj. S. Manson and others. But this pastorate was laid down on account of opposition to his anti-slavery sentiments.

After the death of his wife he settled at West Lebanon, Me. He taught six months of the year, and founded there the West Lebanon Academy.

Rev. O. B. Cheney, D. D.

In 1851-52 he was sent to the Legislature by the Whigs and Free-soilers, and voted for the original Maine Temperance Law. In 1852 he went to Augusta for five years as pastor of the church. Sept. 22, 1854, he received a letter from Rev. J. A. Lowell, principal of Parsonfield Seminary, announcing that the Seminary building had been burned the day before.

From that day Dr. Cheney consecrated himself to build for the Free Baptists an efficient literary institution in a more central place. How effectively he has done his work, let the institution that has

grown up around him speak. A charter had been received from the state March 16, 1855. He was chosen principal and treasurer. The state had given $15,000, on condition that $15,000 more be raised. The sum was raised in Lewiston on condition that the Seminary be located there. After twice resigning he was released from the Augusta church in 1857, and in September the State Seminary opened. But financial embarrassment among some of the donors soon occasioned difficulty. By earnest work the school was relieved. In 1863 the institution became a college by vote of its trustees, receiving a college charter from the state of Maine in January, 1864.

President Cheney has held many important positions of confidence and trust in his denomination. He has been twice moderator of General Conference, and has occupied an important position on the Conference Board. He has represented his denomination as delegate to the General Baptists of England. He has been recording secretary of the Foreign Mission and Home Mission Societies, and president of the Education and Anti-Slavery Societies, and is now president of the Foreign Mission Society. He married Miss Caroline A. Rundlett, of Stratham, N. H., Jan. 30, 1840. Their son, Horace, died after graduating from college and taking a creditable position in the practice of law. He married in August, 1847, Nancy S., daughter of Rev. Thomas Perkins, and has two daughters.

Cheney, Mrs. Oren B. (Nancy S. Perkins), the eldest daughter of Rev. Thomas Perkins, was born in New Hampton, N. H., Nov. 6, 1812. She inherited many of her father's characteristics—a strong and active mind, a sunny and devout disposition, and an earnest love of truth and righteousness. To this goodly heritage she added most careful culture and earnest personal faith, and showed a character strong, independent, refined, and fully rounded to the measure of true womanliness. After many years of teaching around New Hampton and in Ashland, she married Rev. O. B. Cheney, in August 1847. She was the recording secretary of the Female Mission Society in 1847–1850 and 1852, its president in 1858, and afterward had an important place on the Executive Board. She was a true helpmeet to her husband in all the manifold work of his life for

Mrs. O. B. Cheney.

the building up of education and religion. For several years delicate health hindered her activities. After illness of a week, with paralysis, she died Feb. 21, 1886.

Cheney, Rev. Rufus, was born in Antrim, N. H., May 4, 1780. He began to preach when about twenty-three years of age, and was ordained in 1810. After residing for a time in Vermont, near St. Johnsbury, he moved to Attica, N. Y., where, with the assistance of Rev. N. Brown, he was instrumental in gathering a church. During his three years at that place it increased to 120 members. In 1817 he settled in Porter, O., and organized a small church, which soon numbered more than 100. In his labors the Little Scioto Q. M. had its origin. Returning to New York, he ministered to the Attica church several years, and built there a house of worship. In 1837 he settled in Wisconsin, where he organized the New Berlin church in 1840, and the Honey Creek church in 1841,—the first churches gathered in the state. He was the father of the Honey

Creek Q. M., and, with Cary and others, took an important part in building up the Wisconsin Y. M. He enjoyed the confidence of all who knew him. The remembrance of him is blessed. Aug.

Rev. Rufus Cheney.

30, 1869, he departed this life to dwell with the redeemed in heaven. In early life he was married to Prudy Piper, also of New Hampshire. Of their ten children, six yet live, having attained an average age of seventy-five.

Cheshire Academy arose from a High School which was opened in Cheshire, O., in 1858, by Rev. P. W. Perry. Through his influence the citizens erected a building in 1860, and the Academy was opened, with Mr. Perry as principal. During his connection with the school the attendance ranged from thirty-five to eighty-five. In 1868 Prof. J. W. Van Sickle was principal. The Academy continued about ten years.

Chesley, Rev. Plummer, was born in Barrington, N. H., Sept. 10, 1818, and died in East Rochester April 4, 1883. He was converted in Dover in 1835. He began preaching in January, 1850, and was ordained at Lake Village, Jan. 28, 1852. His pastorates were in Weare, Canterbury, Candia, Portsmouth, Barrington, East Rochester, and Walnut Grove (Rochester), N. H., and in Kittery, Newfield, and Parsonfield, Me. A large number were converted in a great revival while he was at Kittery. He was in the ministry more than thirty years. He was remarkably conscientious. It was his habit for many years to devote a tenth of all he received to benevolent purposes.

Chick, Rev. John, died in Ossipee, N. H., Jan. 9, 1874, aged sixty-eight years. He was born in Berwick, Me., Dec. 29, 1806. While a child, his family moved to Ossipee. His early religious training was not very thorough, and his educational advantages were quite limited. His early manhood was spent in farming and various mechanical employments. When twenty-three years of age he became a Christian, was baptized by Rev. Daniel Jackson, and united with the First Ossipee church. Soon after, he joined the Second church, just organized, and remained there a member till his death. At once he became an earnest worker. In 1833 he was licensed to preach by the Wolfboro Q. M. He was ordained at East Wolfboro at a session of the Q. M., May 25, 1835. From 1833 to 1873, he was most of the time the minister of the church which he had joined. In 1840 and 1841 he ministered with the First Wolfboro church, and afterward spent two years with the Effingham Falls church; also about three years with the Ossipee and Wakefield church, though he resided on his farm in Ossipee during this last pastorate. As he had opportunity he visited most of the churches in his Q. M. He was clerk of the Wolfboro Q. M. several years, and was very efficient in its business matters. He never missed a session but once, then because he had a dislocated limb. He was seldom absent from the Y. M., and was twice a member of General Conference, in 1839 and 1865. His ministry of forty years, his benevolence and interest in the affairs of the churches, made him known as the father of the Wolfboro Q. M. An unsuccessful manufacturing venture started by him, rather for the public good than for gain, brought loss upon himself and others. He was much grieved because of the loss to others. As a preacher, he was able,

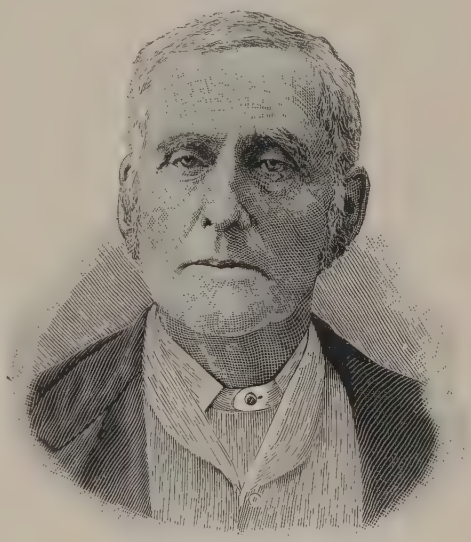
and at times eloquent. He was an exemplary Christian and highly esteemed as a citizen. A year or two before his death his anxieties and excessive labor began to tell on his vigorous constitution, and his health gradually failed, yet he kept actively about his Master's business until a short time before his death.

Child, Rev. Geo. H., son of John G. and Mary A. (Ham) Child, was born in Providence, R. I., in 1827. In 1849 he married Emily A. Haskell, of Westborough, Mass. His grandfather was one of the founders of the Central Baptist church, Providence; his wife's grandfather was one of the founders of the Baptist church in her native place. Converted in 1841, he was ordained in Providence in 1864, for the freedman's work, by the American Millennial Association. He received badge and commission in 1864, of Geo. Stewart of Philadelphia, and served in the Christian Commission work in the hospitals in Kentucky and Tennessee. Later, he preached and taught among the freedmen in Edgefield, Tenn., opposite Nashville. While thus engaged, his school-house was fired and burnt to the ground. He was forced to leave the work through a sickness which brought him to death's door. Recovering, through answer to prayer, he labored in Vermont and Maine. He was pastor at Tiverton, R. I., four years, and at East Killingly, Conn., five years.

Christian Freeman, The, had its origin in a Western convention, held in Chicago, Dec. 7, 1866, by which it was resolved to establish a paper soon. The first number was issued April 4, 1867. Rev. A. H. Chase was the publisher, and he was later succeeded by Rev. D. G. Holmes. Rev. D. M. Graham, D. D., was the first editor. He was soon succeeded by Wayland Dunn, who had been assistant editor, and, from the first, had borne the responsibility of conducting the paper. When his health failed he was succeeded by Rev. A. H. Huling. In 1868 the paper was enlarged. It continued four years, exerting a helpful influence among the churches; after which, as it failed to meet the expense of publication, the subscription list was transferred to the *Baptist Union* (*q. v.*).

Christian Progress, The, an eight-page monthly, was published at Dowelltown, Tenn., by Rev. M. Curtis. It was indorsed by the New Union Association, and was devoted to its interests. The first issue appeared in July, 1883, and the subscriptions increased to above 600, the price being 50 cents per annum. In 1885 its publication was suspended.

Christian, Rev. Peter, was born at Plattsburgh, N. Y., Dec. 23, 1817. His parents were Joseph and Frances (Stanthill) Christian. He went to Illinois in 1836, was married to Mary A. Johnson, June 26, 1841, and now has two children. The year of his marriage he was converted under the labors of Rev. J. B. Fast. He soon felt called to preach, and was licensed in April, 1850, receiving ordination June 24, 1854, at the hands of Rev's S. Shaw and L. Driscoll of the Walnut Creek Q. M. He has continued a faithful laborer in that and the Prairie City Q. M. to the present time, engaging in revival work at many places and baptizing many converts. He took quite an active part in the anti-slavery agitation. In his advanced years he retains the esteem of the brethren, with whom he has many years toiled for the Master.



Rev. Peter Christian.

Church, Rev. Samuel D., son of Seth G. and Eleanor M. (Dudley)

Church, was born at Salem, Warren County, O., Dec. 28, 1832. He studied at Maineville, O.; Whitestown, N. Y.; Brunswick, Me.; and at Bangor Theological Seminary. He was converted in 1848. Licensed in 1851, he was ordained Jan. 25, 1855, by Geo. T. Day, J. A. McKenzie, A. D. Williams, John Pratt and Joseph Whittemore. He has held pastorates at Providence, R. I.; Taunton, Mass.; Lake Village, N. H.; Pawtucket, R. I.; Brunswick, Me., Bangor; Blackstone, Mass., Taunton; Waterbury, Vt., North Lebanon, Me., and Deerfield Centre, N. H. He has had revivals in nearly all of these churches. He is now located at Deerfield, N. H. He married Eliza M. Arnold, Jan. 29, 1855, and has four children living.

Church of God, The, arose from revivals enjoyed in and around Harrisburg, Pa., soon after the settlement of Rev. John Winebrenner, D. D., in that city in 1820. Dr. Winebrenner was formerly of the German Reformed church. In 1825 more extensive revivals prevailed. June 29, 1829, the first church was organized at Shingletown, Pa., and in October, 1830, the first eldership was constituted at Harrisburg. In doctrine, free-will is accepted, particular election is denounced, believers' baptism by immersion is adopted, and open communion practiced. The churches are independent and congregational. The elders of each church unite with those of other churches to form an association called the *Eldership*, which meets annually. The preachers and one elder from each church compose this annual meeting. This meeting selects a stationing committee, which appoints each minister to his field for the year, subject to the approval of the Eldership. Some Elderships limit the term of service in any one church to three years. In 1883 twelve Elderships were reported, East Pennsylvania, West Pennsylvania, Maryland and Virginia, Ohio, Indiana, Michigan, Illinois, Iowa, Kansas and Missouri, Nebraska, Texas, and Arkansas. The estimated membership was 40,000. The annual Elderships are associated in a General Eldership which meets triennially. Recently a lively interest has been awakened on the subject of education, and a fine college building has been erected at Findlay, O., as a training school for the ministry, and for literary culture for all, both male and female.

Churchill, Rev. Hartwell, son of Asa and Mary (Holden) Churchill, was born at Moose River, Me., Feb. 2, 1845. Jan. 13, 1870, he was married to Lydia Eaton Pratt. For several years he served as a licensed preacher, and was ordained by the Grand Rapids (Mich.) Q. M., Aug. 20, 1882. He has been pastor of the Casnovia, Crystal, and Bushnell churches in Michigan, and is now pastor of the Fairfield church in the same state. He has been a teacher, and has held the office of superintendent of schools and school inspector in different towns.

Churchill, Rev. Roger W., son of Nathaniel and Abbie W. (Stevens) Churchill, was born at Shapleigh, Me., Aug. 30, 1848. He first studied for the law. He studied theology at Bates Theological School, and was converted in 1869. Licensed in 1881, he was ordained in 1883, at Richmond, Me., and labored successfully there five years; he had two revivals; sixty-four were added to the church. He is settled at present at Belmont, N. H., where in one year twelve have been added. He married Maggie A. Archibald, Dec. 13, 1883, and has one daughter.

Cilley, Rev. Daniel Plumer, grandson of General Joseph Cilley, of the Revolution, and son of Colonel Daniel and Hannah Plumer (sister of Governor Plumer) Cilley, was born at Epsom, N. H., May 31, 1806. He studied at Loudon High School and Pembroke Academy, and when about to study medicine he felt Christ's call to the ministry. He was ordained at his native place in January, 1833. For twenty-eight years of active ministry he served the churches efficiently in New Market, Northwood, Pittsfield, Manchester, Great Falls, and Farmington, N. H.; North Scituate, R. I., and Boston, Mass. During nineteen years of this ministry the record kept shows 699 baptisms at his hands; 584 marriages are recorded. Inheriting a martial spirit and true patriotism, he accepted a chaplaincy in the late Rebellion and served till its close, following his regiment faith-

fully into every engagement. At the close of the war he was appointed by the American Board a missionary to Alabama, but failing health compelled his return. In 1868 he with his family went to North Carolina, returning to Farmington, N. H., in 1873. He was early identified with the great benevolent institutions and enterprises of the denomination. He was corresponding secretary and recording secretary of the Foreign Missionary Society; recording secretary for over ten years of the Anti-Slavery Society, president of the S. S. Union; member of publishing committee, a trustee and corporator of the Printing Establishment. He frequently represented his denomination in General Conference. He died peacefully at his home in Farmington Nov. 14, 1888. In 1836 he married Miss Adelaide A. Haines, of Canterbury; she with ability and sweetness has shared her husband's toils and enhanced his effectiveness as well as soothed his sufferings. Of their four children, Capt. Joseph B. Cilley has gone before; three remain, Col. Clinton A. Cilley, of North Carolina, Dr. Daniel P. Cilley, of Westborough, Mass., and Mrs. Adelaide Cilley Waldron, whose easy pen has made sweet poetry for the public press.

Cilley, Daniel P. (2nd), was a native of British India, who became connected with the boarding-school at Jellasore, and was baptized Aug. 29, 1847. He ever afterwards maintained a consistent Christian character, and in 1854 was received on probation as a preacher of the Gospel to his countrymen, the Santals. While on a tour with the missionaries, he died suddenly of cholera, Jan. 9, 1856, and was in sadness carried to Jellasore for burial.

Cilley, Rev. Elbridge Gerry, was born in Danbury, N. H., Jan. 7, 1819. He commenced a religious life when nineteen years of age, and began holding meetings four years later. Sept. 6, 1845, he was licensed to preach, and Jan. 8, 1848, he was ordained in Michigan, being then connected with the Boston church of the Grand River, and later of the Grand Rapids Q. M. He was pastor of that church twenty years, serving that and other churches in the Q. M. until the organization of the Holton and White River Q. M., which he assisted in gathering. He conducted many revivals, organized ten churches and baptized about four hundred converts. At present he is pastor of the Holton church. In 1844 he was married to Ruth Hunt, who was a helpmeet indeed, sharing the joys, sorrows and burdens of a pioneer minister's life, and being especially active in Sabbath-school work. She passed to her rest in August, 1878. They had five children, four now living, the oldest being Mrs. Z. F. Griffin, of India.

Cilley, Rev. Joseph L., died in Camden, Me., May 15, 1871, aged 67 years. He was born in Buckfield, June 13, 1804. His parents moved to Brooks when he was a boy. He improved his limited advantages so well that he became a good English scholar. He became a Christian at the age of seventeen. He was licensed to preach when about thirty-seven years of age, and was ordained in 1842. His work in the ministry was confined to the towns of Jackson and Brooks and those adjoining them in the Prospect Q. M. In 1853 he moved to Rockland. While there he was confined at home by the feeble health of his wife, who died in 1857, but he preached occasionally and was a great help to the pastor. While at Camden, he preached part of the time for the church, and at other times was a Q. M. missionary, in which work he was very successful. His sermons were plain and practical. He was decided and firm in regard to principles, but gentle and cheerful; a true peacemaker, yet a manly warrior against sin. He was held in very high esteem.

Clark, Rev. Aaron, died in Hermon, Me., Dec. 11, 1880, aged 66 years. He was converted at the age of thirteen. When seventeen years of age, he was licensed by the Methodists as an exhorter. He afterwards united with the Free Baptists, by whom he was ordained about 1840. He preached in several places within the limits of the Montville Q. M. His name appears in the Register in connection with the Washington church from 1848 to 1869; then as pastor of the Second Montville church till 1872; then as pastor of the Washington church till

1875; then as pastor of the South Montville church one year. He remained a member of the latter church till his death. He was very successful in winning souls, and was loved and respected by all who knew him.

Clark, Rev. Avery, a native of Springfield, Mass., settled in Iowa in 1846. He experienced a change of heart three years later, and was ordained in May, 1856, at a session of the Delaware and Clayton Q. M. He was a strong man, positive in his convictions, and when President Lincoln issued the Emancipation Proclamation he said, "Now I can go." While with his regiment, he was active as a minister. He fell in battle Sept. 3, 1863.

Clark, Rev. Dudley E., was born July 19, 1855, at Conneaut, Ohio, and died at Arlington, R. I., Nov. 24, 1884, aged 29 years. He was the fifth child of Rev. Rufus Clark. In the thirteenth year of his age he was baptized by his father and became a member of the church in Warren, Ill. Without much help from his father's small salary, he obtained an education through his own persistent efforts. He was graduated at Hillsdale College, Mich., in 1879, and from the Theological Department of this college in 1881. He was ordained in 1880, and preached while in school, at Woodstock, Mich., where he witnessed a revival and a score of conversions. After his graduation he preached and taught school at Davison Station, Mich., where his labors were highly esteemed. In 1883, he was called to Arlington, R. I., where he endeared himself to many in the short time before his early death.

Clark, Rev. Ely, son of Jeremiah and Polly (Joy) Clark, was born in Strafford, Vt., Jan. 8, 1808. He was married March 14, 1837, to Sophronia Tyler, and Dec. 12, 1843, to Mary Hackett, and has four children, one of whom is Rev. L. G. Clark. Converted at the age of ten, he was licensed by the church in August, 1829, and ordained Jan. 23, 1836, at Tunbridge, by Rev's S. H. Goodale, N. Bowles, N. King, and O. Shipman, and for three years was pastor of the Stowe and Waterbury church; for the next three years he accepted the appointment to travel in the Huntington Q. M. He then settled at Strafford, where he has since lived. In 1875 he was chosen to represent his town for two years in the Vermont Legislature. He has married nearly three hundred couples, and attended over six hundred funerals.

Clark, Rev. Frederick, ordained in 181–, labored in Vermont.

Clark, Rev. Hannibal, son of George and Harriet (Thomas) Clark, was born in Henry County, Tenn., March 8, 1849. He was converted in 1882, and received license to preach two years later. Nov. 7, 1886, he was ordained by the Mound City Q. M., Ill., and entered upon the work of a pastor.

Clark, Hollis K., son of Nathaniel S. and Lucy M. (Knowlton) Clark, was born in Auburn, Mass., April 20, 1832. Nov. 27, 1852, he married Esther L. Pierce, and has five children living. He has been many years a member of the Roger Williams church, Providence, and has long served it as Sunday-school superintendent. For several summers he has served the Assembly at Ocean Park, Me., as musical director. He has been chairman of the Rhode Island Sunday-school Union, and prominent in providing for the Union the program of its excellent Autumn Gatherings.

Clarke, Rev. James M., son of George W. and Lovina (Meyers) Clark, was born in White County, Ind., April 22, 1854. Oct. 6, 1875, he was married to Sarah E. Hudson, and was ordained March 12, 1882, since which time he has been the pastor of six churches, and has organized one Q. M., preaching yearly 141 sermons and traveling over 1,400 miles. At present he has charge of the Corry, Glade Springs, Olive Branch and Prairie Valley churches of the Eldorado Springs Q. M., Mo.

Clark, Rev. John, died in Prospect, Me., Aug. 8, 1871, aged 78 years. He was born in Newcastle. He married and moved to Monroe in early manhood, and in 1824, during a great revival in that section, he was converted and united with the church. He was licensed in 1832, and ordained as an evangelist in 1838. He worked hard to support

his family, and preached Sabbaths. He was in the ministry about forty years, and traveled in that time about forty thousand miles, at least one-half of the distance on foot. He baptized 125, attended 100 funerals, and married sixty couples. He preached till within a few days of his death. Though born of poor parents and with limited education, his willing mind enabled him to do a good work.

Clark, Rev. Lucian G., son of Eli and Sophronia (Tyler) Clark, was born in Thetford, Vt., January, 1841. He became a Christian at the age of sixteen. He was in the war of the Rebellion, in which service he lost the hearing of one ear. He attended the Green Mountain Seminary for a time, but, unable to hear the instruction at the recitations, he was advised by the principal to leave school and enter the field. He received license to preach in 1874, and was ordained at Norristown, Vt., in June, 1876. He was pastor there three years, one year at South Wheelock, three years and nine months at Washington, one year and three months at Middlesex, and about three years at South Parsonfield, Me. He settled in Hollis, in the spring of 1887. He was a member of the General Conference of 1880. He was married in 1865 to Miss Eunice G. Wells, who died in 1873. In 1875 he married Miss Sarah Swift. He has one child.

Clark, Rev. Mayhew, died at Hookset, N. H., Dec. 15, 1858, in his 71st year. Funeral services were attended at Manchester, N. H., by the Rev. A. D. Smith. Brother Clark was born at Wakefield, N. H., in May, 1788. In 1814 the hostile British hovered about Portsmouth harbor. Mayhew Clark, of Ossipee, was drafted for the militia. He was a licensed preacher and had been in the practice of holding meetings for four or five years. "One morning early," he says, "I left my bunk and walked through the barracks singing a spiritual hymn, to call out the soldiers of Christ, if any were in camp. Three came out the first time, and an early prayer-meeting was appointed at the cook house at daybreak. The third day I was summoned to the officers' quarters, expecting to be reproved and ordered to hold no more meetings. Great and joyful was my surprise when they asked me to sing and pray with them, and invited me to come every evening, with the assurance that no other duty would be asked of me than the one I had undertaken in the cause of religion." In the meetings that followed sinners were converted and backsliders reclaimed, about sixty in number. He was ordained in 1818. In 1826 he, with Roger Copp and Enoch Place, occasionally preached to a little band of the Free Baptist sentiment in Dover, N. H. A revival followed and a church of twenty-five members was organized. In 1829 Clark commenced his labors with this church, and after a few months left the vestry for another place. Others accompanying him, the academy was hired, a general meeting of all Free Baptists was called, and the church organization of sixty-three members was revived, new officers were chosen and a revival followed. He was for many years connected with the New Durham Q. M., dwelling at Meredith. In 1840 he went to reside at Upper Gilmanton.

Clark, Rev. O. T., son of Thompson F. and Philana (Miller) Clark, was born in Essex, Vt., in 1832, and married to Miss Caroline A. Fielding in 1854. He made a profession of religion in 1850 (the family having moved to Illinois in 1836) and studied zealously as opportunity presented, but resisted the call to the ministry. He served three years in the army, and there decided to obey the call. Returning to his home, now in Iowa, he joined the Freewill Baptist church, and served as a laymen until, at the close of a revival in 1870, he was licensed. The following year he was ordained. His ministry has been in Iowa, with the Tama Q. M.; in Kansas eight years, with the Norton County Q. M., which he was largely instrumental in gathering, and now in Illinois, with the Burns and Liberty churches of the Walnut Creek Q. M. During his ministry he has organized six churches, baptized sixty persons, and, with his wife, has taken much interest in the benevolent work of the denomination.

Clark, Rev. Peter, was born in Upper Gilmanton, N. H., Oct. 8, 1781, and

died there Nov. 25, 1865, aged 84 years. Born in a log cabin, he had the example and instruction of a faithful mother, who early taught him the value of prayer. The family was large and the father in feeble health. He was converted in June, 1798, and baptized by Elder R. Martin. The next September he began his ministry in his native place. Elder Martin pointed him out to a bystander as "a boy hard to handle in argument." When about to settle in Whitefield he was dissuaded by the people in Gilmanton, as they wished him to remain and conduct their meetings. Jan. 8, 1810, he was ordained by Rev's W. Young, R. Martin, H. D. Buzzell, as pastor of the newly organized Third Gilmanton church. Great revivals followed. There were added April 20, twenty-four; August 22, eight; June 25, 1814, twenty-two; October, 1818, thirty-one. In 1826 this independent church joined the New Durham Q. M. In 1829, at the August session of the Q. M. here, a revival commenced which continued for months, spreading elsewhere, and in November eighteen were added to the church and others through the winter. A healthy growth existed in the interest here for years. As early as 1830 the church espoused the cause of temperance. In 1834 a Christian Baptist element entered the place, and the next year their preacher followed and a church was organized. After 1840, weakened by the attack of a fever, Brother Clark was less active in the ministry. In 1841 his wife, with whom he had lived since 1805, sickened and died. In 1849 he married Miss Abigail E. Ware, who survived him. Other Free Baptist ministers began to labor in the town, and after a protracted sickness Father Clark was at rest. He was a great punster and keen satirist, which grace restrained. But occasionally these would break through very pleasantly. Amusing incidents, with which a volume might be well filled, were treasured and repeated by the people. He represented his town in the Legislature. He was given to Christian hospitality.

Clark, Rev. Sylvanus, ordained in 182–, labored in Maine.

Clark, Rev. William, son of Aaron and Mercy (Morrell) Clark, was born in New Brunswick in 1830, and united with the Blenheim, Ont., church when twenty years of age. Two years later he received license to preach, and after eighteen months' work in that vicinity, he attended school at Kalamazoo, Mich., and at Hillsdale. He was ordained by the Hillsdale Q. M., and became pastor of the Bedford and Erie church. After spending twelve years in the ministry and two in the army, he married Miss S. P., daughter of Rev. S. Gilman, and made his home at Paw Paw, Mich. He has preached occasionally in that vicinity. He has baptized about forty.

Clark, Rev. W. E., of Libertyville, Mo., was born to Burton and Lydia (Cole) Clark, in Orange County, N. C., in 1812. He experienced religion about 1837, and was ordained six years later in Illinois, in the Christian denomination. Moving to Missouri in 1855, he afterwards united with the Free Baptists, and is connected with the Fredericktown church, of the St. Francois Q. M.

Clarke, Rev. Elmore C., son of Amos H. and Ann E. (Piper) Clarke, was born in Piermont, N. H., Aug. 10, 1854. He pursued a four years' course in the New Hampton Institution, N. H., from 1880 to 1884. He was converted at the age of twenty-four, received license to preach the next year, in June, 1879, and was ordained in August, 1884, by the Weare Q. M. Rev's D. Moody, A. Sargent, N. Jones, W. H. Yeomans, and D. I. Quint were the council. He is pastor of the Sutton and Newbury churches, N. H., and has baptized about twenty converts. Aug. 30, 1874, he married Miss Nettie E. Turner.

Clarke, Rev. Gardiner, son of Moody and Susan (Richards) Clarke, was born at Highgate, Vt., in 1812. He studied at Bradford Academy and at Newbury Seminary. He was converted in 1831, and performed religious work with the Methodists. Licensed in 1833, he was ordained ten years later by Rev's T. P. Moulton and Harvey. He was settled a year at Cabot, Vt., and a year at Huntington, Conn. During seven years at

Rehoboth, and Attleborough, Mass., several revivals were enjoyed. While with the Union church at Hebronville (Attleborough), about fifty converts were baptized. He saw a few conversions during his three years' pastorate at Chepachet, R. I. After an absence from the ministry of twenty-six years, he returned for two years to the Rehoboth church. He served the church at Norton one year, and at Taunton two. He has taught school and held positions in several school committees. His home is in Attleborough, Mass. He married, in 1837, Jane R. Deming, and has two children living.

Clarke, Rev. Rufus, was born Nov. 23, 1819, in Conneaut, O. His father, Peck Clarke, was a soldier in the war of 1812, and his grandfather in the war of Independence. He was converted in 1830, attended Geauga Seminary, and

Rev. Rufus Clarke.

was ordained in 1843. For sixteen years he was pastor of the church in his native town, and he has since ministered to the Lenox, Cherry Valley, Burgh Hill, New Lyme, Greenburg, and Colebrook, O.; Sheffield and Wellsburg, Pa.; Warren, Ill., and Fond du Lac and Winneconne, Wis., churches. He was actively identified with the anti-slavery movement, and aided in raising funds and recruits in the late war. He is a life member of the Home and Foreign Mission Societies. He wrote sketches of the early history of Conneaut and other towns in northern Ohio. He has, in connection with his pastoral work, delivered many lectures on various topics, and has been a liberal contributor to the religious and secular press. March 22, 1840, he was married to Celia Sanborn. The youngest of their six children was the late Rev. Dudley E. Clark of Arlington, R. I. The others still live, occupying positions of influence.

Clawson, Rev. Samuel Briggs, son of Nathaniel and Lucretia (Ferris) Clawson, was born in Durham, N. Y., Aug. 11, 1807. He was converted when eighteen years of age, and three years later moved to Ohio, uniting in marriage with Miss Luana Stevens the following year. Dissatisfied with the pro-slavery spirit of the Methodist church, he transferred his membership to the Freewill Baptist, uniting with the Fitchville church in 1836. He received ordination at the hands of Rev's John Wheeler and Seth C. Parker and continued an active, devoted ministry, mostly in Huron County, O., until his death, Sept. 6, 1850. His sudden and early departure was lamented by many.

Clay, Rev. Jonathan, was born in Buxton, Me., Dec. 13, 1775, where he was converted in 1805. He was one of the early members of the Buxton church. He began to preach soon after his baptism and was ordained in 1815. His labors were mostly confined to Buxton. In 1831 he took his dismission from his church, and united with a few others who were constituted a church near his own home. He died Feb. 20, 1849, leaving five sons and many friends to mourn his loss.

Clement, Rev. T. D., died in Lewiston, Me., July 12, 1881, aged 70 years. He was one of the first members of the corporation of Bates College. He gave $1000 to its endowment fund.

Cleveland, Rev. Edward L., was born in Camden, Me., Nov, 6, 1813. His parents were Ebenezer and Mary S. (Gregory) Cleveland. He became a Christian at the age of twenty-four, and

was ordained in 1845, by Rev. John Hamilton and others. He has preached as an evangelist and labored in quite a number of revivals. He is a member of the Rockville church, Camden, and preaches as opportunity offers. He was married in 1839 to Miss Margaret Achorn, and in 1846 to Miss Sarah A. Grinnell. He has nine children living.

Clinton Seminary was located in Clinton, Oneida County, N. Y. In 1841 the buildings formerly occupied as a Ladies' Domestic Seminary were purchased, and the Seminary was opened with about fifty students, Prof. J. J. Butler being principal. The students were mostly from New York and Pennsylvania, and during the first year numbered two hundred. In 1843 Prof. J. Fullonton became principal, and the school under him was an increasing success. The need of greater accommodations was soon felt, and, providentially, Whitestown Seminary (*q. v.*) was secured by exchange. To that place the school was removed in the summer of 1844. This beginning at Clinton had brought together many worthy students ; and its influence on the work of the denomination was helpful.

Clough, Rev. Jeremiah, son of Jonathan and Betsy Clough, died in Loudon, N. H., his native town, July 30, 1879, aged 87 years. He was born Feb. 3, 1792, and lived at home until his marriage at the age of twenty-one. Early in life he prayed much in secret, but did not confess Christ openly until he was twenty-seven years of age, when an almost fatal accident led him to yield fully. He then lived in Canterbury. He was moved to preach the gospel, but pleaded as an excuse, sickness in his family. After five of his eight children, and then his wife, were taken away, he could no longer thus excuse himself, and began to preach. His testimony was received ; his own mother and youngest brother were converted. May 7, 1835, he received license from the church. April 11, 1838, he was ordained at Canterbury, in company with Dr. J. M. Harper who was with him also a member of the Canterbury church. During the next ten years he labored as an evangelist. In 1848 he became pastor of the First Canterbury church. An attack of paralysis in 1872 brought him near to death, but he was partially restored. He administered the ordinance of baptism when eighty-two years of age. His early opportunities were limited, but well improved. Familiar with the Scriptures, and a careful student of nature, he stored up much useful knowledge. His preaching was clear, well illustrated and often very impressive. His labors were abundant, and accomplished much good. He was affable and hospitable. He gave freely to destitute churches, for education and missions, also to the poor. He was a man of integrity, a good counselor and highly esteemed in the community. He married Sabina Clough, Dec. 28, 1813, and Delia Hodgdon, Sept. 10, 1840, and has one child living.

Clough, Rev. Joseph, a native of Gilmanton, N. H., settled in 1848 on a farm in Burnett, Wis., where he died Sept. 12, 1885, aged 72 years. He united with the Rolling Prairie church at its organization ; received license to preach in August, 1854, and was ordained by the Waupun Q. M., in February, 1858. He was at different times pastor of some of the churches in the vicinity, and was respected by all. He was ready in every good work, and faithful unto death.

Clough, Rev. Newton, son of Rev. Philemon and Sally (McDaniels) Clough, was born in Springfield, N. H., March 22, 1840. He was converted at the age of fourteen. He received license from the Weare Q. M., N. H., in August 1871, and was ordained by the Parsonfield Q. M., Feb. 23, 1886. In October, 1885, he became pastor of the church in Brownfield, Me. Previous to this, he preached as a supply in various places in New Hampshire. He married, July 26, 1868, Miss Sarah E. Smith, of Hanover, N. H., and has one child.

Clough, Rev. Philemon, died of heart disease at his residence in Grantham, N. H., June 19, 1878, aged 60 years. He was born in Springfield, May 18, 1818. When about sixteen years of age he was converted, and united with the church in Springfield. He was mar-

ried at the age of twenty-one, and soon was led to labor in the plenteous harvest, but the demands of a large family and financial embarrassment, held him back. He finally, after ten years of struggle, broke away, and soon acquired a love for the work, and saw fruits of his labors. He was ordained by the Weare Q. M., Nov. 7, 1861. Part of the time he preached as an itinerant. He spent most of one year traveling in Vermont. He was pastor three and one half years in Weare. His sermons were original and interesting. He was fervent in prayer, and earnest in his appeals. The last six years he was in poor health, but he held weekly meetings at his own house, resulting in some conversions. He was widely known, not only as a preacher, but as a mechanic. The wife of his youth and four children survived him.

Coats, Rev. D. N., was born in Litchfield, N. Y., Dec. 7, 1815. He was converted under the labors of Elder Marks. While yet a young man he moved to Wisconsin, where he was ordained in 1859. At about this time he became a pioneer in northwestern Iowa, and made his home at Spencer, where he died January 20, 1889. He was an untiring worker and his labors were blessed to the good of many. The results of his labors in Iowa will be manifest for years to come. Nearly half a century ago he was married to Miss B. E. White, who still lives. They have two children, Rev. R. A. Coats, and Mrs. Frank Wells.

Coats, Rev. R. A., son of Rev. D. N. Coats, was born in Chenango County, N. Y., July 3, 1842. He studied at Spring Green Academy, Wis., and served three years in the 23d Wis. Vol. Infantry at Vicksburg, New Orleans, etc. He was converted Jan. 1, 1863, and ordained June 23, 1872. As missionary for the Little Sioux Valley Q. M., in the winter of 1871–72, he was engaged in precious revivals at Lost Island, Ia., and Elm Creek and Freedom, Minn. In April 1873, he entered upon a seven years' pastorate with the Spencer, Ia., church, during which he served the Minnesota Southern Y. M. in soliciting funds at the time of the famous "grasshopper scourge." In 1880 he became pastor of the Mitchell, Burr Oak and Lincoln churches, enjoying a gracious revival with the latter, and three years later returned to Spencer. In 1887 he removed to Idaho. Brother Coats was a member of the General Conferences of 1874 and 1880; has served as superintendent of schools in Clay County, Ia., two terms; has been a member of the Iowa Home Mission Board six years, and an assistant editor of the *Free Baptist* from its commencement. His varied labors have been very helpful to the cause in that region, and he is widely known and respected.

Cobb, Rev. Arden, a native of Blenahem, N. Y., died in Middlesex, N. Y., Aug. 10, 1868, aged 66 years. He was converted in 1833, and ordained about 1840. His labors were with the Danville, Middlesex, North Potter, Sparta, Italy, Scottsburg and Jerusalem churches. He was earnest and active in the work. The Middlesex church especially was blessed under his efforts. His devotion found expression in the frequent inquiry, "How can I render the most efficient service to Christ?"

Cobb, Rev. Ebenezer, died in Limington, Me., Nov. 19, 1868, aged 73 years. He was born in June, 1795. About 1828 he was converted, joining the Limerick church, where he was soon chosen deacon. After many years' service in this capacity he began to preach, and was ordained a short time before his death. He had a stroke of paralysis, and in three days passed away.

Cobb, Rev. Laban Clark, and his wife, **Rev. Minerva U. Greenleaf Cobb,** were both licensed by the Marquette Q. M. (Wis.), about 1858, and ordained in 1868, in connection with the Root River Q. M. (Minn). Brother Cobb was born in Buckland, Mass., Feb. 6, 1808, and early removed to Monroe County, N. Y., where he was converted under the labors of Rev. Eli Hannibal. Having moved again into Chautauqua County, he was married Dec. 30, 1834, to a daughter of the Rev. Wm. Greenleaf. Sister Cobb was born in Columbus, N. Y., Sept. 2, 1817. She was the oldest of

ten children, and before her conversion, at the age of fifteen, had felt her need of the Saviour, and her responsibility in the family. In all her religious experiences there was manifest a longing for nearness to Christ, yet a sense of unworthiness. It was not until after severe mental conflict that she decided to enter the ministry ; and the blessing of the Lord upon her labors alone confirmed her in continuing the work.

After marriage they were active members of the church, and, on moving to Wisconsin in 1849, they entered upon a wider field of usefulness. They preached in new and destitute localities, the Spirit working with them in great power. In 1864 they went to Winona County, Minn., where they labored in the Root River Q. M., and continued many years to work with marked success. At length the impaired health of Brother Cobb caused them, in 1879, to settle at Colman, Dak., where he died Jan. 29, 1885.

Brother Cobb was naturally diffident, and deeply felt his own insufficiency, yet he loved to work for souls. He had great power in prayer and in pleading with sinners. Sister Cobb, much like her husband in distrusting her own abilities, was yet an efficient leader in the work in which they unitedly engaged. The results of their work will be seen as they meet in the mansions above.

Cobb, Rev. William G., died in Otisfield, Me., June 2, 1850, aged 70 years. He was born in Otisfield in 1779, being the first male child born in the town. He was converted at the age of twenty-two, was baptized by Z. Leach, and after preaching considerably for sixteen years was ordained in March, 1824. Ill health confined his labors to near his home. He was a man of faith and prayer.

Coburn, Rev. Greenleaf H., died suddenly of fever in Gray, Me., Aug. 11, 1865, aged 26 years. He was born in Turner, Me., March 7, 1839. He early showed a fondness for books. His mother died when he was eight years old. At fourteen he went to Boston, where he was employed till he was seventeen. He was converted in 1857, at Gray, Me., under the labors of Rev. W. T. Smith. He had just said to the lady of the house but a few moments before he entered the meeting: "I am good enough—I need be no better—I shall be saved," and yet a few minutes later he was ready to cry, and did cry, in his distress, "God be merciful to me a sinner." He was baptized, at once uniting with the church in Gray. In the spring of 1858 he returned to Boston for another year. Early in 1859 he went to Lewiston and entered the institution of learning there. He, enjoying the love and esteem of his instructors, graduated from his preparatory course in July, 1862. There was some talk of organizing a Freshman class at the time ; but, disappointed in this, he entered the Theological School at New Hampton, and after three years graduated, being ordained there July 12, 1865. A fortnight later he came to Lewiston and arranged with President Cheney to enter the Junior Class of the College. In two weeks he was dead. An incident will reveal our young brother's principles: A gentleman offered to start him in business, in Boston, and give him half the profits. "No," young Coburn replied, "I must get an education and enter upon a higher calling." President O. B. Cheney preached his funeral sermon. The only relative he left was an aged father.

Coffin, Rev. Stephen, was born in Alton, N. H., March 8, 1792. The youngest of fourteen children, he became heir of the homestead. A desire to grow up and become a good minister of the gospel was constant with him in boyhood. He was converted at the age of twenty-one, while confined to a sick-bed with fever, and a year later was baptized by Rev. Abel Glidden. He married Caroline Foss of Barrington as his third wife, in April, 1839, and soon after, both united with the church in Wolfborough.

After already preaching several years he was ordained in the winter of 1841, and entered upon a successful itinerant ministry. He spent nearly a year holding meetings in Illinois and Wisconsin, traveling thousands of miles and spending $200 more than he received for his

services. During his ministry of thirty years he spent upwards of $2,000 in the same way. He was liberal in his gifts for education and missions. At the last Q. M. he attended, at South Berwick the autumn before his death, he offered to be one of ten to give $1000 for the Foreign Mission treasury, thus overcoming, as he remarked at the time, his "Coffin covetousness." He was studious and thoughtful. He supported himself mainly by manual labor; he never had a settled pastorate. He died after a long, painful sickness, abundantly sustained by prayer, at Dover, N. H., March 4, 1867, aged 75 years. His funeral, at the Washington Street church, was attended by Rev. A. Caverno.

Coffrin, Rev. Joshua, son of Enoch and Betsy (Hill) Coffrin, was born at Waterbury, Vt., Feb. 20, 1816. He studied in the common schools. He was converted in January, 1837. Licensed Nov. 18, 1843, he was ordained in Morristown by the Huntington Q. M. He was pastor at Franklin, Vt., twenty-five years, and also preached in Farnham, St. Albans, Enosburg Falls and Sheldon, frequently for years. He has had nineteen revivals, organized two churches, and has baptized over two hundred. At present he has retired from active service on account of ill health and old age. He married Lucia L. Atkins, Jan. 7, 1838, and has seven children living.

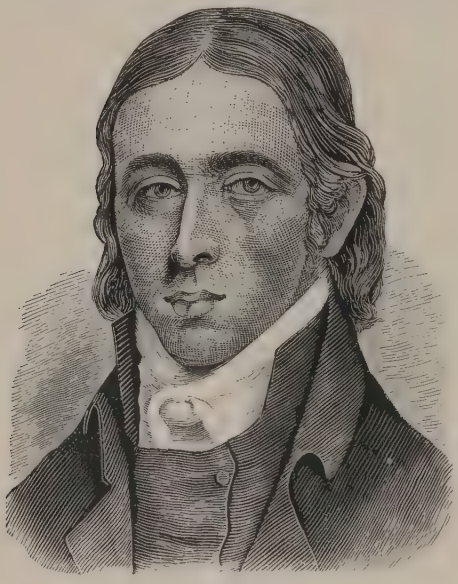
Cogswell, Rev. Bela, son of Elisha and Hannah (Ford) Cogswell, was born Jan. 10, 1817, in Tuscarora, Bradford County, Pa. Oct. 19, 1837, he married Eunice Prentice, and after her death he married Lydia Fuller, May 22, 1870. Four of his seven children are living, two of whom are prosperous merchants. In early life he was connected with the Methodist Episcopal church, and from that body received ordanation July 27, 1851; but about 1857, owing to a change in doctrinal views, he united with the Freewill Baptists, in the Owego Q. M. The following is taken from the history of Bradford County: "He (Brother Cogswell) was one of the original member of the First Freewill Baptist church of Tuscarora, and was mainly instrumental in its organization and in erecting the pleasant church edifice which is used by the congregation." During these thirty years he has been its only pastor, and at the same time has had the oversight or other churches; viz., Vestal, Rome, Union and Liberty. He has been Justice of the Peace and director of the Common Schools. He has baptized about three hundred, and he was a member of the General Conference of 1868.

Colby, Rev. G. W., was born in Vassalborough, Me., Dec. 8, 1836. His parents were Warren and Sally (Dutton) Colby. He was converted at the age of twenty-three. He received license to preach from the Montville Q. M., in March 1874, and was ordained June 20, 1875, by Rev. Aaron Clark and others. He has had four pastorates, labored in sixteen revivals, in which there were from three hundred to four hundred conversions, baptized seventy-three persons, married twenty-three couples, and attended seventy-five funerals. He is now (1887) pastor at Corinna. He was married, Dec. 13, 1859, to Miss Olive M. Robinson. They have two children.

Colby, Rev. J. B. O., was born in Fryeburg, Me., Jan. 13, 1808. His parents were Samuel C. and Ann (Miller) Colby. He studied for a time in Fryeburg Academy. He became a Christian at the age of twenty-six, was baptized by Elder Jonathan Tracy, and joined the church in Denmark. He was first ordained a deacon. Soon after, Oct. 6, 1852, he was ordained by Rev. James Rand and others. The church in Denmark has been under his care forty years. He was also for forty years superintendent of a Sabbath-school which he organized, in Denmark. He has preached in the towns of Sebago, Porter and Hiram. He has baptized and received into the church, in Denmark, thirty persons; also baptized many in other places. He has married thirty-six couples, and attended many funerals. He was married, Dec. 11, 1832, to Miss Susan A. Hill. They have three children living.

Colby, Rev. John, son of Dea. Thomas Colby who with his pastor joined the Freewill Baptists in 1799, was born in Sandwich, N. H., December 9, 1787.

His first religious impressions were received when he was eight years old. He did not yield to these impressions, however, until he was about eighteen. When fifteen years of age his father moved to Sutton, Vt. In 1805 during a precious revival Colby became a Christian and was baptized on the 8th of December. Very soon the question of proclaiming the blessed gospel filled his mind. For four years he debated the subject with himself, and at last he made known his feelings to the church, and by their advice and recommendation he began his labors as a preacher. Soon after he made a journey to Ohio. Arriving at Springfield, Vt., he received ordination



Rev. John Colby.

at the hands of two ministers on the 30th of November, 1809. He then took up his journey, preaching as he went, going through New York, Pennsylvania, southern Ohio, and into Indiana, which was then a territory. He then turned about in his course, and passing through northern Ohio, and so on eastward, reached his father's home on the 6th of July, having been gone eight months. The rest of the year was spent in preaching in Sutton and adjoining towns.

The year 1811 was spent in New Hampshire, where interesting revivals were witnessed, especially in Eaton and Meredith. In December of that year he witnessed a gracious outpouring of God's spirit in Montville, Me. He baptized eighty-eight, who with some others were organized into a church. In 1812 he began the erection of a meeting-house in Sutton, using his own money for the purpose. The house was not completed till two years later. From 1812 to 1817 he preached in Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. Great success attended his labors.

Colby was not strong in body. The fatal disease, consumption, began to develop itself. He went to New York City in March, 1817. As the summer came on he returned to his father's home. He improved in health sufficiently to preach somewhat. In the fall, however, it became necessary for him to seek a warmer climate, so he went as far south as Norfolk, Va., where he arrived the 31st of October. He was kindly cared for by Deacon Fauquier of a Baptist church. Twice he was carried to the church and preached. He continued to fail rapidly, and died Nov. 23, 1817. His grave is near the entrance of the Baptist church in Norfolk, and is marked by a plain marble slab.

John Colby impressed all who knew him as being a singularly good man. His short life was filled with earnest work for the Master. His record has come down to us as that of a man of God, a "singular, gifted, faithful, persuasive, amiable, and emotional preacher; in truth, a most beloved disciple of Christianity." His only publication was a volume of his life down to 1815. The biography was afterwards completed by the addition of his journal, and several editions of the book have been published.

Colcord, Rev. Wilson, was born in New Market, N. H., May 23, 1775. He early removed to Berwick, Me., where he married the daughter of Thomas Hobbs and resided till 1800. Removing to Waterville, he was converted under the labors of Elder Stinchfield and united with the church. He began soon to hold meetings, and souls were saved. In 1812, he made Fairfield his home. For fifteen years he spent most of his

time in farming, though preaching on the Sabbath and attending punctually the Quarterly and Yearly Meetings. He was ordained in 1824, and soon gave himself wholly to an itinerant ministry, visiting weaker churches, comforting saints and baptizing many. He assisted in organizing churches and in ordaining ministers. He had a remarkable memory for Scripture, often repeating whole chapters in his exhortation. He died suddenly at his home, Aug. 1, 1846, aged 71 years. His funeral was attended by Rev. Samuel Hutchins.

Coldren, Rev. Milo Jones, son of Harvey and Hannah (Main) Coldren, was born at La Grange, Ind., June 8, 1850. He was converted in 1868, and attended Hillsdale College, Mich., graduating from the College in 1876, and from the Theological Department in 1878. He received license in 1871, and was ordained March 11, 1876. He ministered to the church at Woodstock, Mich., 1874-76, at Leslie 1876-78, and at Howard City 1878-79. He was married Oct. 9, 1878, to Alice D. Sandborn who

Rev. M. J. Coldren.

soon passed on to her rest. He organized the Woodstock church, and has to the present baptized 163 converts.

Bro. Coldren had early felt a call to the Foreign Missionary work, and, when the Board declined to send him because of lack of funds, he resolutely set about finding the funds, obtaining pledges for his support for five years. He was then appointed a missionary of the society, and before the expiration of the five years the society became responsible for

Mrs. M. J. Coldren.

his support. With a brave heart he sailed for India, Oct. 11, 1879, and has labored with great devotion in the Balasore district, at Balasore, and later, at Chandballi (see *Mission in India*). Nov. 28, 1882, he was married to Miss Emma L. Smith, daughter of Rev. William H. Smith. She was born at Ionia, Mich., June 22, 1853, and, after preparatory study at Greenville and Jackson, graduated from Hillsdale College in 1882. In her lonely station in southern Balasore, she is devoted to her work.

Cole, Rev. Clifford, died in Stark, N. H., his native town, June 10, 1882. He was born Feb. 19, 1813. Born of pious parents, he was early the subject of religious impressions, and at the age of fifteen became an earnest Christian. He joined the M. E. church. After a Free Baptist church was organized, and finding his views in accord with that denomination, he changed his membership. He was licensed to preach in 1842, and at once entered upon the work with great earnestness. The first year twenty-

five or thirty were added to the church as the result of his labors. A goodly number of them were for many years influential Christians. Jan. 13, 1845, he was ordained and became pastor of the Milan and Stark church, which relation he held to the close of his life. The last two years he was not able to preach, and for many years before, only part of the time. Many were added to the church through his ministry. He was loved and respected by the community in which he lived.

Cole, John A., was born February, 1865, at Potter. N. Y. His parents were Andrew J. and Mary (Lafler) Cole. He became a follower of Christ in 1875, and, commencing his preparatory studies at Pike Seminary, N. Y., he afterwards entered Hillsdale College. While pursuing his studies he has ministered to the South Litchfield, Hadley and Elsie churches, Michigan.

Cole, Rev. Mooers, son of Rev. Samuel and Abigail (Mooers) Cole, was born in Lisbon, N. H., Aug. 14, 1815. He studied at Newbury, Vt., Seminary, and at the Biblical School at Whitestown, N. Y. Licensed in 1837, he was ordained in Landaff, Vt., in 1842, by Rev's B. Bean, S. Cole, and Silas Gaskell. His pastorates have been at Salem, Mass.; First church at Dover, Nashua, Danville, N. H.; Gray, Me., and Belmont, N. H. His labors have been blessed with revivals in New Hampshire at Shelburne, Canterbury, Danville, Nashua ; also in New York at Moira, Fort Jackson, Clayton, German Flats, and Canton. He has traveled many hundred miles in an itinerant ministry, visiting schools and exhorting school children. He has baptized over three hundred. March 11, 1851, he married Mrs. Elizabeth S. Stearns, daughter of Deacon Cyrus Latham, of Lowell, Mass., and has three children. After a residence in Lowell, Mass., of some years, he died Dec. 5, 1888. Many souls will be in the kingdom as the result of his kindly exhortation.

Cole, Rev. Samuel, died in Lisbon, N. H., of lung fever, March 7, 1850, aged 69 years. He was born in Salem, N. H. In 1798 he moved to Landaff, where, at the age of twenty-one, he was converted. After deep conviction, he began to hold meetings, and was ordained in 1827. His labors as minister were confined mostly to Lisbon and Landaff. He supported a large family by his diligence, and yet found time to engage much in labor for his Master. He was a bright example in the private walks of his life.

Cole, Rev. Solomon, was born in Whitefield, N. H., July 8, 1821. His parents were Solomon and Sally (Howland) Cole. At a session of the New Hampshire Y. M., in or about 1836, he was converted under the preaching of Marks, and four years after was baptized by Rev. Beniah Bean, of Whitefield. He felt called to the ministry, but put off the work twenty years, because of his lack of preparation. At length he began holding meetings in needy places, and from that time till now has had, almost constantly, revival interest under his labors. He received license to preach about 1870, and was ordained in Canaan, 1876, by Rev's C. N. Nelson and others.

He enjoyed revivals in Canaan, Hanover, Piermont, and other towns, with about seventy-five conversions. Before his ordination, others baptized the converts. During the ten years since then, he has baptized about one hundred persons. He has not been a regular pastor, but usually held four meetings every week. He has the care of the Hanover and Canaan churches, and preaches with the Dorchester and South Wentworth churches. As a member of the firm of S. Cole & Son, iron founders and machinists, Lebanon, N. H., he is able to preach the gospel to the needy without compensation. He resides at Lebanon, and often travels 150 miles to attend meetings. In 1846 he married Miss Caroline F. Peasley, and has three children living. He has served four terms in the New Hampshire Legislature.

Colegrove, Rev. William, D. D., LL.D., son of Christopher and Eliza (Brewster) Colegrove, was born at Lisbon, Conn., in 1824. In 1846 he was married to Catherine Waterman, and two of their three children now living

are teachers. His education was received at Smithville and Whitestown Seminaries. He was ordained in 1848, but has spent the most of the time since then in teaching in Geauga Seminary, Middleboro Academy, West Virginia College, and other schools. He has been a contributor of the *Morning Star* and other papers, is the author of an English Grammar, and has delivered a number of lectures on different topics. The degrees of D. D. and LL. D. were conferred upon him by West Virginia College.

Coleman, Rev. Isaiah Bangs, died of paralysis at his home in West Stephentown, N. Y., March 14, 1883, aged 74 years. He was converted when but a boy, and baptized by Rev. John Allen. His facilities for education were limited,

Rev. I. B. Coleman.

but his studious habits and thirst for knowledge soon prepared him to serve as a teacher for ten years—an advantage to himself, as well as others. May 1, 1834, he married Miss Ann V. Dunham, his companion through life. May 10 of the same year he was licensed to preach, and March 25, 1835, was ordained. He labored with the old Stephentown and Sand Lake churches until Jan. 6, 1844, when he became pastor of the West Stephentown church, then having fifty-eight members. He remained its pastor thirty-nine years, and left it at his death a flourishing church of 180 members, a living testimony to the faithful service rendered. Of those who united with his own church, he baptized 225, besides many who went to other churches. It is said that he married over fourteen hundred couples. Few ministers have attended more funerals than he. His charities were generous and frequent. He was a strong advocate of temperance and all virtues. His modest, unassuming spirit, together with home duties, confined his helpful influence to narrower limits, though he served as delegate to the General Conference a number of times. On March 3 he told his wife he had had a shock, and could be with her but a short time. In less than an hour his power of speech was gone, and in a few days a vast multitude gathered around his bier, attesting the high esteem in which he was held by the community.

Coleman, Rev. J. M., son of Job and Mahalah (Williams) Coleman, was born in Adams County, Miss., March 20, 1848. In April, 1868, he was married to Nancy Young. In the same year he was converted. July 15, 1879, he received a license, and later was ordained by the Freewill Baptists. He has organized the Infant and St. Mark churches, in the Natchez Q. M., of which he is now pastor. He is also clerk of the Q. M.

Collett, Caleb W., was born in Warren County, O., in May, 1852. His parents were William and Anna (Whitacre) Collett. He was educated at Ridgeville, Ind. He turned to God in 1870, and received license in 1886, and is at present clerk of the Salem Q. M., Indiana.

Colley, Rev. James, was ordained in 1820, and after a service in Maine left the denomination.

Collins, Rev. Alva A., son of Nathaniel and Mary (Tower) Collins, was born in Wyoming, N. Y., in September, 1823. He was converted in 1842, and has spent much time in teaching. In 1861 he entered the army and served four years, passing through thirty-one battles, marching to the sea with Sherman, and being Captain in the Tenth Michigan Infantry at the close. He was ordained May 3, 1876, and became pastor of the church in Bliss, Mich.,

organized by himself. He has also ministered to the Greenville Church, Genesee Q. M., Mich., one year. He has been interested in Sabbath-school work many years, and since ordination, has baptized twenty-one converts.

Collins, Rev. Elisha, was ordained in New York in 1821. He went the same year to Ohio, when he revived the Harrisville and Milan churches, and gathered those at Greenfield and Clarksfield. He later left the denomination.

Collins, Rev. J. B., died at Underhill Centre, Vt., March 21, 1883, aged 62 years. He was converted when eighteen years of age, and united with the church in Morristown, commencing to preach about four years later. After a season at Clinton, N. Y., he settled in Franklin in 1845, and was ordained in 1847. He preached afterward in Morristown, also at Keeneville, Philadelphia, Depauville and Dickinson Centre, in the St. Lawrence Y. M., which he represented in the General Conference of 1877, and in 1880 returned to Vermont, taking charge of the Underhill and Cambridge churches until failing health compelled him to rest. He was a devoted man, respected by all.

Collins, Rev. J. S., son of James Anderson, was born at Southside, Tenn., where he now resides. He married Mary Baston in 1874 and has four children living. In 1877 he was converted, and four years later he received license to preach. He was ordained about 1885, and is pastor of the Chestnut Grove church, connected with the Cairo Q. M., Ill.

Collins, Rev. Rufus W., son of Asa and Sally (Brown) Collins, was born in Plainfield, N. H., Sept. 4, 1832. He was converted in November, 1868, and licensed in October, 1870. In March, 1875, he was ordained by a council from the Enosburg Q. M. The sermon was preached by Rev. J. W. Burgin. He has been pastor three years at Franklin and Enosburg Falls, Vt.; three years at Bolton, P. Q., where in 1878, a meeting-house was built; one year in Hartley; five years in East Albany, Vt., where in 1883 a meeting-house was built. Seventy-nine have been baptized. Dec. 20, 1855, he married Rhoda Douglas.

Collins, Rev. William, died at Lansing, Mich., Jan. 11, 1854, aged 44 years. He had but recently removed from Madison, N. Y., having been connected with the Shelby church; but his faithful labors had won for him the respect and love of the people in his new field, when, suddenly, he was called to the heavenly home.

Coltrin, Rev. Cyrus, was born in Lenox, N. Y., Dec. 10, 1813, and died in Waltham Ia., aged nearly 59 years. His labors as an ordained minister in the Ohio Northern Y. M. began as early as 1836. He continued here several years, meeting with a good degree of success in revival work.. After a brief period in Michigan he went to Illinois about 1848, laboring in the Fox and Rock River Q. M's, where also revivals were enjoyed and churches were organized. In 1869 he moved to Iowa, where he was pastor of the Waterloo church, and later at Oneida. He was a man of uncommon intellectual power, without educational advantages, positive in his views and earnest in the work.

Colver, Rev. Solomon P., was ordained in New York soon after 1810, and continued his ministry in that state.

Colwell, Rev. John W., died April 26, 1852, aged 41 years. He was ordained Sept. 3, 1841, at Rehoboth, Mass., where he continued to preach four years. Then, after one year at Charlestown and Richmond, R. I., he settled in Cranston, R. I., where he continued five years, built up a church and erected a house of worship. He was an earnest, devoted laborer, and started for California with benevolent designs, but died suddenly on the passage, lamented by his church and his many friends.

Combs, Benjamin, was born in Owensburg, Ky., June 18, 1846. His parents are John and Mary (Johnson) Combs. In October, 1879, he was married to Cora Claiborne. He became a Christian in 1859. In 1879 he received license to preach. He is connected with the St. Marks church of the Natchez Q. M., Mississippi.

Conley, Rev. H. B., was born to H. E. and C. (Rice) Conley, in Johnson County, Ky., in 1861. In 1882 he mar-

ried Minta J. Rice. He was converted in 1881, and ordained by the Johnson Q. M., of the Ohio River Y. M., about 1886, becoming pastor of three churches.

Connecticut. See under *Rhode Island*, Western Rhode Island Q. M.

Cook, Dea. Franklin, of Minneapolis, Minn., was born in Campton, N. H., March 30, 1828. He was converted when thirteen years of age, and joined the church in his native town. In 1858 he was married, in Boston, to Miss Mary J. Rowe, and settled at St. Anthony, Minn., which he had selected as his home. As a surveyor, engineer, and contractor, he had a large share in the material growth of Minneapolis. For thirty years he was a member of the Minneapolis church, and one of its chief supporters, serving it as Sunday-school teacher, deacon, trustee and treasurer. Hundreds of hearts bowed in sympathy with his wife, daughter and sons, as they learned of his death, which took place June 5, 1887.

Cook, Rev. Elijah, of Cook's Prairie, Mich., died Jan. 31, 1872, aged 78 years. He was converted when fourteen, and soon moved from Oneida County, N. Y., to Clarkson, where his home welcomed the fathers of those times. In 1835 he moved to Michigan, locating at Cook's Prairie, where he saw the need of ministerial labor, and took up the work. He was ordained in 1845, and his zealous labors were crowned with success. About 1858 he united with the Girard church. He and his companion of fifty-seven years, were highly esteemed.

Cook, Rev. Gideon, ordained in 1826, labored in Maine.

Cook, Rev. I. Russell, was born in Acton, Me., June 10, 1821, and died in Rochester, N. H., July 1, 1862, aged 41 years. In his infancy he was carried with the family to Wakefield, N. H., where he resided till twelve years of age. Sickness in 1833 weakened his heretofore excellent constitution. In 1841 he went to live with his brother in Ossipee. He went to Manchester, Dec. 22, 1844, for the sake of business, but his health still remained poor. Feeling that his mother's prayers attended him, he experienced Christ on a sick-bed, under the faithful words of D. P. Cilley. He was baptized by him in May, 1847, uniting with the church there. In March, 1849, he left his shoe-bench for the Biblical School at Whitestown, and transferred his membership to that church. In February, 1850, having an attack of fever, he went home to his parents in Springvale, Me. While on a visit with a sister in Salem, Mass., he began preaching with Rev. M. Cole. He preached a while at Nashua, N. H., and was then induced by the Springvale church to supply them. He was licensed by the York County Q. M. in January 1852. In August he preached the first sermon at Gilmanton Iron Works, where many were converted, the church built up and a new house built. He was ordained Dec. 22, 1852. Rev. D. P. Cilley preached the sermon; Rev. E. True offered the ordaining prayer and welcomed to fellowship. He married, Dec. 7, 1853, Miss M. A. Fellows, of Derry, N. H. During his four years' ministry in this place, forty-four were added to the church through his incessant labors. He commenced to preach at Buxton, Me., in June, 1855. Only two had been baptized among them for fourteen years, but they were well united. A revival soon commenced in which twenty-five were added to the church by baptism. After several severe illnesses, he closed his labors here in April, 1861. The second Sabbath in May he began his pastorate at Gonic, N. H. As the church began to be quickened and prepared for work, he was suddenly taken from work to reward. He was buried in Haverhill, Mass. He was a plain, pointed, practical preacher, and labored earnestly for the overthrow of all sin.

Cook, Rev. John, of Burnham, Me., was born in Alton, N. H., May 7, 1809. His parents were Jacob and —— (Hubbard) Cook. His education he received from the common school ere he was fifteen years of age. Before he was sixteen his father moved on a new lot in Exeter, Me., where, in the midst of "black logs and flies," he was educated to work with his hands so effectively, that he could support himself and family by working half the time and have the rest for preaching in destitute places without

hire. He found a region of four towns without a preacher. In a town where there had been no religious meetings for ten years, he proclaimed the "glad tidings." He was converted at the age of twenty, received license to preach in 1833, and was ordained June 26, 1837, by Rev's Nathan Robinson, Roger Copp, and John B. Copp. He had revivals, baptized 141 converts in twelve different towns, assisted in organizing seven or eight churches, and married ninety-eight couples. He was chosen pastor of the Burnham church at its organization, July 2, 1857. During the war their church edifice was built. Though his pastorate ceased some time ago, he has supplied the church from time to time, and is now in their service (1887). He has attended every monthly conference since 1860, and can tell how many times each member has been present for the last eighteen years. He was married Dec. 29, 1833, to Miss Sally P. Kenisten (deceased). Nov. 8, 1846, he was married again. Of his nine children, only five are living.

Cooley, Rev. Asahel Jervis, son of James, was born on Point Peninsula, in Jefferson County, N. Y., July 6, 1826. He was married in September, 1846, to Miss Rachel Leonard, and in January, 1865, was baptized, uniting with the Three-Mile Bay church, of which his wife was a member. He was ordained June 7, 1874, by the Jefferson Q. M., and was pastor of the Three-Mile Bay church a brief period. He has since served as city missionary at Ithaca, N. Y., in 1880, and as pastor at Dryden, 1881–83; at Stephentown Center, 1883–85, and for a time at Hadley. He is at present pastor at Langdon Hill, residing in Elmira.

Cooley, Rev. Ruel, was born in Hartwick, N. Y., April 19, 1819. When nine years of age he went to reside in Hume, Allegany County, where after about six years he was converted. He soon decided to preach the gospel, and, though meeting with many discouragements, with characteristic decision he immediately began preparing for his life-work. He first attended the academy at Varysburg, teaching at intervals and doing other work to support himself in school. He afterward spent six years at Oberlin College, Ohio, graduating from the Theological Department in 1846. Sept. 12, 1847, he married Miss Harriet Baldwin, of Ellington, N. Y., who was also a graduate of Oberlin. Having been appointed as missionaries, they set sail for India, Aug. 8, 1849, and were located at Balasore. After eleven years of faithful, devoted, and successful toil in that field (see *Mission in India*), failing health compelled a return to America, where they arrived in May, 1861.

After recuperation, Brother Cooley served as chaplain in the army and began work among the freedmen, aiding in establishing the Cairo Mission (*q.v.*). Later he served as pastor, mostly in Wisconsin, in the Waupun, and Rock and Dane Q. M's, remaining six years with the Johnstown church. He was vice-president of the Foreign Mission Society from 1868 to 1883.

Brother Cooley was noted for a calm and cheerful trust, being seldom "on the mount," and almost never "in the valley." His was a cheerful, useful life, which closed on earth at Rutland, Wis., April 13, 1885.

Coombs, Miss Lavina C., daughter of David and Sarah Coombs, was born in W. Bowdoin, Me., Nov. 23, 1849. She commenced the Christian life in 1862; attended Litchfield Academy 1864–66, the Normal School at Farmington 1872–73, and the Lewiston High School in 1880. She taught ten years in the schools of Maine, and in November, 1882, was sent by the Woman's Missionary Society as a missionary to India. She is located at Midnapore, and took charge of the Zenana work and the Ragged Schools at that place. See *Mission in India.*

Coombs, Rev. Abner, was born in Brunswick, Me., Dec. 1, 1794. He was converted when twenty-two years of age and married to Annstrus Melcher two years later. His ordination by the Sebec Q. M. took place Sept. 22, 1830. Residing at Foxcroft, he organized a church there and at Sangerfield, and assisted in gathering several others. Removing to Wisconsin in 1842, he soon united with the Honey Creek church, and remained in

it until his death, March 15, 1880. He was pastor of that church seven years, also for a time at Pike Grove and Wheatland. Sharon and other places also enjoyed his labors. He baptized 178 converts, was thoroughly evangelical and never swerved from the plain precepts of the Bible.

Coon, Rev. Ross, was born in Rhode Island. He lived in Haverhill, N. H., for many years, and was a practicing physician for nearly forty years. He was a man of considerable wealth and benevolence, and was for many years accustomed to preach occasionally. Becoming acquainted with the Freewill Baptists, he was at home with them and was ordained in 1804, though his age was more than seventy.

Cooper, Rev. Freeman, son of Freeman and Susan (Blackman) Cooper, was born in Whitefield, Me., Feb. 6, 1835. He was converted at the age of thirty-five and soon began to preach the gospel. He received license Feb. 15, 1873, and was ordained by the Montville Q. M., Sept. 20, 1874. He has been pastor of the Chelsea, Branch Mills, China, and the Camden churches. He is now (1887) pastor of the North Whitefield and Jefferson churches, also of the church at Week's Mills, China. He has had revivals, baptized 104 converts, and added 167 to these churches. He has attended 103 funerals and married thirty-two couples. He was married April 22, 1865, to Miss Clara E. Douglass. He has two children.

Cooper, Rev. O. L., was born Oct. 10, 1846, in Cincinnatus, N. Y. He is the son of Charles and Lucinda(Popple) Cooper, and was educated at Cincinnatus Academy. Having been converted, and called to the ministry, he was licensed Sept. 10, 1879, and ordained March 13, 1881. He has had successful pastorates with the German, Willet, and East McDonough churches, where he has baptized seventy converts. He is clerk of the Union Y. M. In 1871 he was married to Carrie Blanchard.

Copass, Rev. William H., was born in Ohio, Sept. 9, 1839. His parents were Aaron and Mary E. (Fitzpatrick) Copass. He married Miss B. Morris April 26, 1857, and has four children. Having been converted in 1858, he received license in 1879, and ordination in December, 1881. He was a pioneer worker in the St. Francois County Q. M., Mo., and after entering the ministry he continued his labors in that Q. M., where he has organized several churches, and now ministers at Pine Hill, engaging also in mission work.

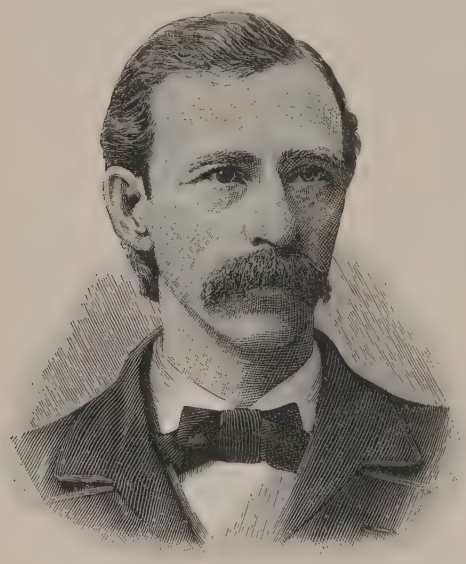
Copp, Rev. John Blaisdell, the oldest son of Rev. Roger Copp, was born in Lebanon, Me., where at an early age he united with the Free Baptist church. In his youth he was thoughtful and quiet, fond of books, especially of history. After leaving the common school, he attended several terms an academy at Rochester, N. H., walking from home four miles and returning each day. Upon leaving the academy he taught for a time, after which, while in Great Falls, N. H., he became acquainted with Miss Syrena Mills, of Waterboro, Me., to whom he was married in June, 1833.

While in Chandlerville, where he now lived, his convictions of duty in regard to the ministry became so overmastering that he yielded and entered upon his life-work. His gift peculiarly fitted him to be a pastor at a time when many of our clergymen were itinerants, and he took charge successively of the Exeter, Corinna, St. Albans, St. Albans Centre and Newport churches. Under his labors in the winter of 1836–37 a revival commencing at Corinna spread over the town, and among the converts were three young men who afterwards entered the ministry, viz.: Samuel Small, James Small, and C. B. Mills. In 1847 he removed to East Trumbull, O., where he preached five years. In 1852 his wife died after a short illness. She was a woman of great tact and enterprise, who lived without an enemy and died deeply lamented. She left four children: Captain O. Copp, Centerville, O.; Prof. J. S. Copp, A. M., Hillsdale, Mich.; C. M. Copp, Ph. B., Cleveland, O.; and Mrs. Rev. S. A. Redding, A.M., Yreka, Cal.

In 1854 Brother Copp married again, and moved to Flushing, Mich., and the next year to Clayton, where he died Nov. 10, 1855, 44 years of age. He was an

ardent student, an instructive, forcible speaker, a faithful pastor, a good citizen, and a genial friend.

Copp, Rev. John Scott, son of Rev. John B. Copp, was born at St. Albans, Me., Jan. 17, 1843. He served as a soldier in the Union army during the war of the Rebellion, and was severely wounded. In 1865 he was converted, and three years later, while pursuing his studies, he was ordained to the ministry. He graduated from Hillsdale College, Mich., in 1869, and from Andover Theological Seminary, Mass., in 1872, the



Rev. J. S. Copp.

same year taking the chair of Ecclesiastical History, at Hillsdale College. In 1875 he became Alumni Professor of Logic and Belles-lettres in the same Institution, and, having studied at Berlin and Heidelberg, Germany, he was, in 1887, transferred to the Burr Professorship of Systematic Theology. During his connection with the College he also ministered to churches in the vicinity. In 1875 he married Miss Ellen A. Cross, B. S., assistant principal of the Ladies' Department and daughter of Deacon Elijah H. Cross, of Winneconne, Wis., who also continued to give instruction in the college. Three children cheer their home.

Copp, Rev. Roger, the son of Uriah C., was born May 1, 1781, in Lebanon, Me. The name has been variously spelled, Coppe, Kopf, Cop, Cope, Kop and perhaps Coppee. He was baptized by Rev. John Blaisdell, and married his daughter, the cousin of Rev's David and Edward B. He commenced to preach when a young man, was ordained Sept. 28, 1822, and labored as an evangelist for several years in eastern New Hampshire and western Maine. In 1833 he purchased a farm in Chandlerville (now Detroit), in Penobscot County, Me., to which place he removed his family, and near which his two oldest married children also settled. Here, scattered over a wide territory, he found a large number of small churches, by which he was warmly received. The greater and most successful part of his ministry was spent in this part of Maine. He was pastor of churches in Detroit, Newport, Pittsfield, St. Albans, Corinna, Exeter, and Palmyra, but was never as much at home with a regular charge as in preaching occasional sermons, or as a temporary supply. His wife, although in poor health, frequently went with him to his appointments, and often electrified his audiences by short but powerful addresses after the sermon.

Brother Copp was a large, muscular man of very active habits, a good citizen and universally respected. He was a born controversialist, and never failed to find an antagonist, real or imaginary, upon whom to bestow his attention in the pulpit and out of it. Although uneducated, he yet had a ready command of language, and woe to the theological opponent who could not parry his blows, for he had for him neither "bowels nor mercies." His quotations of Scripture, although not always relevant, were always pat, and sometimes embraced whole chapters, and were continued for hours with only running comments interspersed. His memory was practically exhaustless.

He was greatly attached to the polity and doctrines of the Freewill Baptists, with whom he was connected during his whole religious life.

He took a deep interest in the cause of temperance and in the anti-slavery

movement, defending them with untiring zeal, never for a moment doubting their ultimate triumph. Among his brethren and neighbors, strange as it may seem, he was a peacemaker of no common power. His death, Feb. 16, 1860, was universally lamented in central Maine, where his quaint words and earnest labors were long remembered.

Corey, Rev. A. P., was born in Amherst, Mass., Oct. 6, 1795. He was ordained by a council of the Winona and Houston Q. M. (Minn.), Dec. 11, 1857. His ministry was largely spent within the bounds of this Q. M. Moving there at a very early day, he worked earnestly to establish Sabbath-schools and churches, and he was very highly esteemed for his devoted Christian life. His labors on earth were closed Oct. 14, 1882.

Corey, Rev. E. M., son of John and Juliette (Meacham) Corey, was born in Oxford County, Ontario, Can., Sept. 12, 1848. His marriage to Mary A. West occurred April 15, 1873, and three children bless their home. He graduated from Hillsdale College in the class of 1868, and pursued his professional studies at Chicago and Andover Theological Seminaries. He was converted in early life and ordained to the ministry Feb. 22, 1872. His ministry has been with the churches at Raymond, Wis., Ashkum, Ill., Wixom, Highland, Davison and Paw Paw, Mich., and Honey Creek, Wis., and has been attended with a good degree of success.

Corliss, Rev. Herbert G., son of Levi O. and Almira P. (Griffin) Corliss, was born at St. Albans, Vt., July 12, 1852. He studied at Green Mountain Seminary. Converted in the fall of 1869, he was licensed June 13, 1873, and June 13, 1874, was ordained by Rev's J. W. Burgin, R. L. D. Preston, and D. S. Frost. He has baptized seventy-five in the following pastorates: Underhill Centre, Vt., where a church was organized, three years; Washington, two years; East Randolph, four years; Manchester, N. H., over a year; Wells Branch, Me., over a year; Tiverton, R. I., since 1886. He married Dec. 17, 1873, Sarah S. Moore.

Cornish, Rev. Joseph D., died in Sherman, N. Y., Nov. 17, 1854, aged 60 years. He was converted in 1826, commenced to preach in 1830, and was ordained in 1836. He visited Michigan in 1850, but most of his labors were in New York, his native state. He was a good minister, universally beloved, and at his death left $200 to the Home and Foreign Mission Societies.

Corpe, Rev. Benajah, was ordained at Black River (Little Hoosack, now Stephentown), N. Y., Oct. 15, 1785, by Elders Davis and Crandall from Rhode Island. His ordination was the first among the Free Communion Baptists, and he became more than any other the founder and leader of that body. He was a small man, with a well-balanced mind, attractive social qualities and deep piety. For some forty years or more his councils had a great influence in all the denominational action. In 1797 he moved to Russia, where, in a thinly settled community, he soon gathered a church, which in 1812 had 400 members. He remained its pastor until his death, about 1827. His life was one of great usefulness.

Corson, Rev. Charles, died April 23, 1860, in his 72d year. He was born in Lebanon, Me., where he spent his long life. He was converted about 1820, and was baptized by Rev. David Blaisdell, joining the Free Baptist church in Lebanon. He began preaching soon after. Though derided on account of the spiritual nature of the doctrine he held, he continued to search the Scriptures, with which he had become acquainted while teaching school. After preaching several years, he was ordained about 1840, and was associated with Rev's Blaisdell and Copp. He was not a revival preacher, but was instructive. His words were mighty through the excellent character of the man behind them. He was feeble in health for several years before his death.

Corttiss, Rev. George W., son of Japheth and Clarissa (Brackett) Corttiss, was born in Thompson, Conn., in 1827. After studying at the High School, Dudley, Mass., he spent a year in theology with Rev. William O. Cady. Converted

among the Methodists in 1843, he was licensed in 1860, and ordained in December, 1862, by a council from the western Rhode Island Q. M., consisting of Rev's William H. Waldron and Daniel Williams. His pastorates have been: Westford, Conn., two years; East Killingly, one year; Corliss Street, Bath, Me., one year; southern New Jersey, one year; Hallowell, Me., a year; Gardiner, three years; East Killingly, Conn., five years; Gardiner, Me., two years; North Foster, R. I., one year; Burnham, Me., three years. He became pastor of the North Scituate, R. I., church in 1884. In 1888 he closed his pastorate at North Scituate and moved to North Foster. Extensive revivals attended his labors in some of these parishes. He has baptized 198, and attended about 480 funerals. In 1849 he married Celinda Town; they have one son.

Couch, Dea. Henry J., son of Samuel D. and Hannah (Stone) Couch., was born at Boscawen, N. H., April 23, 1831. He was converted in 1863. He came to reside in Lawrence, Mass., and has for many years been associated with our church, which he has long served as deacon. For six years he served in the Common Council of the city, and for one year in the State Legislature. Jan. 1, 1857 he married Mary F. Davis, and has one child living.

Couillard, Rev. Jacob D., son of John G. and Anna (Dwinal) Couillard, was born in Frankfort, Me., in 1815. He was converted in 1832, and in Exeter, Me., was licensed in 1834. Two years later he was ordained. He has had an itinerant ministry, in which he has baptized a good number, and has assisted in organizing several churches. After dwelling for some time in Massachusetts, he moved to North Palermo, Me., and did good work among the destitute churches till sudden death came, July 18, 1888, in his 73d year. He married Mary Sanford in 1839, and leaves a son and two daughters.

Covenant of a Church: Believing that the union of Christians in a visible church is sanctioned by the teachings of Christ and the practice of his apostles, that it is adapted to promote piety and increase Christian influence, we do now heartily enter into covenant before God, and with each other.

We will constantly strive to maintain true piety in our own hearts, to keep ourselves in vital communion with God, and commend religion to others, not only in words, but by means of a devout spirit and a holy example, always careful of each other's reputation and usefulness.

We will watch over each other in the spirit of true charity, seeking to bear each other's burdens, assist the needy, strengthen the weak, encourage the despondent, sympathize with the sorrowful, reprove the erring, win back the straying to duty, aid in maintaining wholesome discipline, receive Christian admonition and reproof in meekness, keep the unity of the spirit in the bond of peace, and cheerfully submit to such regulations as the majority may approve. We will contribute, according to our ability, for the support of a faithful ministry; maintain secret and family prayer, and aid, by our presence and otherwise, in sustaining public and social worship, and in giving success to the various means of grace.

We will give an active and consistent support to the great causes that aim to promote morality and Christian progress, such as Home-culture, Temperance, Sabbath-schools, Education and Missions. We will refuse all sanction to the sale and use of intoxicating liquors as a beverage, and to those worldly indulgences and amusements which tend to lessen true piety in ourselves, or weaken Christian influence over others, so that the cause of religion be not reproached on our account.

We will everywhere hold Christian principle sacred, and Christian objects supreme, counting it our chief business in life to spread Christian knowledge and diffuse the Christian spirit in society and among all the nations of the earth, constantly praying and toiling that the kingdom of God may come, and His will be done on earth as it is done in heaven.

May He who has promised his help enable us to keep this covenant, grant us grace to be faithful in all things,

until He shall gather us to himself, and crown us with final victory. AMEN.

Cowell, Rev. D. B., was born at West Lebanon, Me., Dec. 20, 1806, and died there April 16, 1884, aged 77 years. He studied in the Academy at Limerick, and also at Wolfborough, N. H. He taught fifteen terms of school, mostly in his native town. His townsmen honored him with most of the offices in their power to bestow. He had an aptitude for mercantile pursuits, and at the age of seventeen began to keep a store in West Lebanon. After some years he went to Great Falls, where his trade became extensive. During this time he became a Universalist and then an infidel. But in 1833 he became clearly convinced of his error. Making his way through a crowded assembly, he stood upon the pulpit stairs and renounced his infidelity. He became a class leader in the Free Baptist church at Great Falls and an earnest worker. His conversation from house to house and over the counter was the means of many conversions. He soon felt a call to preach, but was loth to give up his business. The conviction increased, though he promised the Lord that he would give one-half of his gains for the gospel if He would excuse him. He yielded and first went to Barnstead, N. H. On the way the struggle was renewed, but any thought of turning back plunged him into darkness. A great revival followed. After this he went to Northwood, N. H., North Berwick, Me. (Beach Ridge), Lebanon and Springvale. Other ministers baptized the converts during this time. In 1837 he was ordained. He traveled almost constantly for seven years, and was associated in the ministry with Caverno, Thurston, Woodman, Place, Buzzell, Hobbs and others of the fathers. He was instrumental in the conversion of many, some of whom became ministers, and others missionaries. In 1848 he suggested to Rev. O. B. Cheney, then pastor at West Lebanon, the idea of founding the Lebanon Academy and offered the land and one hundred dollars. One of his sons, educated in this flourishing school, became the successful principal of Arms Academy, at Shelburne Falls, Mass. His last fields of labor were in Walnut Grove, N. H., a year or more, and six months in Gorham and Standish, Me. In 1841 he married Miss Christiana B. Coffin, daughter of Rev. Stephen Coffin. She was talented, educated and zealous. She often accompanied him on his preaching tours, and aided him much, and in the Academy her influence on the students led many of them to Christ. Mr. Cowell was afflicted with heart disease many years and kept close at home, but he was able to say, "It is all clear now; the hope of other days sustains me still."

Cowell, Rev. Shem W., son of Edmond C. and Mariamme (Wentworth) Cowell, was born in Lebanon, Me., in 1830. He studied at West Lebanon Academy and at New Hampton Institution. Converted in 1851, he was licensed in his native place, Aug, 24, 1859, and ordained March 9, 1862. His pastorates were: Underhill, Vt., nine months; Waterbury River, about sixty conversions; Hinesburg and Jonesville; East Orange; Ellensburg Depot, N. Y., about thirty conversions; Waterbury again for two and one-half years; Newport, Vt., over fifty conversions. During 1876, and since 1886, he has been laid aside from active ministry by impaired health. He organized churches at Washington and Northfield, Vt. He was delegate to General Conference, at Lewiston, Me., in 1865. He has been superintendent of schools in Lebanon, Me., and in Orange and Newport, Vt. Oct. 3, 1861, he married Cynthia Story, and March 18, 1871, he married Sarah D. Sanborn; one son, aged twenty-two, is his only child.

Cowing, Rev. David, ordained in 1826, labored in New Hampshire, and left the denomination.

Cowles, Rev. Remember J., was born in Belchertown, Mass., July 10, 1796. His conversion was with the Congregationalists, and, after many adversities, he devoted himself to the ministry, heeding a call he had long felt. He was licensed in 1832 by the Presbytery of Pennsylvania, and, in 1839, joined the Free Baptists from the Cumberland Presbyterians. He was ordained at Sugar

Hill, Feb. 29, 1842, taking charge of the Wrightville church, of the French Creek Q. M. His ministry was in a large part with the churches of this Q. M. He opposed slavery, took an advanced position regarding education, and was loved by a large circle of friends. He died March 29, 1874.

Cox, Rev. Arthur E., son of William and Mary Anne (Elmes) Cox, was born at Princes Risborough, Buckinghamshire, Eng., May 26, 1858. He studied at Richmond College, Virginia, and theology at Cobb Divinity School. He was converted in 1869–70. He was ordained June 24, 1885, by J. J. Hall, C. E. Cate, J. Fullonton, B. F. Hayes and J. S. Burgess. He has held pastorates at Gaines and West Pike, Pa.; Little Falls and Windham Centre, Me. He is at present located at Carolina, R. I. He married Jan. 19, 1888, Elizabeth Anna, daughter of Professor B. F. Hayes, of Lewiston, Me.

Cox, Rev. John E., son of Joshua and Caroline B. Cox, was born in Posey County, Ind., Oct. 14, 1850. His educational advantages were confined to the common school; but, to one of his determination and perseverance this furnished a foundation on which to build well in the future. His conversion took place in 1872, and he was ordained in September, 1878, by the Presbytery of the Liberty Association, Indiana. In 1879 he founded, edited and published *The Golden Rule*, at Evansville, Ind., and later *The Open Door*, at Enfield, Ill.; and in 1884 *The Free Baptist Herald* (*q.v.*) was established by him to aid his work in the Kenawha Valley and in the South generally. He held pastorates in Indiana and Illinois, and in the spring of 1883 settled in the Kanawha Valley, W. Va., where he was the acknowledged leader in founding the West Virginia Y. M., and from which place he has made several journeys south, exerting a wide influence. It has been his privilege to gather ten churches and to assist in organizing many others, and to baptize about four hundred converts, though, since 1885, on account of delicate health, he has been unable to administer baptism, and at times to prosecute his labors. So many and such varied labors under adverse circumstances, evince a rare knowledge of humanity and its needs, and great devotion and energy in the Master's service.

Rev. J. E. Cox.

Cox, Rev. Joseph Henry, son of Garland and Eliza K. (Phineo) Cox, was born in Cornwallis, N. S., Dec. 30, 1840. At the age of fourteen, he accepted Christ. He was licensed to preach in 1869, and ordained by the Wheelock (Vt.) Q. M. in 1870. He has held pastorates at Loudon, N. H., Albany, and Randolph, Vt., Putnam, Ames, Hopkinton, Lawrence, and now (1888) Bethany, N. Y. His baptisms number 100. He was educated at New Hampton, N. H.

Cox, Rev. Simon, died in Rockland, Me., Jan. 28, 1851, aged 51 years. He was converted when about nineteen, and united with the Methodists, by whom he was licensed to preach. After about fifteen years, he united with the Free Baptists, and by them was recognized as an elder. While consumption was wasting his life, he was sustained by the gospel he had preached to others.

Crabtree, Rev. Alva, son of S. W. and Belinda (Dixon) Crabtree, was born in Jackson County, O., Sept. 30, 1849. He was converted in August, 1864, and ordained Nov. 17, 1874. His ministry has been spent in southern and central Ohio,

and in Kentucky. He has been engaged in seventy-five revivals, and baptized over one thousand persons; organizing eleven churches, and gathering the Johnson and Lewis Q. M's. He was for seven years clerk of Ohio and Kentucky Y. M. His four grandparents, his parents and himself were all converted, baptized and married by Rev. Isaac Fullerton.

Crain, Rev. Hobart K., was born in Reading, Vt., January, 1817. His parents were William and Susan (Dutton) Crain. He attended school in Springfield Vt. April 4, 1836, he was converted, and ordained in 1840. He had a revival in Wallingford, Vt.; also in Andover, where a church was organized, and at West Berlin, where a church was formed, of which he is pastor. He is also pastor of the Williamstown church. He married Miss Sylvia Southwick. They have three children. The eldest is a bank teller in Winchendon, Mass.

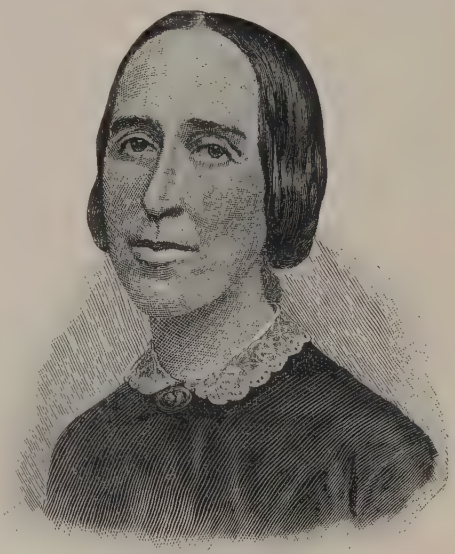
Crandall, Rev. Simeon, was a minister from Rhode Island, who assisted in organizing the Little Hoosack (later Stephentown) church, in 1783, and probably baptized its first members.

Crandall, Rev. Timothy, died in Smyrna, N. Y., May 15, 1853, aged 62 years. He was converted at the age of seventeen, and entered upon the work of the ministry with the Friends. Ten years before his death he became a Free-will Baptist, and was baptized by Rev. S. Howe. He was a devoted minister, and was instrumental in gathering the Second Otselic church.

Crapsey, Rev. Jacob, joined the Free-will Baptists at Ontario, N. Y., receiving ordination in 1823. After ten years' devoted service, he died, by an accident, at Royalton, N. Y., in October, 1832, aged 64 years.

Craw, Rev. Israel, was ordained in New York soon after 1810, and continued his ministry in that state for a time.

Crawford, Miss Lavina, was born in Villanova, Chautauqua County, N. Y., in 1820. She was left an orphan at an early age, but, overcoming many obstacles, she made her way to Whitestown Seminary, and with great perseverance devoted herself to study. While here she decided to devote herself to missionary labor, and, Oct. 17, 1850, she sailed for India. She was located at Balasore, and took charge of the school which became the "Girls' Orphanage." After a rest in America of two years (1859–61), during which the Orphanage was moved to Jellasore, she continued her work there, with singular devotion and success, until her death, April 10, 1882 (see *Mission in India*). She was a true



Miss Lavina Crawford.

missionary. Soon after she began her work one of her co-laborers wrote, "When we were apprised of her coming, we little realized what a rich treasure the Lord was about to send us. A dear child of heaven she is, and we regard it a great privilege to be associated with so pure a spirit, so nearly allied to the heavenly and divine." This high place in the esteem of the good she maintained during the thirty years of her missionary labor.

Crawford, Rev. Oshea W., a native of Brunswick, Me., was converted in New York in 1825, licensed in 1829, and ordained June 30, 1834. His labors were chiefly in the Monroe and Chautauqua Q. M's, New York, but he traveled also in Canada, Pennsylvania, Ohio and Michigan. He was a faithful minister, was engaged in several revivals, and

died in Chesterfield, Ohio, March 10, 1849, aged 39 years.

Crockett, Rev. Charles T. D., son of Daniel H. and Rebecca (Bacon) Crockett, was born in Greenwood, Me., March 15, 1833. His father was a native of Buckfield, and a soldier in the war of 1812. His mother was a native of Greenwood. He was the sixth of fourteen children. He was a student in Gould's Academy, Bethel, Me., 1850-52, and after his conversion, Feb. 8, 1875, in Bates Theological School, Lewiston, Me. With his wife he was baptized at Mechanic Falls May 16, 1875, by Rev. B. Minard. He was licensed to preach Jan. 27, 1876, and ordained at Canton June 8, 1877, by Rev's J. M. Pease, A. Hill, L. W. Raymond, and S. J. Gould. He preached at West Paris, 1876, where the church was revived, and the next four years at Canton. The church edifice at Canton, which was blown down, was repaired, and the resident membership of the church was nearly doubled. He had revivals at Peru and Roxbury, and organized a church at the latter place in 1878. January, 1881, he settled at Jackson, N. H. The house of worship was thoroughly repaired and well furnished, and the church strengthened by the addition of excellent members. He also preached at Bartlett. In 1888 he became pastor of the church at Steep Falls, Me., also serving the branch churches. He has baptized seventy-three converts in all. He was married Oct. 29, 1853, to Miss Clementine Bird.

Crocket, Rev. James, was born in Gorham, Me., Aug. 24, 1817. He was converted in Lewiston, in 1839, under the labors of Rev. Isaac Libby, and united with the church there. In February, 1846, having joined the North Yarmouth and Pownal church, with which he had preached about six months, he was ordained by a council from the Cumberland Q. M. After a pastorate of three years he lived for over a year at Falmouth, and then settled for two years with the Second church at Buxton, where his health failed. Having partially recovered in October, 1852, he moved to Scarborough, and became pastor of the First church. Cancer in the stomach occasioned severe suffering, still his heart was in his work, and he had a strong hold on the affections of all. Leaning on supports, he entered his pulpit and spoke the word faithfully to the last. He died in Scarborough, Jan. 16, 1854, in his 37th year.

Crompton, Rev. Isaac, of Hodge's Park, Ill., a native of Louisiana, consecrated his life to God in 1866. He received license to preach in 1881, and was ordained Aug. 10, 1882. His ministry has been in the New Madrid Q. M., which he has served as clerk. He has also been agent for books, and now ministers to the Birdsville church.

Crookes, Rev. William, son of Joseph and Nancy (Shaw) Crookes, was born in England, Dec. 6, 1824. Converted at the age of fourteen, he was licensed Jan. 29, 1863, and ordained Sept. 19, 1866, by Rev's J. A. McKenzie, George Wheeler, and Wm. N. Patt. His pastorates have been Graniteville, R. I., Pond Street, West Greenwich. He has witnessed extensive revivals under his labors, from which he has baptized in all about one hundred converts. At Maple Root 175 came forward in six weeks; at West Greenwich, about forty; at Ash Mill, sixty. He has a circuit of four churches, one for each Sunday in the month, including River Point and Ashton. Dec. 26, 1846, he married Ellen Cook; they have four children living; five have died.

Cross, Rev. David, died in Newark, Vt., June 22, 1870, aged 84 years and 6 months. He was born in Wilmot, N. H., and was occupied with farming until he settled in life for himself. After his marriage and when about thirty years of age he was converted and soon began the work of the ministry. Many were converted under his preaching, several who became earnest ministers. After preaching about ten years in several places in New Hampshire with good success, he settled at Sutton, Vt., where he lived and preached more or less for forty years. He always owned a farm from which he largely obtained his support.

Cross, Rev. D., was connected with the Free Communion Baptist Conference of Canada.

Cross, Rev. Jesse, was born at Newbury, N. H., June 9, 1790. He had entered upon his 76th year when he died after a long sickness Nov. 1, 1865. In early years he committed to memory, through the example and inspiration of a pious mother, large portions of the Bible. He acquired the rudiments of education in the common schools. When about twenty he was converted under the preaching of Rev. Timothy Morse, and ten years later was licensed by the Weare Q. M. In 1840, he was ordained by the same body as pastor of the Springfield church, of which he had been many years a member. For forty years he labored among the churches in Sullivan and Merrimack Counties, and witnessed many precious outpourings of the Spirit. His sermons were highly Biblical, earnest, and pathetic; his prayers were tender and supplicatory, yet wonderfully full of faith and power. He prayed much in secret. He was a member of the Second Wilmot church at the time of his death.

Cross, Rev. Josiah D., son of Rev. Jesse Cross and Margaret Davis his wife, was born Sept. 15, 1820, at Grantham, N. H. He studied two or three terms at the High School. Converted at the age of sixteen, he was licensed at twenty-two, and ordained the next year, in 1853, by Rev's John Davis, A. Sargeant, F. Taylor, H. I. Wood and J. Cross. His pastorates have been in Strafford, Vt., Corinth, Orange, Vershire, West Fairlee; in Warren, N. H., Wentworth, Rumney, Rochester, Orford, Plymouth, Grotton, Ellsworth. He has baptized nearly four hundred, having attended five hundred weddings and as many funerals. He married in 1844 Sarah J. Brown, and their three children occupy useful stations in life. He lives in Vershire, Vt.

Crossgrove, Rev. James, son of John and Ardell (Esec) Crossgrove, was born in Louisiana. In 1884 he was married to Martha J. Murphy. Having given himself to God and feeling himself called to the Gospel ministry, he received a license in 1881, and was ordained Nov. 5, 1882. He is connected with the Marblestone and Mt. Pilgrim churches of the Natchez Q. M., Mississippi.

Crowell, Rev. Thomas, was ordained in 182– and served the churches in Nova Scotia.

Crowell, Rev. W. D., died in Barrington, N. S., March 15, 1869, aged 64 years.

Culley, Rev. John H., son of C. C. and Lydia (Harris) Culley, was born at Mt. Vernon, Ind., Jan. 29. 1839. He married Clarinda Rhodes, Oct. 9, 1861, and served in various offices of trust in the town of Murphysborough, Ill., until his conversion in 1876. He then devoted himself to ministerial work, receiving ordination Dec. 27, 1878. He has ministered to the Beaver Pond, Mt. Nebo, Drura, De Soto, Rock Springs and Cedar churches, all in the Looney Springs Q. M., Ill., the three first named having been organized by himself; and he is now laboring in the St. Francois Q. M., Missouri.

Culver, Rev. David, died after a short but severe illness, June 12, 1866, in Pontiac, R. I., aged 71 years. Fifty years of his life were spent in the ministry, mostly among the Methodists. After his union with the Free Baptists, he evinced strong sympathy with reforms, discretion in counsel, energy in work and faithfulness in pastoral duties. Since 1863 he was pastor of the Warwick church.

Cummings, Rev. E. W., son of William O. and Ellen V. (Hatch) Cummings, and grandson of Deacon Ichabod Cummings, was born in Middlesex, Vt., Feb. 5, 1861. He was converted in October, 1880. He studied at Green Mountain Seminary and at Waterbury Centre, where he graduated in May, 1886. He then entered Bates Theological Seminary, at Lewiston, Me. The date of his license is Feb. 28, 1885.

Cummings, Rev. Stedman, born in Washington, Vt., and converted in 1820 under the labors of Elder N. Bowles, united with the Corinth, Vt., church and was ordained in 1828. He labored as an evangelist in Vermont and Canada, witnessing great revivals, retaining his connection with the Corinth Q. M. until 1854, when he removed to Wiconsin and continued the work there. Later he assisted in building up the Adair and Schuyler Q. M., Missouri, and still later

moved to Kirwin, Kan., where he died Oct. 19, 1863, aged 76 years and 11 months, being full of years and good works.

Cummings, Rev. Williams, of Wolcott, Vt., died June 5, 1860, after a short, acute malady of the lungs, aged 41 years. In 1849 he became connected with the Wollcott church, with Moses Folsom as pastor. When Folsom united with the Compton church in 1851, Brother Cummings became pastor of the Wolcott church and held the position till his death. The year before he died, he added ten by baptism. As he saw death approaching, he disposed of his property by will, chose II. Cor. 4: 17 as his funeral text, and in triumphant faith consoled his wife and two daughters, and expired after a ministry of about eighteen years. Rev. J. Woodman attended his funeral.

Cunningham, Rev. Timothy, of Edgecome, Maine, was born in March, 1756. He was in the Revolutionary War, and suffered somewhat as a prisoner. Converted in 1790, he identified himself with the Free Baptists, and commenced laboring at once as public speaker. In 1799, while himself unordained, he, with Deacon Daniel Dunton, ordained John M. Bailey, of Woolwich. The year 1804 was one of great religious quickening in his vicinity. January 25 he was ordained as ruling elder. He lived to serve his generation in the cause of Christ thirty-two years after this, and died Jan. 16, 1836, aged 80 years. He was a plain, pointed preacher, and early espoused the cause of missions, temperance, and the Sunday-school.

Cunningham, Rev. Wm., of Litchfield, Me., was born Oct. 20, 1809, in Windsor, Me. His parents were Wm. and Mary (Hood) Cunningham. He was converted at the age of thirteen. His license was granted in March, 1855, and he was ordained July 6, 1855, by Rev's S. Hathorn, C. E. Blake, and C. Quinnam. He has been pastor of a large number of churches, and labored in many revivals. He has baptized many converts, and organized three churches. Now, at seventy-eight years of age, his strength has failed, but his heart is strong through the promises of God. He was married Jan. 15, 1829, to Miss Mary Thurston, and has seven children living.

Currier, Rev. John J., of Thornton, N. H., died Nov. 2, 1843. He was born in Meredith, May 13, 1809. Converted at the age of twenty-three, he was licensed to preach by the New Durham Q. M. in May, 1838, and in January, 1842, was ordained, Rev. E. Noyes preaching the sermon. Soon after his ordination he removed to Thornton, where he labored with success till, in the midst of his usefulness, he was called from work to rewards. He was interred near his father's at Meredith. His funeral was attended by the Rev's Nahum Brooks, I. D. Stewart, and others.

Currier, Rev. S. A., Son of Samuel, was born at Charlotte, N. Y., Jan. 25 1811. He embraced religion when fourteen years of age, and united with the Potter church three years later, being baptized by Elder S. Wire. He commenced preaching in 1831, and for eight years traveled as an itinerant in southwestern New York and northern Pennsylvania, reaching out also into other states, east, west and south. May 27, 1848, he was ordained by a council of the Cattaraugus Centre Q. M., N. Y., after which he ministered to the churches at Ashford, N. Y., and Oneida, Grand Ledge, Perry, Hamburg, Green Oak, Salem, Lexington, Bruce, Davison, Richland and other places in Michigan. He has been highly esteemed for his work's sake.

Curtis, Rev. D. C., son of Almon and Elizabeth (Sanburn) Curtis, was born in Erie County, N. Y., Jan. 12, 1826. When twenty years of age, he married Maria A. Alger. They have six children living, two having died. He was converted in 1841, and ordained in 1860. Since ordination he has been pastor of the Buena Vista church of the Wapsipinicon Q. M., Iowa ; and most of the time he has also served the Pleasant Hill church. He has been faithful in his ministry, serving as Q. M. clerk, and for some years has been a justice.

Curtis, Rev. Elial, a native of Connecticut, removed in early life to New

York, and later to Ohio. He was ordained in 1837, and died in New Haven, O., Sept. 19, 1848, aged 49 years. He was a judicious brother, safe in counsel and careful in deportment, highly esteemed by a large circle of Christian friends.

Curtis, Rev. Matthew, son of John and Mary Belle (McFarlin) Curtis, was born near his present residence, Capling, Tenn., Oct. 11, 1849. He was married to M. E. Johnson in 1867, and again, two years after her death, to L. I. Vanderpool, in 1880. He has nine children, the older ones now Christians. He was converted in 1865, and two years later received license to preach while connected with the M. E. church. Sept. 22, 1878, he was ordained by the New Union Association of United Baptists. His pastorates have been Good Hope, Lancaster, and Chestnut Grove. He has conducted several revivals and organized four churches. He publishes the *Christian Progress* (*q. v.*) and is manager of a company for printing religious and doctrinal tracts. He takes a leading position in the New Union Association, Tennessee, of which he is the clerk.

Curtis, Rev. Silas, of Concord, N. H., was born in Auburn (then Minot), Me., Feb. 27, 1804. His parents were George and Bathsheba (Burrell) Curtis. In the district school and in select schools of Lewiston and Greene he laid the foundation of an education. He prepared for College in the Maine Wesleyan Seminary, at Kent's Hill, but his health was impaired during this course so that he did not enter college. He was converted Nov. 20, 1820, when nearly seventeen years of age, was baptized by Rev. B. Thorn, and joined the church at Lewiston in May, 1821. After his twenty-first year he taught school several winters in the towns of Lewiston and Lisbon, and in the spring of 1827, at the age of twenty-three, he began to preach the gospel. He was ordained Oct. 4, 1827, at a session of the Bowdoin Q. M. at Topsham, by Rev's George Lamb, Abiezer Bridges, and Allen Files. For three or four years he traveled and preached in Phippsburgh, Georgetown, Harpswell, Lewiston, Leeds, Monmouth, Wales, Chesterville, Livermore, Wilton, Farmington and many other towns. Revivals of great power attended his labors. Nov. 9, 1831, he was married to Miss Patience Gould, of Wayne, and settled in Monmouth. One half of his time he gave to Waterville and other places. He spent the summer of 1833 in North Providence, R. I., and then settled with the church in Augusta, Me., where he remained five years. After a part of a year in Nashua, N. H., he became pastor of the church at Great Falls in September, 1839, and continued there till September, 1843. The following winter he preached in Lynn, Mass., but finding that the ocean

Rev. Silas Curtis.

air did not agree with his health, he became pastor of the Lowell church, and remained there five years till 1849. In Lowell he lost his only child. After three years in Roxbury, Mass., and four years, from 1852 to 1856, in Pittsfield, N.H., he removed to Concord, N. H. In 1860 he purchased the home he has since occupied on Rumford street. From 1869 to 1875 he was acting pastor of the Concord church. During his ministry he has baptized 800 converts, has assisted in organizing several churches, and preached at the dedication of twelve church edifices.

Besides this long and exceptionally fruitful ministry with the churches, he

has also been conspicuously active and influential in every denominational enterprise. He was one of the foremost among those who began a new era of progress among his people by the publication of the *Morning Star*, the founding of educational institutions and the organization of benevolent societies. He was one of four who at Farmington, Me., started the call for the educational convention at Acton, Me., out of which grew the Education Society and the Biblical School. In 1832 he was chosen by General Conference as one of the publishing committee of the Printing Establishment and has continued one of its board of managers till the present time. He was auditor of that establishment forty years, and its agent from the death of William Burr, on Nov. 6, 1866, to September, 1867. In 1855 he was appointed agent of the New Hampton Institution, and during several years of his office he raised for it $17,000. He gathered funds for Chapel Hall, and was on the building committee. He was corresponding secretary of the Home Mission Society from 1839 to 1869, when he resigned. In 1865 he spent several weeks in South Carolina and Virginia as superintendent of the work among the freedmen, and afterwards visited the schools and mission stations in Shenandoah Valley. Storer College, at Harper's Ferry, has had a share of his liberal gifts to the benevolent causes of the denomination. He was treasurer of the Home Mission Society sixteen years, of the Education Society eighteen years, and of the Foreign Mission Society three years, all of which offices he resigned in 1882. He was clerk of General Conference in 1835, and held that office till 1868, when he resigned it. He has been present at twenty of the twenty-six General Conferences that have been held. He has been a member of the committee on "Necrology," and has prepared and reported the list of deceased ministers for many years. In 1853 he was appointed chairman of a committee to collect facts for "The Freewill Baptist History," and worked many years gathering facts for that valuable work. He has assisted at the ordination of at least twelve ministers and at the dedication of twelve churches. Such a record shows his wide sympathy, large efficiency, executive force, and firm denominational loyalty. He is a man of decided and strong convictions and of great force of character, but also of deep and tender feeling. In the city of Concord, where he has made his home for more than thirty years, and in the church of which he has so long been a member, he is highly esteemed and often honored. Since April 23, 1880, he has missed the sympathy and companionship of his wife, with whom he had lived nearly fifty years. She died aged 73 years. The burden of his fourscore and four years are upon him, and with true love for his people he awaits the great change which will bring to him again the friends of his early ministry in the better land.

Curtis, Rev. Silas, of Jellasore, India, was born at Chotianagpur, Feb. 28, 1827. He was educated in the mission schools about forty years ago, and was ordained by Rev's E. C. B. Hallam, B. B. Smith, and others about 1861. He was located at Jellasore, where he has since assisted the missionaries, especially Miss Crawford, and has been true to his position as a minister.

Curtis, Walter Paul, son of Paul and Philena F. (Nason) Curtis, and a nephew of Rev. Silas Curtis, was born in Auburn, Me., Feb. 8, 1857. He was converted in March, 1874. He studied at the Little High School of Auburn, and graduated at Bates College in 1881. He entered Cobb Divinity School, but his course was interrupted by ill health. For six years, nearly, he taught in Storer College, W. Va. In 1888 he re-entered the Divinity School at Lewiston. For a year he has supplied the church at New Gloucester, Me. September 16, 1885, he married Miss Abby D., daughter of Rev. Geo. T. Day, and has two children.

Curtis, Rev. Weston P., son of Thomas and Abigail J. (Seekins) Curtis, was born in Enfield, Me., Oct. 10, 1846. He was converted in 1868, received license to preach in 1873, and was ordained in 1879. He has been pastor of the Chester church. He resides in Enfield and is pastor of that church (1887).

He has been instrumental in the conversion of several, and has attended forty-four funerals, mostly in Enfield. He was married April 18, 1869, to Miss Sarah A. Seekins. They have one child living. He has been on the board of selectmen seven years.

Cusick, Rev. Wilford, died in Blanchester, O., Sept. 12, 1862, aged 53 years. He was connected with the church at that place before his ordination, which took place about 1849, and remained with it a faithful, helpful laborer until called above. His loss was deeply felt by the community. He was a successful physician and advocate of moral reform.

Cutler, Rev. Gilbert B., son of Alvin and Ruth A. (Thomas) Cutler, was born at East Machias, Me., May 31,

Rev. G. B. Cutler.

1848. He studied two years in Washington Academy in his native place and then entered upon a seafaring life and rose to mate. He was wrecked in the Indian Ocean. Going to Michigan to visit friends, he was engaged in shipping pursuits upon the great lakes. In April, 1874, he married Miss Julia A. King, of Michigan, and now has five children. Converted in July, 1875, he was licensed in August, 1877, and in Feb., 1878, was ordained at New Haven, Mich., by a council appointed by the Oxford Q. M. He has been pastor of the Newbury and North Branch churches, Mich., two years; Lynn, Mich., church, one year; Fremont and Burnside churches, one year; New Haven church, Mich., three years. He enjoyed fifteen extensive revivals, in which over four hundred professed conversion and two churches were organized. He was clerk and treasurer of Oxford Q. M. two years, of Sanilac Q. M. one year. In 1885 he became pastor of the church at Georgiaville, R. I., where good work has been done and an excellent parsonage has been built and paid for.

Cutler, Rev. W. H., a native of New York, died in Amity, Pa., July 24, 1878, aged 46 years. He was for five years pastor of the Waterford, Pa., church, receiving ordination the first year. He was a faithful, active man, and the churches of the Washington Q. M. were strengthened by his labors.

Cutting, Rev. William H., was born in Andover, Me., in 1826. His parents were Ebenezer and Eliza (Marston) Cutting. He became a Christian at the age of fifteen. He received his theological education at Bates Theological School, was licensed to preach in 1843, and ordained by the Christian denomination in 1850. He was a minister in that body till 1860. He has had nine pastorates, labored in as many as fifteen revivals, and baptized 100 converts. He is now pastor of the church at Melvin Village, N. H. In 1851 he was married to Miss Sarah E. Pulcifer. They have three children living. He was a representative in the Legislature of Maine in 1873.

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Damon, Rev. Gershom H., son of Arad and Lydia Damon, was born in Chesterfield, Mass., May 18, 1829. He was first married to Cynthia A. Finch, and afterwards to Isabella M. Richards. To them were born seven children, three of whom are now living. He attended Geauga Seminary and Hillsdale College,

but did not complete the course. He was converted in 1843 and ordained in 1856. His pastorates have been with the Hinckley, Royalton, Liverpool, Kipton, and Spencer churches in Ohio, and were attended with good results. He has held several important county offices in Medina County, O., which has for several years been his home.

Dana, Rev. Simeon, was born in Lebanon, N. H., in the year 1776. At the age of twenty-two he went to New Hampton as school teacher and physician, where he was converted under the labors of Rev. Winthrop Young. He there commenced the practice of medicine, which he continued to the close of his long and useful life, in 1853. About the year 1800, the first New Hampton church was organized and a house erected for public worship. Dr. Dana was ordained and installed pastor of the church, which position he retained during life, his labors being shared alternately by Rev. Josiah Magoon and Rev. Thomas Perkins, while each in turn supplied the churches in adjoining towns. He may be said to have been "in labors abundant." Besides serving as pastor, and being the "beloved physician" for a circuit of many miles around, he was often called to serve the town as one of its selectmen; but however he was engaged, the gospel of Christ was the theme on which he most delighted to dwell.

Soon after going to New Hampton, he married Miss Jane Bean, of Sandwich. A family of ten children blessed their union. His eldest son, J. A. Dana, M. D., a skillful and highly esteemed physician for nearly half a century, died at Ashland in 1882.

Rev. E. L. Magoon says, Elder Simeon Dana, better known as "Doctor," was most happily adapted to "allure to brighter worlds and lead the way." Habitually on horseback day and night, his heart the home of every joy, and saddle-bags replete with materia medica for human ills, he was a welcome almoner in every habitation, ministering with like facility to body and soul. Skillful as a physician and imperturbed as a Christian, he entered serenely at the gates of life, believing that—

> "Death is another life, we bow our heads
> At going out, we think, and enter straight
> Another golden chamber of the King's,
> Larger than this we leave, and lovelier."

Dana, Rev. William, was born in Lebanon, N. H. He was ordained in 1804, and labored in New Hampshire.

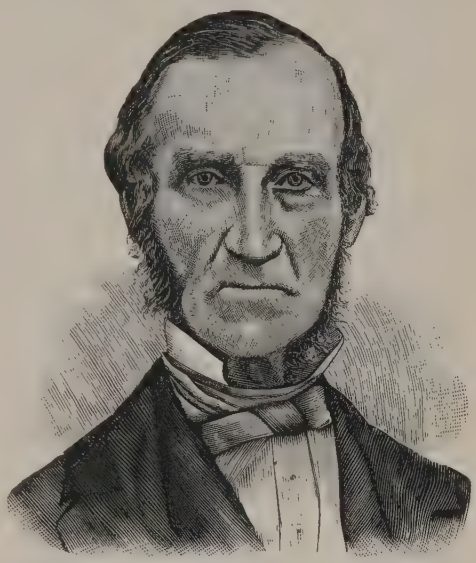
Danforth, Clarissa H., was born in Weathersfield, Vt., about 1792. She entered Colby's meetings in 1815, a vain, thoughtless young lady. Her spiritual helper passed on to preach in the settlement of Ohio, but he left in the newly awakened Miss Danforth a power for righteousness. Meetings were appointed in which she took the principal part. She was of good family and well educated; she had extraordinary talent and undoubted piety. Tall in person, dignified in appearance, easy in manners, she had all the elements of a noble woman. As a speaker her language was ready and simple, her gestures appropriate, her voice penetrated to the corners of the largest house. She held hundreds with fixed attention for an hour, to listen to the claims of her heavenly Master. Revivals attended her labors wherever she went. She rendered efficient help among the churches of her native state, as evangelist. Soon western Massachusetts felt her power, and New Hampshire was stirred. In 1818, after Yearly Meeting, she spent three or four weeks in Strafford and Rockingham Counties, N. H., where great interest was awakened. In October, 1818, she preached her first sermon in Rhode Island, at Burrillville. Most of her time, for years, was spent in the state, and her efforts resulted in many revivals, and the organization of several churches. All denominations flocked to hear her preach, and listened with deep emotion. In 1819 the great revival began in Smithfield, and continued with power for sixteen months. Miss Danforth assisted Joseph White, the pastor, in organizing, as a result of the revival, the first church in Smithfield at Greenville.

In December, 1820, she returned to Vermont, and preached to large congregations, in most of the churches with marked success, especially in her native place, where a hundred were converted. In June, 1821, she stopped at the New

Hampshire Y. M. at Weare, on her way to Rhode Island. About 1822 she married Mr. Richmond, of Pomfret, Conn. They soon moved to western New York, after which she preached but occasionally.

Daniels, Rev. Amos, a native of Hartford, Conn., died in Vestal, N. Y., April 29, 1873, aged 86 years. He married Miss Alvana Fox, in Fabius, N. Y., in October, 1806, a few weeks after his conversion, and labored with the Methodists as a licensed preacher. Because of his views on baptism they did not ordain him, and he united with the Free Baptists, receiving ordination at the August session of the Owego Q. M., in 1822. He was pastor of the Virgil and Dryden church twenty-five years, reorganized the Dryden church and was its pastor twelve years; organized the Fabius church and was its pastor several years, and was also pastor at Jackson, East Troy and other points. He labored extensively in the Susquehanna Y. M. as an evangelist, and witnessed many revivals during his ministry. Honoring his profession in all things, he was active until the end, having preached frequently through the winter and accepted the pastorate of the West Windsor church just before his death. His was a long life and full of usefulness.

Darling, Rev. Jacob W., was born in Gloucester (now Burrillville), Rhode Island, Nov. 22, 1800, and being converted twenty years later united with the church in that town. He began to hold meetings immediately, and was ordained by the Rhode Island Q. M. in 1824. He held a revival in Floyd and Webster, N. Y., in 1823, and, preaching in Spafford with John Gould, organized the first church in town. The larger part of his life was spent in the Susquehanna Y. M. Possessing a fine memory, he devoted much time to reading, and his sermons gave proof of study. In character he possessed a combination of modesty, wisdom and benevolence. He was active in the work, and it is said traveled more than 3,000 miles on foot before he was able to purchase a horse. He represented the Susquehanna Y. M. in the General Conferences of 1841 and 1850. Having filled his days with usefulness, he passed from this life, after a short illness, at Eleroy, Ill., April 3, 1868. In April, 1826, he married Miss Mary H.



Rev. J. W. Darling.

Buffington, who now resides at Sioux Falls, S. Dakota. Their seven children, now living, occupy worthy positions.

Darling, Rev. James H., son of Rev. Jacob W. Darling, was born in Spafford, N. Y., Dec. 2, 1828. He studied at Cortland Academy, Homer, N. Y., and at the Biblical School at Whitestown. His life was consecrated to God in 1848, and the same year license to preach was granted. He was ordained by Rev. R. Ide and others, Sept. 20, 1853. After ministering to the Spafford and Summerhill churches, N. Y., he moved to Michigan, where the remainder of his ministry, except three years at Prairie Centre and Homer, Ill., has been spent. He has ministered to the Summerville, Paw Paw, Waverly, Oshtemo, Gliddenburg, Arlington, Gobleville, Porter and Ortonville churches, enjoying revivals in them all. He has organized three churches and baptized over one hundred converts. March 26, 1851, he was married to Mary M. French, and now has two children, three having died.

Darling, Rev. Thomas J., a native of New York, died Jan. 6, 1881, aged 73

years. He moved with his parents to Wright's Corners, Ind., married Julia A. Martin in 1829, received license from the Miami Q. M. Oct. 18, 1839, and was ordained at the Second Creek church, Aug. 20, 1841. He preached to churches in the vicinity of his home, was earnest in exhortation, fervent in prayer, zealous in preaching and hence useful in his calling.

Darte, Rev. Freeman, a native of Salisbury, N. Y., died in Yorkshire, N. Y., Jan. 22, 1883, aged 79 years. He consecrated his life to Christ in 1832, was licensed to preach about 1837 and ordained about 1842. He was a faithful minister, laboring with good acceptance in many churches of the Erie and Cattaraugus Q. M's.

Davis, Rev. Amos, died at Bakersfield, Vt., July 19, 1841, in the 46th year of his age. He experienced religion in early life among the Methodists, and united with the Free Baptist church at Fairfield in the earliest history of the Enosburg Q. M. He was ordained at South Fairfield and rendered effectual service in building up the Q. M.

Davis, Rev. Andrew J., son of James E., and Zilpha W. (Bennett) Davis, was born in Webster, Monroe County, N. Y., Oct. 30, 1829. Miss Ellen E. Jenkins became his wife Sept. 28, 1858. Educated at Smithville, R. I., Whitestown, N. Y., and New Hampton, N. H., he was licensed to preach at Manchester, N. H., in 1851, and ordained three years later. He has held the following pastorates, viz.: Nashua, N. H., one year; Olneyville, R. I., six months, as supply; New Market, N. H. seven years; Springvale, Me., three and one-half years; Concord, N. H., one year; Lansing, Mich., seven years; Minneapolis, Minn., three and one-half years; and he has also been a missionary in Michigan and in the Minnesota Southern Y. M. At present, while residing at Hillsdale, Mich., he has the care of the Pittsford church. He has baptized over two hundred persons. While a resident of New Hampshire, he was school commissioner for two years. In Michigan he has been chaplain in the State Legislature from 1868 to 1874. In 1880 he was delegate to the General Conference held at Weir's, N. H. Two brothers, Joseph B. and S. H. Davis, are in the Free Baptist ministry.

Davis, Rev. Charles E., son of Elbridge G. and Esther A. (Crandal) Davis, was born in West Bethel, Me., Jan. 9, 1855. He was converted in the fall of 1872. He spent parts of three years at New Hampton in study; was licensed in November, 1878; ordained Dec. 14, 1880, by Rev's C. W. Griffin, J. Erskine, and David Calley. He was pastor of the church at Moultonborough, N. H., two years; West Corinth, Vt., one year; Second Corinth, two years; enjoyed a revival interest at Woodstock, N. H.; is in 1887 pastor at East Orange, Vt., and also at West Topsham, Vt.

Davis, Rev. David, son of W. and Abbey (Hall) Davis, was born March 12, 1857. He was recently licensed to preach but has no regular pastorate. His home is in Raleigh, Ky. His father was for many years a devoted laborer in the Lord's vineyard.

Davis, Rev. George W., born in Greenbrier County, Va., Jan. 12, 1830, was converted in June, 1856, and united with the church in Burns, Ill. He was licensed the following March, and in October entered Hillsdale College, where he remained more than two years, and was ordained April 26, 1860. Consumptive tendencies appearing, he returned to Illinois, where he fell asleep in Jesus May 5, 1861. He was a young man of deep piety and good talents.

Davis, Rev. H. B., died in his native town, Caldwell, N. Y., July 4, 1879, aged 60 years. He commenced preaching in 1847. His labors were mostly with the Caldwell and other churches of the Lake George Q. M., except two years at Ashfield, Mass., where he was ordained, Sept. 13, 1857, by a council of the Rensselaer Q. M. He was well received as a minister and quite successful.

Davis, Rev. Isaac G., died in Fayette, Wis., Dec. 23, 1862, aged 43 years. He was born in Stanstead, Que., converted at the age of seventeen in a meeting conducted by his brother Jarius, and ordained at Huntington, Vt., in 1840. He attended the Biblical School for a time, preached

in Portsmouth and Deerfield, N. H., made missionary tours in New Brunswick and Nova Scotia, and in 1848 entered upon missionary labors in Illinois and Wisconsin. In 1855 he took charge of the Fayette church, remaining with it, with the exception of one year at Warren, Ill., until his death. Brother Davis was a man of good ability, unassuming, a friend of every good cause, and was loved by all. His sermons were forcible and pathetic, delivered with the eloquence of honesty and earnestness. He had done much good, and left the inestimable treasure of a good example to the world.

Davis, Rev. James, ordained in 1828, labored in Maine.

Davis, Rev. Jarius E., was born in Stanstead, Que., Feb. 13, 1813. At the age of nineteen he was converted and joined the church in his native place. The following year he was licensed by the Enosburg Q. M., and soon extended his labors to Ohio, where he was ordained by the Ashtabula Q. M. in 1834. After a few months in Michigan, he remained in Ohio until 1836, when he returned to Vermont and conducted revivals the following winter, witnessing the conversion of nearly two hundred. In the summer of 1837 he returned to Ohio, and for two years gave his time to revivals, mostly in Huron, Medina, Portage and Ashtabula Counties, accompanied a portion of the time by Rev. R. Dunn. Health failing, he returned to Vermont, and soon was able to take up the work again. In 1842 he became pastor at Pittsfield, N. H., and later at Gardiner, Me., and Lawrence, Mass. Upon closing his labors there in 1849, he married Miss Sophia Judkins, and went to Wisconsin, where about twenty years of his ministry were spent—two or three years in York and Belleville, and most of the remainder with the churches in Evansville and Johnstown. His last pastorate was at North Reading, Mich., where he died Dec. 2, 1870. His daughter, M. Myrtilla Davis, was at that time a student in Hillsdale College, and later a teacher in the School of Oratory, Boston, Mass. Brother Davis was a man of deep sympathy and strong affections, much attached to friends and the church. Pathetic in preaching, and yet systematic in the arrangement of his discourses, he was especially useful in revivals. He was a member of the General Conference of 1859, at Lowell, being one of the delegates to represent the great and growing interests of the Wisconsin Y. M.

Davis, Rev. John, was born in Plaistow, N. H., Sept. 1, 1802, and died in South Boston Nov. 10, 1885. On his seventh birthday his mother died, and that day he promised her that he would be a Christian. He began to fulfill this promise at the age of sixteen at Haverhill, where his parents then lived. At the age of eighteen he held meetings in Benton, Warren and elsewhere with success. About this time he was baptized and united with the Christian church at South Piermont, where his parents belonged. Soon after he received license, and continued to hold meetings in schoolhouses and kitchens in the newly settled country with good results. At the age of twenty-four he was married and obtained a helper in gospel work. He afterward moved to South Benton, where he preached two years. He here met Free Baptists and identified himself with them. He joined the Lisbon church at North Benton, was licensed by the Sandwich Q. M., and ordained soon after at Bethlehem, where he moved in January, 1830. Rev. Jonathan Woodman was on the council. During his pastorate of eight years at Bethlehem the church was more than doubled. He moved to South Wheelock, Vt., where he lived seven years, and preached also at North Danville, Lyndon and Glover. The next twenty-one years he was in New Hampshire, and preached at New Hampton, Tamworth, Haverhill, Bath, Benton, Warren, and Piermont. Revivals attended him. He was next at Corinth and Tunbridge, Vt., four years. Then after preaching for the Second Belmont and East Alton churches, N. H., for a short time he located at East Tilton with his son-in-law, where he worked with his hands and preached occasionally till the death of his wife in 1880. He then lived with another son-in-law at West Campton a few years, and finally at South Boston, where he died. He was buried at East Tilton.

Davis, Rev. John M., Ph. D., son of William and Samantha (Chase) Davis, was born Nov. 16, 1846, at Harrisonville, O. He is a graduate of the Ohio University. His conversion took place in 1860, and he was ordained in 1872. From 1874 to 1878 he was acting president of Ridgeville College. In 1879 he was called to the professorship of Latin in Rio Grande College, and, in 1887, after he had performed the duties of the office for two years, he was elected president of that institution. In 1886 the

Rev. J. M. Davis, Ph. D.

University of Wooster, O., conferred upon him the honorary degree of Ph. D. His thesis for this degree—The Ethical End of Life—evinced scholarly attainments. In addition to his teaching, he has filled the office of pastor both at Ridgeville, and at Rio Grande, and has baptized sixty converts. He represented the Ohio River Y. M. in the General Conference held at Minneapolis in 1883. He was married to J. Ellen Boyd in June 1876, and this union has been blessed with four children, three now living.

Davis, Rev. Joseph, of Effingham, N. H., died Dec, 14, 1843, aged 51 years. He was born at Madbury, N. H., in 1792. In 1810 he was converted, and four years later, having married, he removed to Effingham, where in 1819 he was baptized and united with the Free Baptist church, of Parsonfield, Me. He was ordained July 4, 1824, and the next year a church in his place was organized. He was modest and shrinking, yet at times God enabled him to rise above his fears, when his arguments became forcible and his appeals pathetic, and souls were saved.

Davis, Rev. Joseph Bennett, was born in Wallkill, Orange County, N. Y., Sept. 24, 1812. His parents were James E. and Zilpha W. (Bennett) Davis. At the age of seventeen he had not heard a dozen sermons or prayers, but June 15, 1829, he was converted and united with the Free Baptist church in North Penfield, N. Y. He was baptized in Lake Ontario July 4 by Rev. Hiram Whitcher. Six months before his majority he began to hold meetings and some were converted. On his way to Ohio he conducted protracted meetings in Hamburgh, Eden, Ellington, Otto, and Little Valley. There was a good work in all these places, and in the first, Hamburgh, about four hundred were converted, and the church increased from seventeen to one hundred and sixty members. President Finney advised him not to take a regular course of study, but to attend the course of lectures; accordingly he remained a year at Oberlin for that purpose. He was licensed by the Penfield church June 21, and by the Penfield Q. M. Sept. 10, 1833. While at Oberlin and during two years he labored in some protracted meetings with Presbyterian churches along with other ministers, and many were converted at Charlestown, Ravenna Village, and Chester Cross Roads. In 1836 he returned from Ohio, and preached at Otto, Attica, Little Valley and Bethany. About three hundred were converted. He was ordained as an evangelist at Varysburgh, N. Y., June 22, 1836. This year he and Rev. David Marks held a protracted meeting six weeks in Rochester.

He was married to Marilla H. Jenkins, of Attica, Feb. 25, 1838. They have four sons and three daughters, the latter teachers. The Rev. W. F. Davis is his son. He supplied the Varysburgh, Attica, and Bethany churches for over a year, and in October, 1840, moved to New England. He became pastor of the

Washington Street church, Dover, N.H., but his health permitted him to remain only a year. During this time the church left the school-house and dedicated a house of worship. The membership of twenty-six was doubled. From October, 1841, till Sept. 1, 1843, he was pastor of the Portsmouth church. There were added to the church 125 members, and the old South meeting-house was remodeled. He then went to Roxbury, Mass., where over one hundred members were added, and a large church built.

His health failed, and he visited his parents and spent six months among the poor of Portsmouth. After nearly a year he was called to the Roger Williams church, Providence, R. I. During this pastorate—from May 1, 1847, to May 1, 1850—the church was in a continual revival, and 150 members were added. He was next pastor of the church in Manchester, N. H. During his five years there over three hundred were added to the church, making a membership of 600. The Sunday-school also numbered 600. His last pastorate was in Lowell, Mass., with the Paige Street church. About three hundred were added to the church, making 600 members; three or four persons were licensed to preach, and the Sunday-school was increased to 700 members. He ceased from pastoral labor because of ill health, but has since supplied in Manchester a year, in Pittsfield, N. H., two years, and in Haverhill, Mass., two years. During his pastoral labors he made over six thousand visits and calls, and attended about two thousand funerals. Since 1881 he has lived at Hyde Park, Mass.

Davis, Rev. J. Burnham, son of Jacob and Anna Davis, was born at Nottingham, N. H., Oct. 6, 1830. He studied at the New Hampton Institution, and at Andover. In 1854 he was converted, and in June, 1861, was ordained and settled at Lawrence, Mass. May 28 he married Miss Mary A. Perkins. His subsequent pastorates have been at Carolina Mills, R. I., two years; Charlestown, Mass., three years; Great Falls, N. H., three years; Lynn, Mass.; West Buxton, four years, Pittsfield, and Farmington, Me.; Meredith Village and Rochester, N. H.

He has had revivals in nearly all these places. During his pastorate at Lawrence $3,000 of an oppressive debt was raised during war times. While forty of his congregation went to the front, yet over one hundred were added to the membership. At Carolina Mills the church was reorganized and equipped for service. At Charlestown seventy-five were added, and at West Buxton about one hundred. The church organized at Lynn of thirty-three members more than doubled in the year of service. His pastorate at Meredith Village began in February, 1882, and in May his eldest son died after a lingering illness. At Pittsfield he baptized many of the students, and while at Farmington his labors were blessed at Farmington Falls, East Wilton and Temple. He settled at Rochester, June 1, 1885.

During this faithful ministry he has baptized between four hundred and five hundred persons, organized two churches, married 228 couples, and attended more than eight hundred funerals. He has also served on the boards of the Mission Societies and of the Education Society.

Davis, Mrs. Mary A., was born in Centre Harbor, N. H., April 11, 1836. Her

Mrs. J. Burnham Davis.

father was Benjamin Perkins, for many years a ruling elder of the Free Baptist

church of that town. Her mother was Mary Drake, of New Hampton, N. H., a lineal descendant of Sir Francis Drake, of England. Mrs. Davis was a student, 1851–52, in the New Hampshire Conference Seminary at Northfield, and was converted during her first year there. She entered New Hampton Institution in 1853, graduating in 1859. She was preceptress of West Lebanon Academy 1859–61. She married Rev. J. Burnham Davis, of Lawrence, Mass., May 28, 1861, and proved a helpmeet indeed. In earlier years she was a contributor to magazines and other periodicals, under the name of "May Day." She had two children; only one survives, Herbert B. Davis, Bates College, class of '90. Mrs. Davis was one of the board of managers of the Free Baptist Woman's Missionary Society from its organization to 1886. She has been president of the same society since 1886.

Davis, Rev. Kinsman R., a brother of Rev. J. E. Davis, assisted in gathering the La Fayette Q. M. (Wis.), with which he was connected at its organization, about 1850. His ministry was chiefly spent in Wisconsin, a part of the time in the Rock and Dane Q. M., until about 1869, when he moved to Nebraska, where he has since been connected with the Salem church.

Davis, Silas A., an elder brother of Jarius E. Davis, was born in the Province of Quebec, Can. At an early day he moved to Conneaut, O., where he united with the Freewill Baptists and became leader of the choir, clerk of the Q. M., and later, clerk of the Ohio and Pennsylvania Y. M. Later he moved to Fayette, Wis., where he became an active and leading worker. He was clerk of the Wisconsin Y. M., and favored all the progressive enterprises of the denomination.

Davis, Rev. S. H., now of Perry, Mich., was born June 3, 1816, in Wallkill, N. Y., where his parents, James E. and Zilpha W. (Bennett) Davis, resided. He was married Nov. 5, 1839, to Miss Jerusha Vaughn, and now has seven children, the youngest daughter having died. He commenced the Christian life in February, 1836, and soon began to preach, receiving license in August, 1837. He was pastor at Warsaw, N. Y., at Varysburgh where about ninety were converted, and at Middlebury, where he was ordained in August, 1842. About two years later he settled in Michigan and labored as one of the pioneers in establishing the denomination in that state. He preached at Leoni, Jackson, Rives, Onondaga and Aurelius in the Michigan Centre Q. M., and saw revivals at each place, as also at Chester, of the Grand River Q. M., and Salem, of the Oakland Q. M. After preaching also with the Commerce church, he labored at Lexington, Lenox where the work was greatly blessed, Bruce, Oxford and Hadley, in the Oxford Q. M., when, moving to his present home, he continued his work with the Perry, Bath, Lansing and Du Plain churches, now of the Lansing Q. M.

Davis, Rev. T. G., son of Thomas G. Davis, was born in Corinth, Vt., Sept. 7, 1800. His mother, a sister of Elder Benjamin Randall, died at New Durham, N. H., in December, 1811, aged 45 years. When about six years of age, he trusted in Christ for forgiveness, but he made no public profession until 1816, when he was baptized by Rev. S. Burbank. About 1821 he commenced teaching and followed that employment some twenty years. He was married to Eliza Williams of Atkinson, Me., Dec. 25, 1827. They became members of the church at Bangor, Me., soon after its organization. He was licensed by the Exeter Q. M. in 1838, and ordained three years later. His early labors were in Herman and adjacent towns, including one and a half years with the Bangor church. Moving to Mendota, Ill., in 1854, he assisted in gathering and establishing the church there, and labored zealously for the Master in that vicinity. In 1871 he moved to Nebraska, where he preached as health would permit until his death, April 27, 1887.

Davis, Rev. Wm. F., is the son of Rev. Joseph B. Davis. After graduating from Harvard College he was a sub-master in the Boston Latin School two years. He then refused the offer of $3,000 per year to continue in that position, and accepted the pastorate of the Olneyville

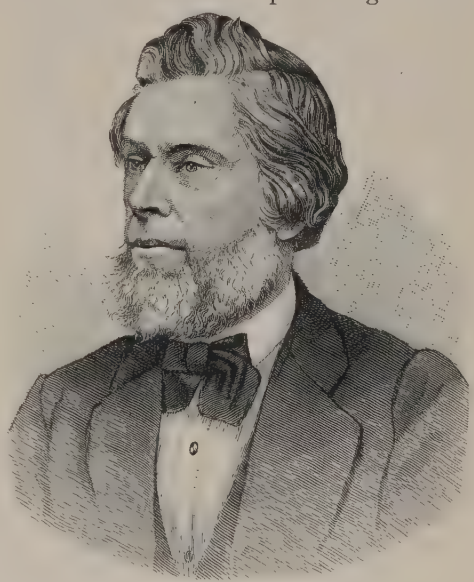
church, Rhode Island. After two years he resigned and became a missionary in the North End, Boston. He continued this work two or three years and then became a missionary in the lumber woods of Michigan. He spent the winters there and the summers in preaching on Boston Common. May 21, 1885, he and six others were fined $10 each for preaching on the Common without a permit from the committee. The mayor of Boston was a Roman Catholic, and the chairman of the said committee was a wholesale and retail rumseller. On the 28th of May Mr. Davis was fined $30 for the second offense. In October, 1887, he was sentenced to pay a fine of $350 for preaching on the Common, or lie in jail one year. He chose to go to jail, and served out his time. Mr. Davis uses "thou" and "thee" in his public addresses, and prefers to be known by the broad appellation of Christian rather than to be designated by any denominational name. It has been well said that "the whole atmosphere of his speech convinces you at once that he is not seeking notoriety, that he is a man of high culture, deep religious nature, and of unflinching conscientiousness." He is the author of "Saint Indefatigable" (see *Amarancy P. Sarle*), a biography published in 1883.

Davidson, Rev. Wm. M., was ordained in 1822, and labored in Vermont and Massachusetts.

Davison, Rev. Frank E., son of Francis F. and Mariah B. (Davis) Davison, was born in Wentworth, N. H., Aug. 5, 1853. He studied in the public schools at Manchester, N. H., in the Seminary at Tilton, and the Institution at New Hampton. June 3, 1874, he was ordained by the Belknap Q. M. in session at Franklin Falls. His pastorates have been: Franklin Falls, two years; East Andover, one year; Pittsfield, one year; Pawtucket, R. I., three years; Biddeford, Me., five years; and St. Johnsbury, Vt., from 1887. He is state missionary in Vermont in 1889. Dec. 25, 1873, he married Nettie S. Judson, of Manchester, N. H., and two children live to bless their home.

Davison, Rev. M. N., son of Asa and Thankful Davison, was born at Stafford, Conn., May 5, 1815. He studied at Dracut Academy, and at the Biblical School at Whitestown, N. Y. Converted in August, 1835, he was licensed June 10, 1848, and ordained by the Western Rhode Island Q. M. at Pascoag, Dec. 14, 1848. His pastorates were Pascoag, R. I., and Fitchburg, Mass. For the last twenty years he has preached only occasionally. He married March 27, 1849, Harriet N. Taft (deceased), and June 27, 1861, Susan E. Smith, and has two children living.

Day, Rev. George Tiffany D. D. (Hamilton College, in 1852), son of Benjamin and Cynthia Day, was born at Concord (now Day), Saratoga County, N. Y., Dec. 8, 1822. As he was one of fifteen children his parents could render but little assistance in procuring for him



Rev. G. T. Day.

educational advantages. He spent his sixth birthday in the cotton factory, and sometimes in after years he would work in the factory before and after his attendance at school.

His parents were Congregationalists and gave great care to the religious instruction of their children. When but five years old he was sprinkled by Rev. Thomas Williams. When a little over three years old, his parents moved to Scituate, R. I., and in less than two years to Hebronville, Mass.

At the age of twelve his mother died and the family was scattered. He went to live with an elder brother who was engaged in manufacturing, and subsequently resided for a time in Lonsdale, R. I. During a revival there he was awakened and won from evil companions. Not feeling satisfied with the doctrines of other bodies, he went to Olneyville, and was baptized by Martin Cheney on the second Sunday in May, 1840, uniting with the church there. During a two years' residence in Maine it was whispered about that he was destined for the ministry, not without some response in his own heart. Within about a year and a half of this period he read 12,000 pages mostly by candle light. Up to this time he had been wholly employed in cotton factories, but his thirst for learning became so great that he entered Smithville Seminary at North Scituate, R. I., and with some interruptions pursued his studies there about two years, definitely deciding to enter the ministry. A winter was spent in Bristol, pursuing Latin privately and writing and delivering lectures. A part of another winter was also spent in teaching in that place.

In the spring of 1845 he entered the Biblical School at Whitestown, N. Y., and after two years' study, in which the three years' course was completed, he became pastor of the church in Grafton, Mass. In 1850 he became principal for a year of Geauga Seminary, Chester County, O., and filled the pulpit in that place. The same year he became one of the editors of the *Morning Star*. He refused a professorship in Michigan Central College, and became the successor of Martin Cheney in Olneyville, R. I., in July, 1852. In December he published the biography of Martin Cheney. Nearly every month for the first year of his pastorate converts were baptized, and in all thirty were thus added to the church. In a single year, largely through his care, nearly three hundred were added to the Sunday-school. As he had been active in securing the establishment of the *Freewill Baptist Quarterly*, so he was made, in 1852, one of the editorial council of five. After the editor, Rev. D. M. Graham, he was the principal working force and sustainer of that efficient publication for many years. He attended the anniversaries of the denomination to advance this work. His first illness occurred in the summer of 1855. He sought for recuperation in the fall of 1856, amid the familiar scenes of Ohio.

From the days of his seminary studies at Scituate, he had taken an interest in the great question which was agitating the nation. The Olneyville pulpit now rang with noble utterances for freedom and justice in those darkest hours of the conflict, when not a few pew-holders and the powers of the place were arrayed against him. He dared answer a recognized leader in politics in a lecture of three hours in the lecture-hall of the village. The *Providence Journal* was represented in its editor, and referred to the speech next morning in terms of highest praise—the master in the pulpit was also master in the political arena. Dec. 2, 1859, on the day of John Brown's execution, he, with others, addressed a large meeting of the citizens of Providence.

Desiring a much needed rest, he resigned his pastorate at Olneyville in February, 1857, and sought the seclusion of his brother's farm in Edinburgh, N. Y., for several weeks. During the time, sportive letters to the *Morning Star*, brimming with fun, indicate the heartiness with which he entered keenly into enjoyment of nature's charms. He here received a call to the pastorate of the Roger Williams church, Providence, and after a six months' vacation, three of which he spent in Europe, he entered in October upon a relation in which he gave some of the best years of his life. He sought, as he said at one time publicly, "to be more plain in speech and kind in act." He seemed to himself but a child in grace, but he thanked God that he had an eternal summer in which to grow. Outside work was pressing upon him in widening measures of usefulness. He was prominent and influential among the pastors of the city. He made several speeches before the Legislature on the Colored School bill. As a lecturer, he was widely and favorably known. In 1859 the "Choralist," a hymn-book on which he had spent much time and labor

as chairman of the committee of compilation, was issued. Under his incessant toil, once or twice each year his health gave way, but he quickly rallied. Seeking needed change in February, 1864, he went to Virginia to labor in the Christian Commission. But the interest excited among the men, bringing sometimes a score about him for prayers, sent him home to Rhode Island little rested. After an alarming illness in the spring and summer of 1865, several hundred dollars were pledged to him by individuals at the General Conference at Lewiston, Me., in October, and he departed to seek recuperation in Europe, Sinai, and the Holy Land. His graceful pen made all the readers of the *Star* sharers in the luxuries of that trip. He attended the meeting in June, 1866, of the General Baptist Association at Loughborough, England, as delegate from our General Conference. He reached home the last of August somewhat improved in health. He was elected professor of Rhetoric and English Literature in Bates College, and in October, fifty ministers met him at the Anniversaries at Lawrence to urge upon him the College's claims.

On the death of Wm. Burr, the board of corporators of the Printing Establishment, united in asking the Roger Williams church to release him to become editor of the denominational organ. In harmony with this request he presented his resignation to the church Dec. 11, 1866, to take effect immediately. Dec. 13 he presented his farewell sermon and entered at once upon his responsible duties. Having been since 1850 a special contributor to the *Star*, and since 1863 one of the corporators, he brought to his service a ripe knowledge of the whole establishment. The paper evinced not only thrift, but also marked ability. His book notices in the *Star* showed great literary appreciation, and were widely used by the publishers themselves. By co-operation with D. Lothrop, of Boston, in all, forty-four Sunday-school books were published in connection with the Free Baptist Printing Establishment (*q. v.*). For eight hours daily he toiled at his desk in the office. In 1867 the board decided to enlarge the *Star*, and expended in securing the other half of the *Star* building and additional facilities, $26,000. In 1870 arrangements were made to maintain an office in New York. Under the direction of the Printing Establishment, in the summer of 1873 he visited the Q. M's and Y. M's in the West, for the closer cementing of the denomination. Sickness compelled an occasional vacation. In April, 1874, he entered on a ten weeks' tour to Nova Scotia. Twice he reluctantly refused the presidency of Hillsdale College as an escape from the routine of office work. He was anxious that the *Star* should be removed to Boston. Accordingly a committee was appointed, which reported at great length, April 15, 1874. In September it was decided that the editorial office be moved to Boston, Jan, 1, 1875.

But tired nature was already giving way. He completely broke in health after the toil and excitement in connection with General Conference held at Roger Williams church in October, 1874. His last editorial appeared in the *Star* of Feb. 24, 1875. He died in the quiet of his sister's home in Providence, May 21, 1875. Impressive services were held in the church which had so often vibrated with his loving words, and he was laid to rest in Pocasset Cemetery at Cranston, R. I., close by the dust of Martin Cheney and others whom he loved. A fitting monument was dedicated on the spot with an appreciative discourse by Rev. J. M. Brewster, Dec. 7, 1875. His biography was ably written by Rev. W. H. Bowen, D. D. But no words can tell the sweet gentleness of the man, his lofty genius, his winning eloquence. Only eternity can measure the good he did to the denomination who will ever preserve a grateful remembrance that any such as he has graced their ranks.

He married Dec. 23, 1846, Miss Frances L. Green, of Lonsdale, who survives him with three children. A son is a reporter on the *Providence Journal*, and a daughter the wife of Professor W. Paul Curtis.

Day, Rev. Ira, was born in Burlington, N. Y., Oct. 6, 1818, and died in Fabius, July 29, 1883. He was converted when thirteen years of age, and joined the Free Baptists soon after moving to Willet, in 1856. He soon began

to preach, and ultimately became pastor of the Willet church. Three years before his death he settled with the Fabius church, which was blessed under his labors. He was a devoted Christian, giving his service and his wealth to the Lord. A gift of $500 to the Norwich church is worthy of special notice. The Central Association, of which he was a trustee, honored him with resolutions of esteem.

Dazey, Rev. Jonathan C., son of Lemuel, was born at Virgin Bay, Central America, March, 20, 1854. His early years were spent in Moultrie County, Ill. He was converted in 1859, and entered the ministry among the Separate Baptists. He united with the Free Baptists about 1884, and is pastor of several churches in the Hastings Q. M., Neb. He has organized three churches, and baptized seventy-two converts. March 20, 1873, he married Mary S. Mitchell, and resides at Edgar, Neb.

Dean, Rev. Robert, of Royalton, N. Y., died Jan. 7, 1877, aged 81 years. He experienced a hope in the pardoning love of God when eighteen years of age, and later was baptized by Elder Wire. He commenced preaching about 1826, and was ordained five years after. His ministry of fully fifty years was principally confined to the churches of the Monroe Q. M. (N. Y.), and was always instructive and interesting; and his daily deportment won the esteem of all who knew him. He was a noble-hearted man, and an able minister of the gospel.

Dean, Rev. Zebulon, of Benton, N. Y., was ordained in 1813. The Benton church soon arose from a distracted condition, and the interest extended over a territory forty miles in diameter along the western shores of Lake Seneca. This became one of the centers of our people in New York state. In July, 1819, he, with Samuel Wire, then a licensed preacher, heard that David Marks, a boy of fifteen, was in need of spiritual consolation at Junius. They came the thirty miles, encouraged the boy, and baptized him July 11. Marks was soon afterwards associated in revival meetings with Brother Dean, who encouraged the "boy preacher" to be true to his convictions, and improve his gift. In 1829 Brother Dean attended the third General Conference, at Spafford, N. Y. He was already advanced in years. Two years later he passed from work to reward. He did not travel extensively in his ministry.

De Bord, Rev. Jacob, son of Joseph and Martha De Bord, was born in North Carolina, May 21, 1817. In 1837 he became a follower of Christ. The next year he was licensed by the Methodists, and later was ordained by the Freewill Baptists. He is now connected with the Johnson Q. M., Kentucky.

Decker, Rev. Jacob, died in Buena Vista, N. Y., Jan. 12, 1865, aged 57 years. He was a native of Spencer, N. Y., and experienced religion at Urbana in 1830. He soon began to preach and was ordained in 1835. He spent most of his ministerial life as an itinerant in southwestern New York and northern Pennsylvania, where he saw much of God's power in the quickening of professors and in the conversion of sinners. He was a man of an excellent spirit.

Deering, Rev. Arthur, son of Isaac and Sarah (Sawyer) Deering, was born in Maine, March 24, 1820. He began to preach when twelve years of age, preached for a time at Bath, Me., graduated from the Biblical School at Whitestown, N. Y., and was ordained at Philadelphia, N. Y., June 18, 1853. After spending some nine years in New York he returned to Maine, and preached in China, West Waterville, Richmond, Litchfield, and other places. In 1871 he moved to Pittsfield, N. H., and after three years purchased a farm in Chichester. In recent years he has preached at Columbus and Philadelphia, N. Y. Brother Deering has always taken an active part in politics, has stood up boldly in the temperance reform, and served his country in the war of the Rebellion, with General Banks until the surrender of Port Hudson, and with the Ninth Corps from the Wilderness to Petersburg, being major in the Thirty-second Maine Regiment.

Deering, Harriet A., the daughter of Rufus and Deborah (Eastman) Deering, was born Dec. 2, 1849, in Buxton,

Me. She graduated from the Portland High School in 1868, and after spending one year in Elmira Female College, N. Y., entered the Oswego Normal School, graduating from the higher course in 1873. She was assistant in the Augusta High School from 1873 to 1877, and teacher in the State Normal School in Gorham, Me., from 1879 to 1883. After spending one year in Europe she went to Hillsdale, Mich., as principal in the normal department, which position she still holds with that of lady principal.

DeMeritte, Miss Laura A., daughter of James Y. and Matilda (Rowe) De Meritte, was born in Madbury, N. H., Aug. 9, 1845. For many years she has resided in Dover, and has been a useful

Miss L. A. De Meritte.

member of the Washington Street church. From 1875 to 1878 she was home secretary of the Woman's Missionary Society, and from the organization of the society in June, 1873, she has been its treasurer. In this capacity and through her public addresses she has rendered the mission cause great service.

Deering, Dea. Rufus, son of Isaac and Sarah (Sawyer) Deering, was born April 16, 1818, at Scarborough, Me. For many years he has been a resident of Portland, and a successful merchant. He has been deeply interested in the prosperity of our church. For twenty-two years he has served it as treasurer and for a long time as deacon. He has been treasurer sixteen years of the State Missionary Society. He is a trustee of Bates College, and one of the executive committee. He has been identified from the first with the development of Ocean Park. May 18, 1843, he married Deborah Eastman, who died Feb. 3, 1885. He married Mrs. A. T. Thissell June 14, 1886. Four of his nine children are living. One, Harriet A. Deering, has charge of the ladies' department of Hillsdale College.

Delling, Rev. Manoah, was ordained soon after 1820 in New York, and labored there.

De Mott, Rev. J. L., was born in Portland, Me., July 27, 1843. He studied at Chelsea, Mass., and, going to sea in 1860, at the opening of the war he enlisted in the navy. He was with Butler at New Orleans, and in 1863 became assistant engineer. He was in both battles of Fort Fisher. At the close of the war he returned to the navy, and for five years he was on the "Vandalia," visiting all parts of the world and accompanying General Grant for three months while that noted man was on his trip round the world. In 1871 he was discharged as disabled.

He was converted in Brooklyn, N. Y., in 1867, and received into the Presbyterian church by Talmage. He was then installed as chaplain of his ship. After this he was active in Christian and temperance work, and in efforts for self-improvement. He raised money and purchased a library and an organ. Meetings were held regularly in port, and at sea when practicable, sometimes when the organ was lashed to the stanchion, and the organist lashed to the organ. He studied Greek, Latin and theology under a private instructor, and at the Boston University. After his discharge he supplied different pulpits as strength permitted. While on a visit to New Hampshire he accepted the charge of the Free Baptist church at West Campton. There he was ordained in May, 1883. Four years later he accepted a call to the Effingham Falls church, where he remained till his settle-

ment at Centre Strafford, N. H., in April, 1887.

Dennett, Rev. Samuel, was ordained in 1829 and labored in Vermont.

Dennett, Rev. Wilber Eugene, son of J. A. and Cornelia A. (Alvord) Dennett, was born at Buxton, Me., June 23, 1852. He was converted in boyhood and graduated from the scientific department of the University of Wisconsin in 1879, and from the theological department of Hillsdale College in 1883. License to preach was granted him in 1880, and April 8, 1883, he was ordained. His ministry has been with the churches at Cambridge and Rome, Mich., and now with the Springville and East Concord churches in New York, where the Lord is blessing his labors. He was married Oct. 5, 1881, to Roxie C. Tyler, daughter of Rev. Amos Tyler, a graduate of Hillsdale College in the class of 1874.

Denney, Rev. Oscar Haning, son of Samuel and Mary (Boyles) Denney, was born near Rio Grande, O., July 10, 1860. He was converted in 1869 and pursued his studies at Rio Grande College and for a season at Hillsdale. He received license in 1879, and ordination Dec. 17, 1882. His pastorates have been with the Pleasant Plain, Beech Grove, Hinckley and Royalton churches in Ohio ; and he is now with the church at Gilbert's Mills, N. Y. Several revivals have attended his labors in these and other churches, and he has assisted in organizing four churches. He was married to Irene Lambert, B. S., Aug. 25, 1884.

Dennis, Rev. Charles W., son of Norman W. and Marcia E. (Hitchcock) Dennis, was born in Rutland, Wis., in 1849, and married to Charity L. Martin in 1871. He was converted in 1867, studied at Hillsdale College and Theological School and was ordained in 1883. Before ordination he labored with good success as pastor at Vinland and Winnebago, Wis., and later with the Macon and Wampler's Lake churches of the River Raisin Q. M., Mich. In the spring of 1889 he settled in Le Mars, Iowa.

De Puy, Rev. Wellington, son of Philip S., and Milancy (Chandler) De Puy, was born at Mt. Morris, Limington County, N. Y., Aug. 20, 1849. He graduated from Hillsdale College, Mich., in 1878. He was converted in 1872, and licensed by the Hillsdale Q. M. in 1876. In 1880 he graduated from Bates Theological School, and in April, 1881, settled at Ortonville, Mich. Dec. 11 he was ordained. In April, 1882, he became pastor at Grand Ledge, Mich., and remained there four years. In May, 1887, he became pastor of the Congregationalist church at Hopkins, Mich. Oct. 7, 1885, he was married to Miss Ella Reynolds.

Dewitt, Rev. Abel W., son of Abel W. and Nancy (Miller) Dewitt, was born in 1844 in Clay County, Ill. He was married in 1869. In 1872 he became a Christian, was licensed in 1881, and received ordination in 1884 from the Prairie City Q. M. He has organized two churches, labored in a number of revivals, and is specially interested in the Sunday-school work, his present work being with the Holt and Nesbit churches, Nebraska.

Dewitt, Rev. William R., son of Abel W. and Nancy (Miller) Dewitt, was born in Pike County, Ind., Feb. 26, 1834. In 1869 he married Ruth J. Bartlett, and their home contains eight happy daughters. He was brought to God in 1871, licensed in 1880, and ordained Feb. 19, 1886. He has since been actively engaged in revival work in the Niobrara Q. M., Nebraska, while ministering to the Stephenson, Brewer and Holt churches.

DeWolf, Alvah B., of Lee Centre, Ill., was born in Cortland County, N. Y., Sept. 15, 1815, and died Apr. 16, 1887. He was married to Mary Pomeroy, June 14, 1840, and united with the Free Baptist church in 1853. He was sincere in his convictions and piety, honest and successful in business, not demonstrative in anything, but quietly filled his place through life and left a handsome fortune for his "friends and the good of the world." Portions of his property were distributed before his death, and his widow has since given $16,000 to Hillsdale College, $1000 to Storer College, $500 to Winnebago College, $200 to Rochester Seminary and various other

sums to missions and other benevolent purposes.

Dexter, Clara Evans, was born Feb. 23, 1846, in Gorham, N. H., and died Aug. 9, 1888, in North Berwick, Me. She was converted in childhood, baptized Nov. 1, 1863, by Rev. G. H. Pinkham and united with the Whitefield,

Mrs. Clara E. Dexter.

N. H., church. She commenced teaching at sixteen, and taught in Lancaster, Whitefield, Carroll, Gorham, Dalton, Gilford, Farmington and Laconia. She graduated from the New Hampton Institution in 1871. She was married Oct. 17, 1872, by Professor A. B. Meservey, to Rev. Lewis Dexter, and leaves two children, George Evans and Arthur Lewis, both of whom are members of the church to which she belonged. She was a true helpmeet in every department of her husband's work, constantly planning and toiling with him for the advancement of the kingdom of Christ. She was deeply interested in our educational institutions and in missions, both home and foreign, and served several years as president of the Woman's Missionary Society of Rhode Island. She was one of the originators of the Woman's (now Educational) Bureau at Ocean Park, Me., and served as president from its organization till her demise, when the society, in appreciation of her services, voted to establish a fund consisting of life membership fees and contributions for the purpose, to be called the "Dexter Memorial Fund." She was a successful teacher in the Chautauqua normal course; was deeply interested in the children's department and in everything that pertained to their happiness and development, being known as the "Children's Friend." She graduated with her husband, in the class of 1888, from the Chautauqua Scientific and Literary Circle, their diplomas being forwarded soon after she had passed the "golden gates" of Paradise.

Dexter, Rev. Lewis, son of Parker and Betsey (King) Dexter, was born in Topsham, Vt., Feb. 7, 1842. His parents were members of the West Topsham church. He became a Christian at the age of ten. July, 1864, he enlisted in Company H., Ninth Regiment Vermont Volunteers, and served in the army till the war closed. He graduated at New Hampton Institution in 1869, and from Bates Theological School in 1872. In

Rev. Lewis Dexter.

July he was ordained by Prof. J. Fullonton and others, and settled at Sabattusville, where he had already preached a year. He was licensed by the Corinth, Vt., Q. M. in 1870. Soon after his ordi-

nation, Oct. 17, he married Miss Clara Evans. During his three years at Sabattusville he baptized thirty and received forty-five into the church. From Oct. 1, 1874, to June 1, 1878, he was pastor at Georgiaville, R. I., and baptized thirty-one and added fifty-seven to the church. He was then called to the Greenwich Street church, Providence, where he lifted an oppressive church debt of over $8,000. He baptized eleven and received twenty-one into the church during two years. From Sept. 1, 1880, to March 1, 1887, he was pastor of the church at Blackstone, Mass., where he baptized twenty-nine and added fifty to the church. The vestry of the church was remodeled. March 1, 1887, he accepted a call to the Doughty Falls church, North Berwick, Me. He has succeeded in developing a deep interest in Sunday-school, missionary and temperance work. The Sunday-school normal instruction he introduced at Ocean Park. He was clerk of the Ministers' Conference of the Rhode Island Association ten years. At the General Conference in 1880 he was delegate from Rhode Island.

Dick, Rev. Robert, brother of Rev. Wm. Dick, united with the Free Baptists in the eighteenth year of his age. He was ordained in Ames, N. Y., in 1839, and became pastor of the church at that place. Succeeding this he engaged in evangelistic work. Early in 1843 he went to Canada, where for four years he continued this work, chiefly in Lanark, Darling, Ramsay and Packenham townships, supporting himself by teaching. While at Ames he was active in the anti-slavery agitation; he also took an active part in establishing Clinton Seminary (*q. v.*) and worked to promote the union of Freewill and Open Communion Baptists. From 1849 to 1859, with Toronto, Ont., as a center, he preached and lectured in many places, distributing evangelizing books, establishing many divisions of the Sons of Temperance and editing the *Gospel Tribune.* In connection with the editorial work, he invented his "mailing system." He has since resided in Buffalo, N. Y., where some ten years since he united with the Congregationalists. Jan. 11, 1838, he was married to Mary M. Hence, his present wife.

Dick, Rev. William, was born in Bathgate, Scotland, Jan. 31, 1812. He was one of eleven children, four of whom became preachers of the gospel. When nine years of age, the family moved to settle in a new township in Canada. They landed in Quebec in 1821, and immediately began to ascend the St. Lawrence. At La Chine, the father was drowned while bathing, and eight or nine days later, at Prescott, their mother sank with grief, and they buried her. The children, of whom the eldest was a girl of twenty-one, pressed forward with the company. Stricken with fever, it was months before the whole family were brought seventy miles to Lanark, their destination. There they lived in tents till a substantial shelter could be constructed. Up to 1884, 361 souls have descended from these parents that died along the St. Lawrence, and remarkable has been the piety that has characterized the family.

William Dick was licensed in 1836. A revival attending his labors, he soon baptized about seventy persons. His thirst for knowledge led him to prosecute his studies while others slept. He entered Hamilton Academy, now Madison University, in 1836–37, but he was dismissed with his brother Robert for adhering to an academy anti-slavery society. He entered Hamilton College, at Clinton, in the fall of 1837, and graduated in 1841. During this period he was a faithful member of the church of which Rev. Hiram Whitcher was pastor. He preached successfully at Norway, Middleville and Plainfield. In a vacation visit to Canada he organized two churches. While a student of theology at Yale Seminary he preached much in Naugatuck, where he afterwards married Maria L. Baldwin. He now spent several years in Canada, engaged in missionary work, mostly along the Ottawa river, and for two years conducting, with the aid of his brother Robert, an academy in Brockville.

His health demanding change, he took a pastorate at Parma, N. Y., for about a year, in 1850. The people were

not won by his sobriety and plainness, and he went to Brockport and attempted to rally a declining interest. In the fall of 1851 he settled at Chepachet, R. I., but found the outside people, on whom the support of the church rested, opposed to the *Maine law*, which our brother advocated. He was unanimously chosen by the Y. M. to become the pioneer of an interest at Danielsonville, Conn. Here, in four short months, he drew together a large and permanent congregation, and completely won their affection and confidence. He died after a brief, distressing illness, March 7, 1853, aged 41 years. Martin J. Steere preached his funeral sermon; twenty ministers were in attendance. A stone marks his resting-place in Danielsonville, erected by his brethren of the Rhode Island Q. M.

Dickey, Rev. F. O., son of J. F. and A. A. (Butterfield) Dickey, was born at Three-Mile Bay, N. Y., July 16, 1846. He was brought to God in February, 1876, and received his education at Hillsdale College. In 1879 he was ordained, and has served as pastor at Adams and Grand Ledge, Mich., and at Middlesex and Indian Falls, N. Y. He has conducted several revivals, baptized sixty-nine converts, assisted in building one house of worship, and is now secretary and treasurer of the Central Association. He was married to M. C. Bell Sept. 16, 1875, and has four children.

Dickey, Rev. Hezekiah F., son of William and Sarah (Currier) Dickey, was born in Topsham, Vt., Sept. 28, 1809, and baptized in November, 1828, by Rev. J. Hilliard. Licensed in October, 1843, he was ordained in June, 1847, by a council appointed by the Corinth Q. M. He has preached in eight towns in Vermont and in eight in New Hampshire, enjoying revivals in all of them and baptizing converts in all but one. He now has charge of the first Corinth church. During his ministry he has married 124 couples. He married Susan King, April 17, 1828; of the four children, the eldest son, Chester Dickey, is deacon at East Orange and clerk of the Corinth, Q. M.; the youngest daughter is wife of Rev. J. W. Burgin.

Dickey, Rev. Robert, a member of Randall's church at New Durham, went from Epsom, N. H., to work as a laborer with a relative in Stafford, Vt. The young man was touched at the spiritual needs of the place, and exercising his "excellent gift of exhortation," saw over thirty hopefully converted. Sept. 10, 1791, a letter was addressed to the New Durham church, desiring church orders. Randall and Buzzell several times visited these brethren. Our first church in Vermont was organized here in the spring of 1793. In June, 1794, Robert Dickey, as delegate of this church, wrote a letter to the New Hampshire Y. M. full of encouragement. He subsequently had a useful ministry, being ordained in 1814, and at last joined the Shakers.

Dickinson, Rev. E. O., son of Finis and Julia Ann (Melendy) Dickinson, was born at Ulchester, N. Y., Aug. 31, 1844. He was married to J. Ella Cook June 22, 1875. After a preparatory

Rev. E. O. Dickinson.

course of education at Paw Paw, Mich., he entered Hillsdale College and was graduated from the classical and theological departments in 1875. His pastorates have been Bedford, Wixom and Greenville, Mich., and Wawaka, Hawpatch, Wolf Lake and Ridgeville, Ind. The churches were blessed with revivals,

and many were baptized during his pastorates. In the war of the Rebellion, he served three years in the Union army. He became president of Ridgeville College, Indiana, in June, 1886, and continues to fill the position with credit.

Dike, Rev. Orange, died at Westford, Vt., Aug. 19, 1875. He was born in Huntington, Vt., July 8, 1799. When eighteen years old he was converted and joined the church at Huntington. He was licensed by the Q. M. Jan. 25, 1825, and ordained at Huntington July 5, 1829. His ministry was mostly in the Huntington Q. M. He was pastor of the church which he first joined about twenty years. He was zealous for progress. His wife, two sons and a daughter survived him.

Dimm, Rev. Thomas, a native of Pennsylvania, moved to Ohio in 1834, and united with the Free Baptist church in Huron, O., in 1841. He was ordained in 1844, and for several years labored in the Lake Erie Q. M., and subsequently in the Seneca and Huron, and Lorain Q. M's. He died July 10, 1886, aged 76 years. In his younger days in a new country, his life was one of hardship and care; but, with his heart in the work, he braved every storm and lived to see and enjoy the fruits of his labor. The last years of his life he was afflicted with blindness, but maintained his integrity and his love for Christ and the denomination.

Dinsmore, Rev. J. S., son of William F. and Ruth B. (Smith) Dinsmore, was born in December, 1830, at North Conway, N. H. He was converted in 1859, and attended school at Parsonfield, Me., in 1860, and at New Hampton, N. H., in 1861–62. In June, 1861, he was licensed to preach, and his ordination was in January, 1866, at Salem, Ill., by the Apple River Q. M. His pastorates have been at East Madison, N. H., Monticello and York Prairie, Wis., and Burns, Pleasant Hill, Paloma, St. Albans, Fairview, Cottonwood, Colfax and Homer, Ill. He served two years in the army, has held several local offices, preached 2,743 sermons, baptized 190 converts. He is at present enjoying a second pastorate with the Monticello and York Prairie churches.

Ditto, Rev. Jackson, son of Charles Rogers, was born in Madison County, Ala., in 1827. He married Martha Johnson in 1857, and has ten children, one a teacher. He gave his heart to God in 1846, and became a devoted student of the Bible. In 1868 he received ordination, and is now the pastor of the Arlington church of the Northwest Texas Q. M.

Dixon, Rev. George W., of the Kentucky Y. M., died in 1887. Although a young man, and only seven years in the ministry, he had taken into the church over two hundred converts.

Dixon, Rev. L. L., son of Carl Williams, was born in Union County, Ky., Aug. 16, 1849. He was converted when twelve years of age, ordained Jan. 14, 1882, and labored creditably in the Wabash Q. M. of the Kentucky Y. M. until recently.

Doctrines have been adopted and published by a committee appointed by General Conference (see *Treatise*) as follows:

The Holy Scriptures: These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and contain God's revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

Being and Attributes of God: The Scriptures teach that there is only one true and living God, who is a Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful; the Creator, Preserver, and Governor of the universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of Divine worship.

The mode of his existence, however, is a subject far above the understanding of man; finite beings can not comprehend him. There is nothing in the universe that can justly represent him, for there is none like him. He is the fountain of all perfection and happiness. He is glorified by the whole inanimate creation,

and is worthy to be loved and served by all intelligences.

Divine Government and Providence: 1. God exercises a providential care and superintendence over all his creatures, and governs the world in wisdom and mercy, according to the testimony of his word.

2. God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility.

3. All events are present with God from everlasting to everlasting; but his knowledge of them does not in any sense cause them, nor does he decree all events which he knows will occur.

Creation, Primitive State of Man, and his Fall: Section 1. — Creation.

1. *Of the world:* God created the world, and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.

2. *Of the angels:* The angels were created by God to glorify him, and obey his commandments. Those who have kept their first estate he employs in ministering blessings to the heirs of salvation, and in executing his judgments upon the world.

3. *Of man:* God created man consisting of a material body and a thinking, rational soul. He was made in the image of God to glorify his Maker.

Section 11. — Primitive State of Man and His Fall. — Our first parents, in their original state of probation, were upright; they natually preferred and desired to obey their Creator, and had no preference or desire to transgress his will till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil. Hence, none, by virtue of any natural goodness and mere work of their own, can become the children of God; but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit, both of which are freely provided for every descendant of Adam.

Of Christ: Section 1. — Jesus Christ, the son of God, possesses all divine perfections. As he and the Father are one, he, in his divine nature, filled all the offices and performed the works of God to his creatures that have been the subjects of revelation to us. As man, he performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from his titles, his attributes and his works.

1. *His titles:* The Bible ascribes to Christ the titles of Saviour, Jehovah, Lord of Hosts, the First and the Last, God, true God, great God, God over all, mighty God, and the everlasting Father.

2. *His attributes:* He is eternal, unchangeable, omnipresent, omniscient, omnipotent, holy, and is entitled to Divine worship.

3. *His works:* By Christ the world was created; he preserves and governs it; he has provided redemption for all men, and he will be their final judge.

Section 11. — The Incarnation of Christ. — The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in being united with human nature, and becoming like us, pollution and sin excepted. In this state, as a subject of the law, he was liable to the infirmities of our nature; was tempted as we are; but lived our example, and rendered perfect obedience to the Divine requirements. As Christ was made of the seed of David according to the flesh, he is called "The Son of Man"; and as the Divine existence is the fountain from which he proceeded, and was the only agency by which he was begotten, he is called the Son of God, being the only begotten of the Father, and the only incarnation of the Divine Being.

The Holy Spirit: 1. The Scriptures ascribe to the Holy Spirit the acts and attributes of an intelligent being. He

is said to guide, to know, to move, to give information, to command, to forbid, to send forth, to reprove, and to be sinned against.

2. The attributes of God are ascribed to the Holy Spirit: such as eternity, omnipresence, omniscience, goodness, and truth.

3. The works of God are ascribed to the Holy Spirit: creation, inspiration, giving of life, and sanctification.

4. The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God.

5. The apostles assert that the Holy Spirit is Lord and God.

From the foregoing, the conclusion is that the Holy Spirit is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, Son, and Holy Spirit, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost, are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles, which are acts of the highest religious worship.

The Atonement and Mediation of Christ: 1. The Atonement. — As sin can not be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. He died for us, suffering in our stead, to make known the righteousness of God, that he might be just in justifying sinners who believe in his Son. Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all who do not, in this life, refuse obedience to the known requirements of God. The atonement of sin was necessary. For present and future obedience can no more blot out our past sins, than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of his law, it would follow that transgresssion might go on with impunity; government would be abrogated, and the obligation of obedience to God would be, in effect, removed.

2. Mediation of Christ. — Our Lord not only died for our sins, but he arose for our justification, and ascended to heaven, where, as Mediator between God and man, he will make intercession for men till the final judgment.

The Gospel Call: The call of the gospel is co-extensive with the atonement to all men, both by the word and the strivings of the Spirit; so that salvation is rendered equally possible to all; and if any fail of eternal life, the fault is wholly their own.

Repentance: The repentance which the gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred and an entire forsaking of all sin. This repentance God has enjoined on all men; and without it in this life the sinner must perish eternally.

Faith: Saving faith is an assent of the mind to the fundamental truths of revelation, an acceptance of the gospel through the influence of the Holy Spirit, and a firm confidence and trust in Christ. The fruit of faith is obedience to the gospel. The power to believe is the gift of God, but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner can not obtain salvation. All men are required to believe in Christ, and those who yield obedience to this requirement become the children of God by faith.

Regeneration: As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an instantaneous renewal of the heart by the Holy Spirit, whereby the penitent sinner receives new life, becomes a child of God, and disposed to serve him. This is called in scripture being born again, born of the Spirit, being quickened, passing from death unto life, and a partaking of the divine nature.

Justification and Sanctification: 1. Justification. — Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and ab-

solved from the guilt of sin, and restored to the divine favor. Though Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God.

2. *Sanctification* is a work of God's grace, by which the soul is cleansed from all sin, and wholly consecrated to Christ. It commences at regeneration, and the Christian can and should abide in this state to the end of life, constantly growing in grace and in the knowledge of our Lord Jesus Christ.

Perseverance of the Saints: There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain; since through infirmity and manifold temptations, they are in danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of faith, and be lost.

The Sabbath: This is one day in seven, which, from the creation of the world, God has set apart for sacred rest and holy service. Under the former dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath. Under the gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath. On this day all men are required to refrain from secular labor, and devote themselves to the worship and service of God.

The Church: A Christian Church is an organized body of believers in Christ, who statedly assemble to worship God, and sustain the ordinances of the gospel agreeably to his word. In a more general sense, it is the whole body of Christians throughout the world, and only the regenerate are real members. Believers are admitted to a particular church on giving evidence of faith, and receiving baptism and the hand of fellowship.

The Gospel Ministry: 1. Qualifications of Ministers.—They must possess good natural and acquired abilities, deep and ardent piety, be specially called of God to the work, *and ordained by the laying on of hands.*

2. *Duties of Ministers.*—These are, to preach the word, administer the ordinances of the gospel, visit their people, and otherwise perform the work of faithful pastors.

Ordinances of the Gospel: 1. Christian Baptism.—This is the immersion of believers in water in the name of the Father, the Son, and the Holy Spirit, in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day.

2. *The Lord's Supper.*—This is a commemoration of the death of Christ for our sins, in the use of *bread*, which he made the emblem of his broken body, and the *cup*, the emblem of his shed blood; and by it the believer expresses his love for Christ, his faith and hope in him, and pledges to him perpetual fidelity.

It is the privilege and duty of all who have spiritual union with Christ thus to commemorate his death; and no man has a right to forbid these tokens to the least of his disciples.

Death and the Intermediate State: 1. Death.—As a result of sin, all mankind are subject to the death of the body.

2. *The Intermediate State.*—The soul does not die with the body, but immediately after death enters into a conscious state of happiness or misery, according to the moral character here possessed.

Second Coming of Christ: The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the gospel dispensation, glorify his saints, and judge the world.

The Resurrection: The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, to the resurrection of damnation.

The General Judgment and Future Retributions: 1. The General Judg-

ment.— There will be a general judgment, when time and man's probation will close forever. Then all men will be judged according to their works.

2. *Future Retributions.*—Immediately after the general judgment, the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

Dodge, Rev. Albert D., son of Alvin and Emily (Boyd) Dodge, was born in Monroe, Me., Jan. 11, 1859. He was converted at the age of ten, graduated from the Maine Central Institute in 1881, and from Bates Theological School in 1886. In 1885 he supplied the church at Burnham, Me., nine months. He settled with the Cape Elizabeth church, and was ordained Nov. 2, 1886, by the Cumberland Q. M. He preached at the same time at Stroudwater Depot and Clinton Village. In 1888 he became pastor at Burnham. Dec. 29, 1881, he married Miss Helen E. Lamb, of Clinton, and has one child.

Dodge, Rev. Amasa, was ordained at Lowville, N. Y., April 4, 1818. He was an exhorter rather than a sermonizer; a true man, devoted to the cause of the Master; yet conservative; and when the Free Communion Baptists united with the Freewill Baptists, he, almost alone, opposed the union, yet his integrity was never questioned.

Dodge, Rev. Asa, whose brothers, Gurley, Edward, and Calvin are numbered among the Free Baptist ministers, died at Union, N. Y., Aug. 2, 1877, aged 78 years. He had spent more than fifty years in the ministry, and filled the measure of his days with usefulness. Brother Dodge was born at Ludlow, Mass., April 14, 1799. In 1806 the family settled in New Concord (now Lisbon), N. H. At the age of thirteen, with his brother Edward, he conducted meetings in which several were converted. He, with others, was baptized by Elder J. Quinby, and united with the Sugar Hill church in that town. He attended Morse Academy, in Hanover, four years, when, the family moving to New York, he left his intended college course and entered upon the active work of the ministry. He received license from the Owego Q. M. in 1821, and was ordained the following year. The first Free Baptist meeting in Troy, Pa., was held by him in 1822, and the next year a church was organized. In 1827 he spent the summer months in the Gibson Q. M., and additions were made to every church save one. The same year he assisted in organizing the Susquehanna Y. M. He was then a member of the Owego Q. M., with which most of his ministry was spent, and which owes very much to him for its prosperity. His influence was also felt in other Q. M's. He was a successful minister, and many souls were converted through his agency. He occupied a prominent position in the denomination, having represented the Susquehanna Y. M. in the General Conference of 1829, and several times later. The last ten years of life he was laid aside by infirmities, but rejoiced in the assurance of a bright home above.

Dodge, Rev. Asa, of Shippen, Pa., son of Rev. Edward E. Dodge, died Aug. 3, 1883, aged 54 years, and 11 months. He commenced preaching in 1851, being approved by the Ridgeway church, received a Q. M. license in 1854, and was ordained by the Tioga County Q. M. in 1867. He did good work as an evangelist rather than as pastor, and at his death resolutions appreciative of his character and usefulness were passed by the Potter County and Tioga County Q. M's, within the bounds of which his labors had been chiefly spent.

Dodge, Rev. Calvin, a brother of Rev. Asa Dodge, was born in Lisbon, N. H., Oct. 12, 1814. He experienced a change of heart when nine years of age, and married Charlotte Allen in 1844. He received license to preach when about twenty-five years of age, and engaged in revival labors with success in Cuba, Wirt and Bolivar. Three years later he was ordained by the Owego Q. M. at Dryden, being then engaged in a revival with the Troy church. He continued his labors several years in this Q. M., then moved to Pike, then to Great Valley, then to Elton, where he saw an extensive revival. After this, he returned to the Troy Q. M., and, after six years, entered upon his last pastorate at

Rome, Pa. He died at Apalachin, N. Y., May 15, 1882. His was an active life, and many were led to Christ through his instrumentality. He was conscientious, careful, in his daily life and gave liberally to the benevolent work of the denomination.

Dodge, Rev. Edward E., brother of Rev. Asa Dodge, was born in New Hampshire, in 1794. Converted in 1812, he was baptized by Rev. Joshua Quinby, and united with the Free Baptist church at Lisbon, N. H. He soon after began to conduct meetings. About 1819 he removed to Dryden, N. Y., near the head of Lake Cayuga, and united heartily with Rev. John Gould, the only Free Baptist preacher in that great state, in breaking to the people the bread of life. In 1821, after two years of successful labor, he attended the Vermont Y. M., held at Tunbridge, and was there ordained. He returned to labor with Gould and to organize churches at Berkshire, Candor, Candor and Owego, and Choconut in Pennsylvania. May 27, 1820, they met in conference and organized the Owego Q. M., consisting then of an isolated band of one hundred and sixty brethren. He was untiring in his labors in the revival of 1825 in that region. Sustained richly in his sickness, he died surrounded by friends at his home in Warren, Bradford County, Pa., May 4, 1837, aged 43.

Dodge, Rev. Eusebius M., a native of Lyme, Conn., died at New Lyme, O., Jan. 2, 1852, aged 45 years. He was ordained as an evangelist Oct. 15, 1837, and laboring with poor churches and in destitute places, saw many souls converted. He was a man of uncommon power, with great faith and perseverance and love for souls. He baptized about a thousand persons.

Dodge, Rev. Gurley, of Gibson Q. M. (Pa.), died Nov. 17, 1835, aged 26 years, after a short, but useful ministry of about two years.

Dodge, Rev. Mathew M., son of Eusebius and Hannah (Hall) Dodge, was born in New Lyme, O., Sept. 21, 1830. He was converted in 1849, and ordained in 1874. He has labored more or less among the Indiana churches, and is pastor of the church at Oak Grove and is at the same time engaged in the lumber trade. In 1852 he was married to Delissa Richmond, and in April, 1882, to Jennie M. Krader.

Dodge, Rev. Milo W., son of Rev. Calvin Dodge, was born at Warren Centre, Pa., in 1851. He was educated at Pike Seminary, New York, and in 1871 married Annie E. Mowry. His conversion took place in 1864, and his ordination in 1880. With the exception of two years at Bliss, where he assisted in organizing the church, and one year at Odessa, his ministry has been with the churches of the Owego Q. M. In 1886 extensive revivals resulted from his labors with the Warren and Windham churches.

Dodge, Rev. Samuel Thomas, son of Josiah and Ann (George) Dodge, was born in Hardin County, Ky., Aug. 18, 1830, and was married to Mary E. Cope in 1856. Nov. 26, 1871, he was ordained by Rev. J. J. Weage and others. He has since ministered to the Middle Grove church five years, to the Cottonwood church four years, and to other churches for shorter periods, all in Prairie City Q. M., Ill. He has also engaged with success in evangelistic work. Six churches were organized by him and 200 converts were baptized.

Dodge, Rev. William, died at the residence of his son in Warrensburg, N. Y., Sept. 1, 1859. He was born in Newbury, N. H., Jan. 10, 1781, and was ordained in that state in 1809. At the organization of the Weare, Q. M. at Newbury, Aug. 19, 1812, he was chosen clerk. He was a member of Second General Conference. He was pastor at Sutton, Vt., in 1832, at Fishersfield in 1836, at Goshen in 1837, and at Newbury in 1839. In 1841 he became pastor again of the church at Goshen and continued the relation for sixteen years. After an active ministry of more than forty years he went to join his wife, who died twelve years before.

Donnocker, Rev. George, son of John G. and Magdalena (Bib) Donnocker, was born in Howingen, Baden, Germany, Aug. 27, 1825. His wife was Miss Hannah Willett, to whom he was married April 13, 1847. One son is a member of

the class of 1889 in the Cobb Divinity School. In 1863 he was ordained by the Erie (N. Y.) Q. M. Quite a number of churches have been under his care, and his labors have been blessed by several revivals and his baptisms number more than four hundred. At the present time he is pastor of the Clymer and Harmony churches of Pennsylvania.

Dore, Rev. T. W., who died in Garland, Me., March 26, 1879, was born in Harmony, Nov. 6, 1806. Converted in early manhood, he soon began to hold meetings. Gifted in prayer and song, he labored as an evangelist with success. He first united with the Methodists, but at Ripley, Me., he joined the Free Baptists, and was ordained by them in June, 1842. He preached at Ripley three years, then moving to Garland he preached in the vicinity five years and entered upon a seven years' pastorate with the church.

Douglass, Rev. George, was born in Bowdoin, Me., Aug. 7, 1816. Converted at the age of twenty, he was baptized in the spring of 1836 and united with the church. He soon began to preach, and in 1840 he was licensed by his church. In the autumn of 1842 he visited Pittsfield, Me., and while engaged in a revival there was ordained by ministering brethren from the Waterville and Exeter Q. M's. The next winter he, with others, engaged in a revival at Clinton. His work was blessed throughout the Waterville Q. M. in the addition of over one hundred within two years. He moved to Fairfield in 1843, and died there in the summer of 1845, in his 29th year.

Dow, Dea. William M., son of Winthrop and Sarah (Montgomery) Dow, was born May 2, 1815, at Weare, N. H. He was converted early in 1840. In 1855 he moved to Manchester, N. H., and two years later to Lawrence, Mass. Here he was twenty-eight years a member of the church and served it eighteen years as a faithful deacon, and at his death, March 31, 1886, he gave $2,000 to his church. Dec. 14, 1839, he married Mary J. Goodale, and has four children living. He saw all his children converted to Christ.

Downey, Rev. Andrew G., son of Rev. William and Mary (Reicker) Downey, was born in Kings County, New Brunswick, Nov. 2, 1855. He was converted in 1866, and received his education at Barrington, N. S., and at Dalhousie College, Halifax, N. S. License to preach was granted in 1876, and he was ordained Sept. 12., 1880, by the General Conference of the Free Baptists of Nova Scotia. After serving as pastor one year in Nova Scotia, he came to the United States and ministered to the Delamar and Chatham Valley, Pa., churches, 1881–83, to the E. Penfield, N. Y., church 1883–85, and to the W. Bethany church from 1885 to the present.

Downey, Rev. Benjamin, became acquainted with the Free Baptists about 1867, being then a lay preacher at Staunton, Va. Soon after this he moved to a country district and began to preach with them, and under his labors, two churches have grown up, one at Folly Mills, the other at Craigsville, Va., and both now own comfortable places of worship. He died at Folly Mills Dec. 26, 1887. He was an exemplary Christian and a clear-headed minister of the gospel.

Downing, Rev. Walter, died at his residence in Ellsworth, N. H., March 15, 1877, aged 38 years, 9 months and 23 days. He was baptized in October, 1860, and united with the church in Ellsworth. He received license from the Sandwich Q. M. in May, 1869. In March, 1874, he was ordained and became pastor of the Ellsworth church. Under his care the church was strengthened in piety and increased in numbers. He left a wife and four children.

Doyle, Rev. E. J., was born in Nova Scotia Nov. 11, 1832. His parents were M. S. and Sarah (Tuffs) Doyle. Having been converted in 1856, and feeling himself called to the gospel ministry, he was given a license in August, 1861, and in July of the following year he received ordination. He has labored with the Oxford Q. M., Mich., twenty-six years, eight years acting as clerk ; he has also been a member of the Mission Board fifteen years. He has conducted a large number of revivals, baptizing about two thousand converts, and has organized nine churches. In 1871 he was married to Miss Hannah McNaught. His eldest son, A. F. Doyle, is principal of a high school.

Drake, Prof. Orville H., son of Joseph S. and Mary A. (Dow) Drake, was born Aug. 11, 1855, in New Hampton, N. H. He was converted in 1873. He graduated from New Hampton Institution in 1877 and from Bates College in 1881. In 1889 he became principal of Maine Central Institute.

Drake, Rev. Thomas H., only son of Dennis and Olivia (Day) Drake, was born in Albany, O., April 6, 1842. His conversion occurred in the winter of 1857-58. Early in the war of the Rebellion he enenlisted in the Union Army, served four years and was twice wounded. While a soldier he was active in Christian work and saw precious revivals among his

Rev. T. H. Drake.

comrades. After serving as a missionary of the Ohio S. S. Union, he was ordained by the Meigs Q. M., Ohio, Dec. 8, 1867, and has since ministered to the churches in Middleport, Rutland (First) and Cheshire, O., Money Creek and Pickwick, Minn., New Lyme and Colebrook, O., Harrisburg, Pa., Cleveland, O., and Waterloo, Ia., and is now a second time at New Lyme. In nearly all these pastorates precious revivals have characterized the work, and the churches have been strengthened. At Rutland a house of worship was erected, near Money Creek another church was organized, and at Harrisburg a debt of $3,000 was paid. His baptisms number 225. He has written considerably for the press, and has issued a pamphlet on "Baptism." For several months he was Home Mission agent of the Iowa Y. M., conducting revivals at New Madrid, Oelwein, and Hillsboro, and is now clerk of the Ashtabula Q. M., and corresponding secretary of the Ohio Freewill Baptist Association. Feb. 10, 1874, he was married to Miss Ella Wade, a graduate of Hillsdale College and an efficient helper in the work. Of four daughters born to them, only Gracie, the second, is now living.

Draper, Rev. Alanson, was born in Dover, N. Y., in 1789. He was ordained in that state in 1826, and there labored for Christ.

Drew, Rev. I. W., of Oelwein, Ia., was born in the province of Quebec, Can., in 1823, and when twenty-one years of age was married to Lorana J. Clifford. He was converted about 1850 and soon began to preach, receiving ordination in 1858 while connected with the Coaticook church of the Stanstead Q. M. His later ministry has been chiefly with churches of the Waterloo, Ia., and the Fond du Lac, Wis., Q. M's.

Driscoll, Rev. Luther, a native of Connecticut, was converted in youth and began preaching with the Reformed Methodists. In 1836 he moved to Illinois and united with the Walnut Creek church at its organization in 1839. He was thus one of the First Free Baptist ministers in the state, where he continued to labor with much devotion and was held in high esteem by all. He died April 5, 1858, aged 66 years.

Driver, Rev. Wm., was born in Lynchburg, Va., in 1798. His parents were Richard and Sarah Driver. He was converted in 1841, was licensed to preach in 1858, and ordained in 1867. He has assisted in organizing eight churches, and labors in the Wabash Q. M., Ill. He was married in 1865 to Serina Williams.

Drown, Rev. Samuel, a native of Sheffield, Vt., died at Beaver Dam, Wis., in 1884, aged 88 years. He was ordained in 1831, and labored for a time in the Wheelock Q. M., and also in New

Hampshire, where he was a member of the Legislature three years. In 1845 he moved to Dodge County, Wis., where he continued to reside until his death. He was treasurer of the county in 1847, and was connected with the Jefferson Q. M., being widely known and respected.

Dudley, Rev. Charles Densmore, son of Rev. E. Dudley, was born at Agency City, Ia., June 14, 1852, and was married to Miss Abigail C. Jenny in 1878. He pursued his preparatory studied at Mount Pleasant, Ia., and Prairie City, Ill., and graduated from Hillsdale College when twenty-one years of age. After taking the theological course at Bates College he was ordained at North Scituate, R. I., in December, 1877. His

Rev. C. D. Dudley.

pastorates were with the churches at North Scituate, R. I., Ashland, N. H., Three Rivers, Mass., Great Falls, N. H., and North Reading, Mich. He was a member of the General Conference of 1883, and was for some time a corresponding editor of the *Morning Star*. In 1883 he was elected Burr professor of Christian Theology in Hillsdale College. He did much for the college in general work while preparing for the duties of this position. The work of his department he took up with his accustomed success, being regarded a studious, affable and successful teacher. His pulpit efforts were of a high order. But disease fastened upon him, and in July, 1886, the closing of his earthly life came. He was highly esteemed in his various parishes and at the college. His clear mind and genial manners won for him many friends, and his early death was greatly lamented.

Dudley, Rev. Cyrus, a native of Maine, died in Blanchester, O., March 3, 1871, aged 70 years. When quite young he became a member of the Mainville, O., church. He was married in 1819, and settled in West Woodville, where he resided until his death. In 1835 he commenced his ministerial duties, and until near the close of life was active in the work. He was a man of much power in the pulpit, and successful as an evangelist.

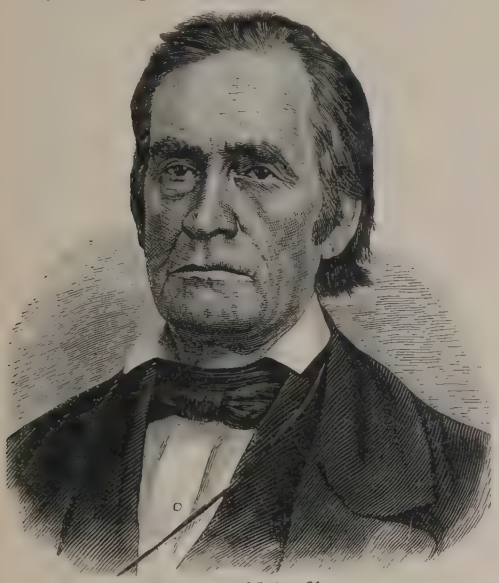
Dudley, Rev. David, was born in Mt. Vernon, Me., July 16, 1791. He was deeply impressed with his need of a Saviour when only seven years of age, but, perplexed with the doctrines, did not receive baptism until nearly sixteen. His duty to preach was early made known to him, but it was not until after many refusals, when apparently at the borders of the grave, that he fully yielded. In 1815 he forsook lands, friends and home, and journeyed to southern Ohio, his object being "solely to work for God." He was ordained at Rutland in 1817. The following year he was married to Mrs. Boynton, formerly of New Hampshire.

In 1822 he moved to Marion County, then new and thinly settled. During that year he organized the Big Island church, the first Freewill Baptist church in central Ohio. Revivals followed his labors in other townships of the county. He soon organized churches in Marion, Pleasant, and Norton. At his house in the latter place, in 1824, the Ohio Y. M. was organized. He continued pastor of the Big Island church, laboring much also in other places. Churches were organized in the counties of Delaware, Richland, Licking, Clarke, and Union, the result of extensive revivals following his labors.

In 1837 he went to East Liberty, Logan County, where he resided thirteen

years. He had previously organized the Harmony Q. M. in that vicinity. "Father" Dudley was usually regarded the father of the Marion Y. M., which was soon organized. In 1850 he went to Iowa and preached two years. Afterwards he was pastor at Mainville, O.

His wife, who had been an efficient helper, died at about this time. Subsequently he returned to Marion County, and in 1861 married the widow of Rev. S. D. Wyatt. After this he did not have the pastoral care of churches, but preached occasionally until near the time of his death. From Waldo, O., May 29, 1867, he departed to a better land.



Rev. David Dudley.

Elder Dudley lived an active, blameless life. He traveled thousands of miles through a new country in his itinerant work. He was powerful in prayer and had few equals as a revivalist. He was successful, too, in pastoral work. His baptisms number more than a thousand. Catholic in spirit, he was yet strongly attached to the doctrines and polity of the denomination. He was a bold but kind advocate of all our benevolent enterprises. In the second General Conference, he and Elder Elias Hutchins were the delegates from Ohio.

Dudley, Rev. Edward, son of Daniel and Jane (Campbell) Dudley, was born in Penobscot County, Me., Dec. 11, 1811. He devoted his life to God in 1826, studied at Chester, O., and received license to preach in 1845. The following year he was ordained at Mainville, O., by Rev. David Dudley and others. He has ministered to the churches at St. Albans, Franklin, Middle Grove and Maple Grove, Ill., and at Agency City and Lock Ridge, Ia., enjoying precious revivals in the two places last named. He served as delegate to the General Conference at Hillsdale, and also at Minneapolis. He was married to Eliza A., daughter of Rev. David Dudley, June 10, 1841, and to Mrs. Susan Patch Oct. 20, 1885.

Dudley, Rev. John, was ordained in Ohio as early as 1820, and continued his labors there.

Dudley, Rev. Moses, a native of Maine, and an uncle of David Dudley, was converted in 1794, and ordained Aug. 3, 1809. After a creditable ministry in Maine, he removed, in 1815, to Hamilton, O., where he assisted in organizing the Mainville church, and was widely useful. He died Nov. 24, 1842, aged 64 years.

Dudley, Rev. Thomas, a brother of David Dudley, was born in Mt. Vernon, Me., and at the age of eighteen joined the church at that place. He was ordained about 1813. In 1836 he went from Mt. Vernon to Pittsfield, Me., where he remained until his removal to Ohio, about seven years before his death. He died in Pagetown, O., Aug. 8, 1860, aged 77 years. He was an acceptable preacher, and a most exemplary Christian.

Dudley, Deacon Woodbury J., son of Deacon Samuel and Judith (Pillsbury) Dudley, was born at Candia, N. H., Aug. 25, 1834. He was converted in July, 1853, and has for many years served the Candia church as deacon and church clerk. He is clerk of the Rockingham Q. M. He has been superintendent of the Sunday-school for over twenty-five years. He has been twice married—on Oct. 21, 1857, to Amanda Stevens, and Dec. 18, 1877, to Emily G. Libbey.

Dunn, Rev. Ransom, D. D., the third son of John and Abigail (Reed) Dunn, was born in Bakersfield, Vt.,

July 7, 1818. On Sunday, Nov. 21, 1831, at the age of thirteen, he gave himself to God; his conversion was clear, and the assurance of forgiveness positive. Three years later, not satisfied with his spiritual state, he renewed his consecration, was baptized by the Rev. Perley Hall, and united with the Freewill Baptist church. Brother Dunn's first real conviction that it was his duty to preach the gospel came to him a few days later, while reading an urgent appeal to young men to enter the Western mission field. The first Saturday in September, 1836, he received his license. After settling his father's estate, he took the part left him — thirteen dollars—and turned at once to his life-work. On June 5, 1837, he started west, stopping at Conneaut, O., where the Ohio and Pennsylvania Y. M. was to convene three days later. On Saturday morning he was invited to preach, and his conquest of the people was complete. He went from church to church, studying in the daytime and preaching in the evening and on the Sabbath. The third Sabbath in August, 1837, Ransom Dunn, at the request of the Lenox church, was ordained to the gospel ministry, the ordaining council being Rev's Samuel Wire, Josiah Fowler, Dan H. Miller, and Amos Perry. The next winter he held a wonderful series of revival services at La Fayette, Westfield, and Seville. In the fall and winter of 1838 also occurred extensive revivals at Trumbull, Williamsfield, and Wayne, where over one hundred professed conversion, and Cherry Valley, where every fourth worshiper became a convert. In the following spring he returned to New England, and during the summer attended the Baptist Seminary at New Hampton, studying moral philosophy, evidences of Christianity, and natural theology. A more extended academic course was prevented by a weakness of the eyes, which made study impossible. The last of August he returned to Ohio, and was married to Miss Eliza Allen, of Williamsfield. In a revival the following winter, two young men, since prominent in the denomination, were converted — Geo. H. Ball and J. S. Manning. In 1841 Mr. Dunn, with Hon. Samuel Philbrick and Rev. A. K. Moulton, was appointed a committee to establish a Free Baptist academy at Chester, O.—Geauga Seminary. Brother Dunn's most important pastorates in the East were Dover, N. H., one year, during which time the First church was built, paid for, and dedicated; Great Falls, N. H., where in six months 100 were added to the church; New York City, and Boston, Mass. While at Great Falls, Mrs. Dunn's health began to fail, and the family returned to their old home in Ohio, where she died Aug. 4, 1848. His first service in Boston, June, 1849, was held in a third-story hall, and he had fifty-one hearers. By the next spring sixty or seventy were added to the church, and the North Bennet Street church was bought and held with a mortgage of only $6,000. His second pastorate in Boston continued a year and a half, and was highly successful. From Boston he went to Vermont, thence to Wisconsin, where a call to raise funds for the Michigan Central College (Hillsdale College) came to him. He accepted, and reached Spring Arbor in 1852. During 1853 and the two following years he traveled with horse and carriage over ten thousand miles in the interest of Hillsdale College, also aiding the churches at Racine, Evans-

Rev. Ransom Dunn, D. D.

ville, and Waupun, Wis., and Warren, Ill. In 1852 he was elected to the professorship of moral philosophy, and in the years that have followed he has been closely identified with the work and success of the college. In 1863 he became the Burr professor of Christian Theology, and has since that time devoted his time and strength chiefly to the theological department, though for a time he also served as president of the college. His clear and ready mind, his good judgment, his great activity, and his peculiar oratorical powers have given him a very extended influence in the whole denomination, in which he has been a recognized leader for a long period. Only eternity can make manifest the extent of his usefulness.

In the fall of 1849 Dr. Dunn married Miss Cyrena Emery, of Sanford, Me. They have three daughters living, Mrs. S. Abbie Dunn Slayton, of Salem, Neb.; Mrs. Nellie Dunn Gates, of Scranton, Pa., and Miss Nettie Dunn, general secretary of the National Y. W. C. A.

Dunn, Francis Wayland, son of Rev. R. Dunn, was born in Ashtabula County, O , Jan. 29, 1843. Early and

Prof. Wayland Dunn.

always he was very conscientious and decided. Nothing seemed to tempt him to violate his conscience or parental direction. Remarkable in the strictest regard for truth and purity of character and language from a child, he was soberly reverential, and when fifteen years of age was baptized. With firm health and unbroken perseverance in study he graduated from the classical college course before he was nineteen years old. Soon after leaving college he enlisted as a private soldier, but was soon transferred to another regiment as sergeant major, then commissioned first lieutenant and commissary. The term for which his regiment enlisted expired in 1864, and as his only brother had died in the army and his father's health was not good he did not deem it his duty to re-enlist.

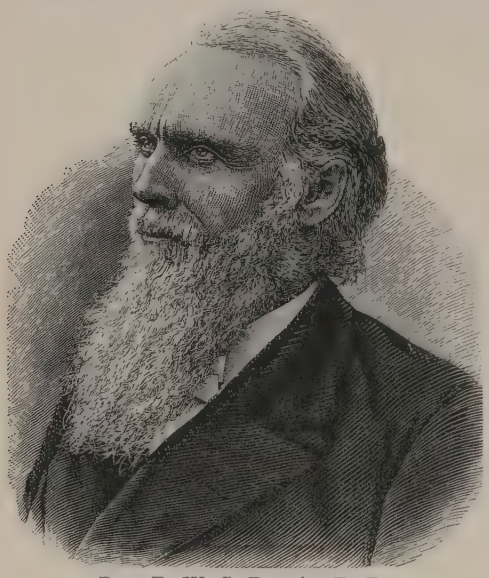
As a competent member of a successful business firm he spent a year in Chicago, and then spent nearly a year in eastern travel, visiting Egypt, Arabia, Syria, Turkey, and most of the European countries. Not long after his return from Europe he was elected editor of the *Christian Freeman* (*q. v.*). In 1869 a severe cough and other symptoms led his physicians to advise the cessation of that mode of life. Remedies and changes of location and climate were but partially successful, and yet, having been elected a professor in Hillsdale College, he did valuable service in that institution during the last four years of his life. Dec. 13, 1874 he peacefully closed a brief but useful life.

In spite of a great heart, deeply emotional nature, and lively imagination, his conscience, firmness of purpose, and intellectual force secured evenness of temper, soundness of judgment and symmetrical piety, rendering him an able writer and a good teacher.

Durfee, Rev. Gilbert G., died in Greenville, Mich., Dec. 24, 1868, aged 49 years. He had been associated with the Methodists until about 1865, when, for another field of usefulness, he transferred his relation to the Free Baptists. But failing health soon compelled him to retire from active work.

Durgin, Rev. De Witt Clinton, D. D., was born in Thornton, N. H., Mar. 29, 1830. His parents were Captain Francis and Maria (Eager) Durgin. Of their twelve children, Maj.-Gen. George

W. and Rev. John M. have also occupied high positions. In 1847 Brother Durgin in one day walked to Parsonfield, Me., a distance of forty miles, carrying his worldly effects in a carpet-bag, and thus began his advanced education. In 1852 he entered Waterville College, Me., and four years later graduated with honors at Union College, N. Y. After teaching two years as principal of Lackawana Institute, Pa., he settled with the church in Hampton, N. H., where he was ordained Sept. 8, 1858, and remained twelve years. He then supplied a Congregational church at Hampton Falls



Rev. D. W. C. Durgin, D. D.

one year, and settled at New Market, N. H., remaining three years. While enjoying success in these pastorates, he was also principal of Hampton Academy several years, and served two terms in the New Hampshire Legislature, in which he was recognized as a leader in educational affairs.

In 1874 he was elected president of Hillsdale College (*q. v.*) and for more than ten years he filled the position with credit to himself and to the college. The erection of the "new buildings" after the fire both added to the labor of the position and increased the financial burdens, but the college continued to prosper during his administration, and its facilities were increased. In 1875 the degree of Doctor of Divinity was conferred by Bates College. The previous year he was moderator of the General Conference, and in 1881 he represented the denomination at the General Baptist Association of England. The same year he visited Iceland, exploring the island more thoroughly than any previous American traveler, and his lectures on the land and the people there have afforded pleasure and delight to thousands. He was made a member of the Icelandic Antiquarian Society.

While at Hillsdale, Doctor Durgin filled the pulpit of the college church several years, and he has since ministered to the church at Pike, N. Y., and now (1888) again at New Market, N. H. He has served on the executive board of the Foreign Mission Society twenty-five years, as well as on the other boards at different times, and has been intimately connected with the general work of the denomination.

He was married to Miss Caroline A. Chapman, of North Parsonfield, Me., Aug. 15, 1857. Two children, Clinton C. Durgin, Esq., of Grand Rapids, Mich., and Carrie G. Durgin, for some years professor of Greek in Pike Seminary, N. Y., have blessed their marriage.

Durgin, Rev. John Milton, Brother of Dr. D. W. C. Durgin, was born in Thornton in 1813. Disliking farm employment, he at an early age apprenticed himself to a hatter in Sandwich. Convicted of sin, he soon became as active in promoting Christianity as he had been in his opposition. Feeling called to preach, he entered Parsonfield Seminary and fitted for college under Hosea Quinby. He then settled as pastor and saw success attend his labors in Gray, Me., Wilmington, Mass., Pelham, Dover, Gilmanton Iron Works, Hill, and Franconia, N. H.

He was bold and fearless in the defense of principle. Anti-slavery early enlisted his services. He served several terms in the Massachusetts Legislature, was a member of the Constitutional Convention in 1853, and represented the city of Dover in the New Hampshire Legislature. He served in the war of the Rebel-

lion in the Twelfth New Hampshire Regiment. Wounded at the battle of Chancellorsville, he lay on the ground without shelter or assistance for several days. At Haverhill, Mass., where he had resided for ten years, he died June 26, 1887. His comrades in arms from New Hampshire attended his funeral.

He was talented as a preacher, and knew much of the Bible by heart, as well as many of the works of the poets. He married Miss Harriet O. Thayer of Gray, Me., who died in 1868. He then married Mrs. Sarah J. Coffin, of Gilmanton Iron Works, N. H., who survived him but a few weeks.

Durkee, Rev. J. H., was born of Free Baptist parents, in Yarmouth County, Nova Scotia, April 30, 1847. He was converted when about nineteen years of age, and soon entered the New Hamp-

Rev. J. H. Durkee.

ton Institution, N. H., graduating in 1871. Subsequently he studied about a year in the theological department of Bates College. He was ordained at Meredith, N. H., Sept. 28, 1871; a prosperous pastorate at that place followed. Later he gathered the Free Baptist church of Halifax, N. S., which secured a house of worship under his labors. After supplying the New Market, N. H., church for a season, he went to New York in 1877, where his four years' labor at Phœnix and three at Pike resulted in materially strengthening these churches. He also aided in organizing the Bliss church. In 1884, under direction of the Central Association, he opened a mission at Batavia, which is growing into permanence. Brother Durkee has occupied a prominent position in the Central Association, serving as its corresponding secretary and on its board of trustees.

Duston, Rev. Robert L., son of Wm. P. and F. E. (Leach) Duston, was born in Lewiston, Me., Jan. 20, 1858. He was converted at the age of seventeen, and licensed in 1885. In 1886 he graduated from Bates Theological School, Lewiston, Me., and August 12 was ordained and settled as pastor of the Second church, Buxton, Me. In 1888 he became pastor at East Rochester and Walnut Grove, N. H. He was married Jan. 10, 1887, to Miss Sarah F. Osgood.

Dyer, Rev. D., was born in Charleston, Me., May 25, 1827. His parents were Benjamin and Louisa (Sylvester) Dyer. Converted at fourteen years of age, he studied at Litchfield Academy and at the Bowdoin Medical School, and has been successful as a physician. He was licensed in 1851, and afterwards ordained at North Anson. In 1852–53 he engaged in a revival in which over one hundred were converted. He has preached with needy churches. After three years' service his health failed. He married in 1849 Miss Abby Weston. They have three children living. He resides at Burnham Depot, Me.

Dyer, Dea. Daniel P., son of Nathan and Harty (Hawkins) Dyer, was born at Cranston, R. I., Dec. 25, 1793. He was educated in the Providence schools, and was converted, uniting with the Olneyville church May 14, 1837. January, 1838, he was elected deacon of the church, and remained such till his death, June 10, 1875. For thirty-five years he was vice-president of the Sunday-school society, and occupied many prominent positions in the Sunday-school. He married Abby Williams Sept. 15, 1814, and has two children living, one, Wm. H. Dyer, proprietor of Dyer's Nursery and Cemetery.

Dyer, Rev. John, son of Elkanah and Sarah (Hatch) Dyer, was born in New Portland, Me., Jan. 12, 1820. He was converted in March, 1838; in 1858 was licensed; in 1867 was ordained. He has been pastor of the churches at Plantation, Dyer Brook, and New Limerick, where he lived, all of which he assisted in organizing. In 1886 failing health compelled him to relinquish his pastorate at Dyer Brook, which he had held for a few months. He married Miss Matilda R. Clough Nov. 17, 1844, and three children are living. He was for two years a soldier in the war.

Dyer, Rev. Joseph, died in Phillips, Me., Jan. 31, 1859. He was born in Boston, Mass., in 1774. His father was a sea captain, and was one of the memorable party who threw the British tea into Boston harbor. His mother's maiden name was Elizabeth Nichols, of Malden, Mass. At the age of eight his father died and Joseph was bound out to learn the morocco shoe-trade. He married Miss Sarah Merrit of Malden, where he resided till he removed to Hallowell, Me., in October 1806, and the next April to Phillips.

He had already experienced religion and joined the Calvinistic Baptist church in Massachusetts. He was ordained in 1810, and when the Free Baptist church which had been established by Benjamin Randall in 1795 was reorganized, Nov. 12, 1819, brother Dyer was one of the eleven included in the reorganization. With this church he was worthily connected until Sept. 17, 1831, when with others he organized a new church in Madrid, where his labors had been blessed. Over this flock he watched with ceaseless interest for more than a score of years, when failing health induced him to resign the charge to a younger brother. Though engaged in pioneer work in this section, making his way with his precious message on horseback through the wilderness, guided by spotted trees and preaching the gospel chiefly in log cabins, yet he was progressive and was practically interested in the moral and educational enterprises. He was devout, and eminently spiritual in prayer. He lived to see his great-great-grandchild. He was universally esteemed for his kindliness of heart and the purity of his life.

Dyer, Rev. Samuel B., was born in New Market, N. H., March 21, 1779. When three years old his parents moved with him to Pittsfield, where he was converted at the age of fifteen under the faithful labors of Rev. Aaron Buzzell. He was baptized by Benjamin Randall in September, 1798, and united with the church. He found good companions in the sons of Rev. David Knowlton of Pittsfield. May 5, 1801, he married Mrs. Abigail Fogg, and the year after they settled in Nottingham, where he set up his trade as clothier.

He yielded to the call of God and saw souls converted about him. Here he was ordained as pastor of the church March 7, 1804. He was blessed with several revivals in his church and in adjoining towns. He was three times elected to the state legislature from this place. In the spring of 1822 he accepted a call from the Loudon church, and a large and prosperous society was soon gathered and held during his pastorate. Aug. 9, 1825, his wife died leaving eleven children. Feb. 21, 1826, he married Mrs. Jemima Clough, who died Nov. 18, 1837.

He represented the Loudon District three or four years in the general court; twice he was elected senator but served but one term, as he was resolved on visiting children in Ohio. He sold his farm to secure funds to educate his children. On his return, Dec. 12, 1838, he married Mrs. Betsey Morrill, of Gilmanton, a lady possessing good accomplishments and a good estate. In June, 1839, he became pastor in Deerfield, where he baptized between one and two hundred in a single revival. Hundreds were converted. A new meeting-house was erected in place of the old one, which was burned. Here he preached regularly till 1844. He represented Deerfield in the legislature in 1845.

During the forty-two years of his ministry he baptized many hundreds, solemnized over seven hundred marriages, preached 2,000 funeral sermons. He took a deep interest in the Deerfield and Nottingham Q. M's. His soul was especially at liberty in prayer. Sept. 5 and 6, 1846, he assisted the Q. M. in ordaining two ministers, offering an ordaining prayer that touched every heart. A

month later he was stricken with typhus fever. He died happy in Jesus Nov. 19, 1846, and was buried in Loudon by the side of his two wives.

E

Easterbrooks, Rev. Caleb, was converted at Minden, N. Y., and soon commenced preaching. He was ordained Sept. 18, 1817. With a noble consecration, he soon became influential among the Free Communion Baptists of New York, and was considered one of the most efficient pastors. After the death of Elder Corpe he became pastor of the Russia church, and retained the position until his death, about 1830. He labored much in revival work, gathering churches, and exerting a wide influence.

Eastman, Rev. Andrew J., son of Andrew J. and Sarah J. (Frost) Eastman, was born at East Parsonfield, Me., July 23, 1846. He prepared for college at New Hampton, N. H., 1867–70, graduated from Bates College in 1874, and from Bates Theological School in 1877. September 13 of the same year he married Miss Leah F. Smith, of West Campton, N. H. Of three children one is living. He was converted in 1865 and ordained at Steep Falls, Me., Nov. 1, 1877, by a council of the Cumberland Q. M. Rev. E. W. Porter preached the sermon. He had supplied at Steep Falls since December, 1876, and he now continued pastor till June, 1878, when he went to Farnumsville, Grafton, Mass., and was there pastor till Jan. 1, 1881, when he became pastor of an interest which he had planted in Worcester. This was organized as the First church by the Massachusetts Association, April 1, 1881. May 1, 1882, he entered upon a three years' pastorate at Pittsfield, N. H., and then moved to Ashland. He has baptized about fifty.

Eastman, Rev. C. A., a member of the Washington Street Dover church, died in Salmon Falls about the beginning of 1859, after a painful illness of nearly five years. He was generous and devoted.

Eastman, Rev. Edmund G., son of Edmund G., and Dorcas (Redlon) Eastman, was born in Madison, N. H., in 1846. Converted in 1858, he was licensed by the Exeter (Me.) Q. M. in March, 1875, and ordained in March, 1876. His pastorates have been at Parkman, Me., 1875–9; Abbott, in connection with his other charge, 1876–79; in North Guilford in 1877, as the result of an extensive revival a church was organized; at Rockland, 1879–84, also Camden along with his other charge, 1882–84. He became pastor of the Warwick Central Church at Apponang, R. I., in February, 1884, and forty-nine have since united with the church. He served in the Civil War over two years, and was overseer of the poor and first selectman in Parkman, Me., 1874–77. In 1865, he married Miss Jennie McKeen; they have three children.

Eastman, Rev. Elery, died of a brief illness in Saco, Me., May 11, 1861, aged 41 years. Converted at the age of twenty, he was licensed by the York County Q. M. in 1855, and faithfully and successfully improved his gift when, in 1858, he was ordained as an evangelist by Rev. J. M. Bailey and others. His last labor was with the church in Dayton, Me., where he had officiated as pastor the last year of his life. He was ardent in faith, strong in sympathy, and was especially characterized by love.

Eaton, Rev. Ebenezer G., died at Lewiston, Me., Aug. 13, 1883, aged 76 years. He was thoroughly converted in 1831. He studied at Parsonfield Seminary and held meetings in Freedom, N.H., where sixty were converted. He was ordained at Freedom July 14, 1833, by Rev's Hosea Quinby and John Buzzell. He was for a time a missionary in the Otisfield Q. M., being the first preacher in the Q. M. who received a salary. He preached in Otisfield, Harrison, Bridgton, Brunswick, Auburn, Buckfield, Canton, Livermore, Greene, Poland, South Lewiston, Bethel and Sabattus. He also preached three years in Nova Scotia, and in a great revival there one hundred and seventy-five were added to the churches.

During his ministry, he baptized 1000 persons. He was a schoolmate of President Cheney, who wrote of him, "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord."

Edgcomb, Rev. Joseph, was born in Limington, Me., in 1803. His parents were Nicholas and ——— (Tarbox) Edgcomb. He became a Christian at the age of twenty-two. He immediately felt it his duty to enter the ministry, but receiving no encouragement, he refrained from the work and lived ten years in darkness. He received license to preach June 4, 1836, and was ordained May 9, 1838, by Rev's John Chaney and William Badger. During his ministry of over fifty years, he has held many pastorates, generally of two or three churches at a time. He was pastor of the church in Vienna, Me., twenty-eight years. He has baptized 325, married 240 couples, and attended 1200 funerals. He was instrumental in the building of four church edifices. He has been a member of four General Conferences. He "stepped down" to serve one term in the Legislature. He married, Jan. 23, 1826, Miss Eveline Foss, who died at Vienna in 1849, leaving two children. He was married again March 4, 1850, to Mrs. Eliza Foss, of Limington, and now resides at Mt. Vernon in his native state.

Edger, Rev. W. H., was born in Geneva, N. Y., in 1825. August 5, 1866, he was ordained at Corning, N. Y., at which place he bought a meeting-house with his own money, paying $1000 in cash, and afterwards letting the church have the property for $300. Before his ordination he assisted in organizing the Elmira church, and three years later, in 1866, he went to Elmira under direction of the New York Home Mission Society and raised $2,500 to build the church there. After its dedication in 1868 he labored in revival work and about one hundred were converted. In 1869 he organized the church in Plainfield, Wis., with seventy-three members. Several other churches in Wisconsin were also under his care in the few years following. In 1878 he moved to Central City, Neb. In this state he was instrumental in organizing several churches. In 1884 he organized a church in Central City of which he is still pastor.

Edgerly, Rev. David L., of Farmington, N. H., was born in Alton, N. H., April 18, 1818. His parents were Jeremiah and Betsey (Leighton) Edgerly. He was converted at the age of fourteen. In 1836 he married Miss Olive Place (deceased). He began to preach in 1848, and two years after was ordained. The next year he married Miss Almira B. Chamberlain (deceased). In 1870 he married Atilla T. Winslow. He has nine children living. One son is a pension agent at Washington, another is a physician in Cambridgeport, Mass. A son was in the army and died at Arlington Heights in 1863.

Education Society, The, was organized at Acton, Me., Jan. 15, 1840. In the autumn of 1839, four ministers, John Chaney, Silas Curtis, D. Waterman, and J. J. Butler, met in Farmington, Me., and after prayerful deliberation, determined to send forth a call for an educational convention. They decided to seek the signatures of ministers in different parts of the denomination. In December following, the call was published in the *Morning Star*, signed by forty-six ministers and laymen, appointing a convention at Acton, Me., "to adopt measures for providing the means of Biblical instruction for pious young men who promise usefulness to the church." Accordingly seventy-six ministers and prominent laymen met and adopted seventeen resolutions, which formed the basis on which the Educational Society was organized, and thus a much-needed institution was established.

For a few years immediately preceding this important step, factions had arisen in the denomination, contending against secular education. Consequently Rev's Jonathan Woodman and Daniel Jackson for a time refused to co-operate with the denomination, being grieved at certain irregularities in some parts of the denomination. They agreed to reunite with the denomination on condition that General Conference would pass certain resolutions, two of which were, "That this conference disapprove the following

things: Opposition to learning and literary improvement, and again, setting apart for the ministry persons who are not qualified as the Scripture directs." Thus the denomination took its firm stand with the brethren who sought improvement of mind. In 1835 General Conference more fully defined its position by resolving, "That we approve the exertions of our brethren and friends in promoting the cause of EDUCATION; and that we will lend our undivided support while such exertions aim at the glory of God and the good of the church." The opposition now became open and avowed. Elder Jeremiah Bullock, with quite a constituency, mostly in York County, Me., permanently withdrew from the denomination. He opposed temperance, and stoutly declared he would "crawl on his knees to set on fire all books." When the *Morning Star* took an outspoken stand for education, an opposition, more difficult to cope with, arose with Dr. James M. Buzzell, a son of Rev. John Buzzell, and Rev. Samuel Hutchins, of Belgrade or New Portland, Me., as leaders. The dissenters had an organ of respectable character and considerable circulation, called *The Maine Freewill Baptist Repository*. It was published at Limerick, the old home of the *Morning Star*, and had considerable prosperity from 1843 to 1850. A separate organization was formed, which contained ministers and churches by the score. There were many in Maine and New Hampshire, especially, who sympathized with the movement, but who were not formally connected with it. But the effects were from necessity transitory. They soon vanished away.

To the credit of the first founders of our denomination, be it said that they were not hostile to good learning. "What do you read?" asked some one of Randall. "I read everything," was his concise reply. Perhaps no one among that noble "seven," besides Randall, was more esteemed and useful than Pelatiah Tingley, the graduate of Yale College. The denomination received and honored other college-bred men, William S. Babcock and Zalmon Tobey. David Marks died in the midst of college halls, and resolutely have Hosea Quinby, John Fullonton, O. B. Cheney, and Ransom Dunn taken up the torch of life and carried it bravely forward for God and man. Our fathers' objection was not to true learning, but to putting secular knowledge in the place of the knowledge of God. The Education Society fully appreciated its privilege and its danger, and defined its position clearly in the convention in which it was born:

"That while we are making greater efforts for an increase of knowledge in the sciences and the Scriptures, there is great danger of losing that spirituality and warmth of heart so conspicuous in our fathers, and of becoming cold and lifeless in our communications, against which the eternal welfare of souls and the awful responsibilities of the gospel require us studiously to guard."

After the organization of the society in 1840, a subscription of $300 was taken, and it was decided to establish a library in connection with Parsonfield Seminary on September following. A library of 700 volumes was purchased at an expense of $600. Rev. M. M. Smart was appointed principal of the library department, and the following spring lectures were delivered by Rev's Z. Jordan, Silas Curtis, and Martin Cheney. The first annual meeting of the Education Society was held at South Parsonfield, Me., Jan. 13 and 14, 1841. Samuel Whitney was president, J. J. Butler corresponding secretary, Silas Curtis recording secretary, J. M. Harper treasurer, and Wm. Burr assistant treasurer. The work of the society was declared to be especially the providing of means for the intellectual and moral improvement of young preachers. The collection amounted to $70. Churches were invited to pray "that God would raise up more laborers." The name was changed to "Biblical Department." In 1841 General Conference indorsed its aims and plans. In the latter part of its second year the department became embarrassed for want of funds. In September, 1842, it was moved to Dracut, Mass., as an independent Biblical School, (*q. v.*). During these two years of its connection with Parsonfield Seminary forty-three men had been in attendance, some of them

for the entire period. The Education Society was incorporated by the New Hampshire Legislature in 1846. In 1849 but one teacher was employed, Rev. J. J. Butler. In 1852 the corresponding secretary is compelled to record "cold neglect and cruel indifference at the hands of many." The school was crippled in means, and the attendance was small. The following year new interest was awakened. A subscription of $5,000 was filled, Jotham Parsons, of Brooklyn, N. Y., taking half of it. Arrangements were made for transferring the school to New Hampton, and the call for $20,000 met with an encouraging response. In 1854 the Biblical School was moved to New Hampton, and for the first time, through the liberality of many friends, especially of Jotham Parsons, pecuniary aid was extended to the students. In 1854-55, fifteen were aided to the amount of $375. Since then thousands of dollars have been dispensed for this worthy purpose. In 1867 the society divided its capital, giving $25,000 to Bates College, and $17,000 to the theological department of Hillsdale College. The work of the society in providing competent instructors has ceased. Professors are furnished for instruction in the theological schools from the common funds of the colleges. The purpose of the society at present is to secure funds by collections in all the churches, to assist worthy students while obtaining an education for the ministry. One fifth of collections for benevolent objects are set aside for this purpose. In 1880 the society had raised for theological education $84,000, besides the income of its invested funds. The funds invested amounted to $56,000, with an annual interest of between three and four thousand dollars.

The early prejudice against a ministerial education has given way through the influence, largely, of this society. Annual addresses of our representative men have been published in the *Star* and in pamphlet form, and have been circulated throughout the denomination. Some twenty-five institutions, academic, collegiate and biblical, have sprung up. Over $1,000,000 have been expended since Parsonfield opened its doors in 1832. The work of the leading institutions will receive attention under their different names. The progress of the denomination in educational enterprise may be gathered from the following list: Parsonfield Seminary organized 1832, Strafford Academy 1834, Randalian Seminary 1835, Smithville Seminary 1840 (Lapham Institute 1863), Biblical School 1840, Whitestown 1844, Michigan College 1844, Geauga Seminary 1844, Atwood Institute 1850, New Hampton Institution 1853, Hillsdale College 1855, Maine State Seminary 1855, Pike Seminary 1856, Cheshire Academy 1858, Wilton Collegiate Institute 1860, Minnesota Seminary (Northwestern College) 1861, Green Mountain Seminary 1862, Bates College 1863 (Latin School 1858, Theological Department 1870), Maine Central Institute 1866, Ridgeville College 1867, West Virginia College 1868, Storer College 1869, Lyndon Institute 1869, Rochester Seminary 1871, Rio Grande College 1875, India Bible School 1879, Keuka College 1888, Winnebago City College 1888. Some of these schools have been discontinued, a few have been lost to the denomination, but most of them are still doing a good work for the denomination and for the world.

Edwards, Rev. Brice M., youngest son of Deacon Brice S. and Abigail Edwards, was born in Industry, Me., June 1, 1850. His parents were faithful Christians, and all their children were converted early in life. Converted at the age of fifteen, three years later he went to Lewiston and for six years studied in Nichol's Latin School and Bates College. He had learned the machinist's trade, beginning at the age of twelve, and thus at Lewiston paid his way. While in school he supplied the church at East Bowdoinham. This church built a house of worship and a number were added to its membership. In 1874 he was called to the church in Brunswick Village, which, up to this time, had no house of worship. A good church edifice was erected, and the membership largely increased. At the end of eight years he resigned, being much wearied by incessant labors, and moved to a farm in the parish of the First Brunswick church. He was chosen pastor of

this church, and aided them in repairing their house and furnishing it in modern style. He continued its pastor two years, and also labored much as an evangelist in the Bowdoin Q. M. During ten years he has married 136 couples and attended 382 funerals. At present (1887), he is pastor of the Lisbon Falls church. He was married June 19, 1875, to Miss Susan H. Tinkham, of Anson, Me., and has five children.

Edwards, Rev. C. C., was born in North Carolina near the year 1845, and was married to Rachel Wooden in 1870. They have four children now living, and three who have gone to the other world. He was converted in 1877, and ordained in 1879. He is located at Terre Haute, Ind., and preaches at Indianapolis and other places.

Edwards, Rev. Daniel Wood, was born in Lebanon, York County, Me., October 11, 1825. He is the son of James L. and Caroline M. (Wood) Edwards. September 19, 1861, he married Mrs. Mary Gilman. Receiving education at Geauga Seminary and also Benjamin Stanton's School at West Lebanon, Me., he was ordained Jan. 4, 1852, by the Jackson (Iowa) Q. M. His pastoral work has been with the Chagrin Falls church, Ohio, the Manchester, Caledonia, and Laona churches in Illinois, the Stewart and Shirland churches in Ohio, and at North Marengo, Ill. In one year he traveled 1200 miles in Wisconsin in evangelist work, and for two years he continued the work in Iowa, traveling on horseback and in buggy, with no salary and no collections for himself. He is now residing in Beloit, Rock County, Wis.

Edwards, Rev. Lewis A., son of John L. and Elizabeth (Boddy) Edwards, was born in Adams County, Ill., Dec. 11, 1842. He married Nancy J. Fedrick, April 7, 1865, and has two children. He consecrated his life to God in 1867; in 1878 he received license, and Aug. 18, 1884, he was ordained. He has had pastoral charge of three churches, and been blessed of the Lord in his ministerial labors. He has served as clerk of the Row Valley Q. M., and the Kansas Southern Y. M.

Eggleston, Rev. Abner C., a native of Ulysses, N. Y., died in Lawrence, Mich., June 16, 1864, aged 56 years. In 1836 he was licensed while in New York, but in about a year moved to Illinois, and was ordained by the Walnut Creek Q. M. He traveled as a pioneer minister in the southwestern part of the state, where he gathered several churches. In 1849 he removed to the Van Buren Q. M. (Michigan), and organized other churches. He was devoted and successful in his work for the Master.

Elkins, Rev. Daniel, was born in Lee, N. H., in 1760, and moved to Gilmanton in 1797. In 1799 he held meetings on Meredith Hill. In 1804 he had a revival in Jackson, and by request of the converts he was ordained at the Q. M. held at Sandwich, by Rev's Benj. Randall and John Buzzell. He immediately returned to Jackson, where he baptized several, formed a church and soon after made his home. Here he had a useful ministry of forty years. He died June 4, 1845, aged 85 years.

Elliott, Rev. Adam, of Brunswick, Me., was ordained Aug. 16, 1805. After a brief service he ended his earthly ministry in 1813.

Elliott, Rev. Ezekiel, was ordained in 1808, and labored in Maine.

Elliott, Rev. George, was ordained Feb. 6, 1794, at the organization of the church in Florida, N. Y., of which he became pastor. He moved with the church to Bowman's Creek, now Ames, and remained its pastor until his death in 1817. He was born in Pomfret, Conn., had been a teacher, and was wounded while in the Revolutionary army. His life was saved by the careful nursing of his betrothed, Miss Percy Kimball, who became his wife. He was a tall, strong, man, intellectual, affectionate, unblamable, and, as a pastor, more than usually watchful. Hence, he had many warm friends, and exerted a very great influence for good.

Elliott, Rev. James, was ordained in 1810, labored in Maine, and died in 181–.

Elliott, Rev. John, L., M. D., son of David and Mary (Squires) Elliott,

was born in Italy, Yates County, N. Y., Aug. 9, 1820. June 25, 1844, he married Sally Storms, and in March 1878, he was ordained, having been licensed in 1861. His work has been in Guide Rock and Batin, Neb., and Oriole, Kan., and he is also a member of the State Mission Board of Nebraska. With his ministerial work he also combines the practice of medicine.

Elliott, Rev. Nathaniel, labored in Maine, and died in 181–.

Ellis, Rev. ——, was a minister in New York, and died in 1828.

Ellis, Rev. David, was a minister in Ohio in 1823.

Ellis, Luther, son of Gideon and Mehetabel (Wiley) Ellis, was born Sept. 25, 1825, in Roxbury, Washington County, Vt. Oct. 10, 1848, he married Sarah Loomis, and in 1854 removed to Iowa. In October, 1842, he was converted, and June, 1861, was licensed by the Waterloo Q. M. He was a member of the Spring Creek church from 1860 to 1871, after which he united with the Waterloo church, of which he is now a member and deacon. He served three years in the Thirty-second Iowa Volunteers.

Ellsworth, Rev. F. D., a native of New York, pursued a three years' course of theological instruction with the Methodists and was ordained in that body. Recently he united with the Free Baptists, taking the care of the Big Mound, Oak Valley and Bone Gap churches of the Wayne County (Ill.) Q. M. At present he is pastor of the church at Dryden, N. Y.

Emerson, Rev. William, died at his residence in New Castle, Me., June 17, 1850. He was born in Booth Bay, Me., Jan. 1, 1777. He was converted at the age of nineteen while on a visit to Massachusetts. In 1804 he was baptized by Rev. E. Stinchfield and united with the Free Baptist church in Edgecomb. He was chosen a deacon in 1805. In 1810 he was ordained and joined the church in Booth Bay. He several times represented his town in the Legislature of the state. His grandfather, the Rev. John Emerson of Topsfield, emigrated from London, Eng.

Emery, Rev. Amos, died at his home in Goshen, N. H., Oct. 12, 1856. He was born in Newbury, N. H., in July, 1795. Converted in the spring of 1828, he was baptized by Rev. J. Rowe, joining the Fishersfield and Goshen church. He at once began to hold meetings, and in 1834 he was licensed by the Weare Q. M. In 1838 he was blessed with a revival in his own town, and in March he was ordained. He continued preaching in this vicinity, and in 1840 and '41 a good revival was enjoyed under his labors with the Second Weare church. In 1844 a revival attended him in Newbury and the Third church was organized, with which he remained till his death. After a brief, distressing illness this good man departed in the midst of his usefulness.

Emery, Rev. C. M., died at Gilford Village, N. H., Jan. 20, 1885. He was born in Canterbury, July 24, 1843. He early felt his need of salvation, and was converted at the age of eighteen. The light dawned slowly, and he was baptized several months later, and united with the Canterbury church. He studied at New Hampton, Tilton and Concord, and became a successful teacher.

After years of hesitation, he at length yielded and preached his first sermon in his native town April 8, 1877, from Isa. 6: 8,9. The following June he began to preach at the church in Belmont, where he was ordained Sept. 6, 1879. He soon after went to Alton Corner, where he remained three years. Nov. 26, 1882, he was called to Gilford, where he preached with failing health to within two weeks of his death. For five years he was clerk of the Belknap Q. M.

Emery, Rev. James, was born at Gorham, Me., Aug. 23, 1795. Converted at the age of sixteen, he was baptized after some delay, and joined the Free Baptist church at Limington. He held revival meetings at Limington about 1816. Receiving encouragement, he was ordained there Aug. 2, 1823. In 1826 he went to Waterborough, and continued for some years going from place to place on the borders of Maine and New Hampshire, everywhere winning souls to

Christ. In 1831, forty were converted at the First Tamworth church, and for ten years most of his time was spent with this church. Through the revivals of 1834–42, 241 were baptized and added to this church alone. After 1842 he preached elsewhere. Several months of his last year were spent in Lowell, Mass. But being sent for by the Tamworth church, he went to give them a last short service, and then meet his Master. Stricken with paralysis in the evening after he had preached a Thanksgiving sermon, on November 14, he sank rapidly and died Nov. 22, 1844, aged 49 years. He was eminently spiritual and had a revival gift. He was of middle stature, serious and dignified, though kind. Rev. Nahum Brooks preached his funeral sermon, from "I have fought a good fight," to an audience consisting of twelve ministers and a large circle of friends.

Emory, Rev. Richard, was ordained in 182–, and labored in Maine.

Emory, Rev. Simon, was ordained in 182–, and labored in Maine.

English Baptists. Besides a similarity of opinion and practice between the Free Baptists of America and the English Baptists, as to baptism and the congregational form of church government, a great majority of English Baptists agree with the former in their two great distinctive principles, of a free gospel and free Christian communion in the Lord's Supper. How this has come about, may be briefly stated.

Here and there in the Tudor times, there may have been small bodies of Baptists in England, as it is beyond dispute that not a few of the martyrs of those and earlier times, in England and elsewhere, held Baptist views; but it is to John Smyth, once a Church of England clergyman, that we must refer, in conjunction with some friends of like faith and zeal, the formation of a Baptist church in London in 1611, which became the mother or model of other Baptist churches established between 1611 and 1633. These churches were general or anti-Calvinistic in doctrine, and, in this important respect, were perfectly accordant with the present Free Baptist churches of America. In 1633 the first Calvinistic Baptist church was established, and to it and others of the same doctrinal pattern, the name of "Particular" was given, to indicate their belief in the particular redemption of the elect. Down to the accession of William and Mary, in 1688, the General Baptists were the more numerous and influential section of English Baptists. But a decline of the evangelical spirit set in, accompanied by the spread of Arianism among all bodies of English dissenters. As a protest against this degeneration and degenerating process, a number of churches with their pastors separated from the General Baptist Assembly, and formed the General Baptist New Connection in 1770. Other churches and ministers joined them, and among the latter was Dan Taylor, a man of much power in evangelistic work. He removed from Halifax, in Yorkshire, to London, where he was for a considerable period the pastor of the General Baptist church, meeting in Commercial Road East. Down to the secession of 1770, the General Baptists numbered many able men and scholars, among whom were Dr. James Gale and the celebrated William Whiston, who it is said took Sir Isaac Newton to worship at the General Baptist church where he himself attended, when the great philosopher was on a visit at his friend Whiston's Leicestershire house.

As the General Baptists declined, the Particular Baptists increased slowly, generally holding high Calvinistic views. One of their leading exponents and advocates was Dr. John Gill, the eminent Hebrew Scholar, whose commentaries were long regarded as a treasury and standard of Calvinistic theology. But with Dr. John Rippon, Robert Hall, Andrew Fuller, and the rise of the missionary spirit, the older Calvinism declined, and what is known as moderate Calvinism became dominant. High Calvinism discouraged, if it did not actually forbid any offer of the gospel to sinners at large, but moderate Calvinism, though it took a limited view of the influence of the Holy Spirit, encouraged the preaching of the gospel to all men. This was evidently inconsistent with the five points of Calvinism, and in a discussion upon that subject Dan Taylor proved a more than

equal match for Andrew Fuller, the chief defender of moderate Calvinism. Yet as they taught the death of Christ for all and proclaimed a free gospel to all, it was not possible that much of Calvinism could practically remain among the churches rejecting particular redemption. So great indeed has been the change that the designation "Particular" has been dropped, except in legal documents, and as a title of a few societies formed before the triumph over hyper-Calvinism. With few exceptions the churches and ministers who are still hyper-Calvinists, hold aloof from all other Baptists and will not admit them either as members or occasional communicants.

The "Baptist Union" has now existed for upwards of fifty years and is composed of churches and ministers holding evangelical principles, and of the 2,000 churches and ministers who are members of the Baptist Union probably not more than one-fifth hold Calvinistic doctrines at all and are General Baptists in all but the name. The one-fifth referred to differ in the degree of Calvinism held and taught, and owe their profession of it principally to the influence of Mr. Spurgeon and the Pastor's College instituted by him, though many of his students cease to be Calvinists, if they ever were so, after leaving his college and becoming settled in the ministry.

The hyper-Calvinists in the Baptist Union are very few, since, as before explained, the churches and ministers who are so, and who number in all England and Wales perhaps not more than four hundred, will not hold any fellowship with any other Baptists, whether General or moderately Calvinistic.

So much for a free gospel, but on the question of free communion at the Lord's table, the General and Particular Baptists of England alike were for nearly two hundred years strict communionists, accepting and acting upon the assumption of all Christian churches (except the Quakers, who reject both sacraments) that baptism is an indispensable qualification for the Lord's Supper. Regarding this as axiomatic and holding that the immersion of believers only was the only Christian baptism, the exclusion of all non-Baptists from the Lord's Supper was the logical and imperative conclusion. When, therefore, the first Freewill Baptist church was formed in America in 1780, its principle of free communion would have met with almost universal opposition from the Baptist churches of England, the General Baptists being, if possible, more strongly strict and strictly close than the Particular Baptists.

The change, now so common, did not take its rise from the General Baptists, but was largely due to the distinguished Robert Hall, who in 1815 published his work "On Terms of Communion with a Particular View to the Case of Baptists and Pædo-baptists."

Mr. Hall's essay obtained immediate attention, not only from the novelty of the opinions advocated but also from the reputation of the writer, for Mr. Hall was regarded by churchmen and dissenters as the greatest living representative of British non-comformity. In reply to Mr. Hall appeared, "A Plea for Primitive Communion" (an anonymous pamphlet), followed by a more important production from his old pupil and friend, Rev. Joseph Kinghorn, of Norwich, a man of mark and of so sweet a disposition that his opposition to open communion could not be ascribed to acerbity of temper or narrowness of mind.

Mr. Hall replied to the anonymous pamphlet in 1816, and to Mr. Kinghorn in 1818, the latter reply being so long and elaborate that it virtually ended the controversy that had sprung up; and, though neither Mr. Kinghorn nor other disputants were converted, the growing effect on Baptist sentiment was such as to bring about the present condition, in which strict communion is the exception and free communion the rule. The General Baptists were less quickly influenced by the Hall-Kinghorn discussion, but with scarcely a variation open communion now prevails. As Mr. Spurgeon's great influence has been used on the same side, the churches and ministers who look to the Metropolitan Tabernacle as a model are, I think, uniformly Free Communionists.

The case then stands thus. The very great majority of Baptist churches in England and Wales (and this remark applies to Scotland and Ireland, where the number is small), whether they are called Gen-

eral Baptists, or simply Baptists without any prefix, are free in the twofold sense in which that term is employed by the Free or Freewill Baptists of America, to describe their gospel invitations and communion of the Lord's Supper. From the pulpits of at least three out of four English Baptist churches, and probably from four out of five, the death of Christ for all men and the most earnest appeals to all men are preached and delivered, and when the table of the Lord is spread in the same churches the companionship of all Christians is not only permitted but invited. Of the hyper-Calvinistic churches, who are all strict communionists, I think, and of the few others who also adhere to strict communion, I would not speak otherwise than with respect of what is good in them, but they are generally among the smaller in numbers and less remarkable for Christian activity outside their own bodies. The Baptists of Great Britain who are most distinguished for labor and success are those who glory in a free gospel and provide a free table for all believers.

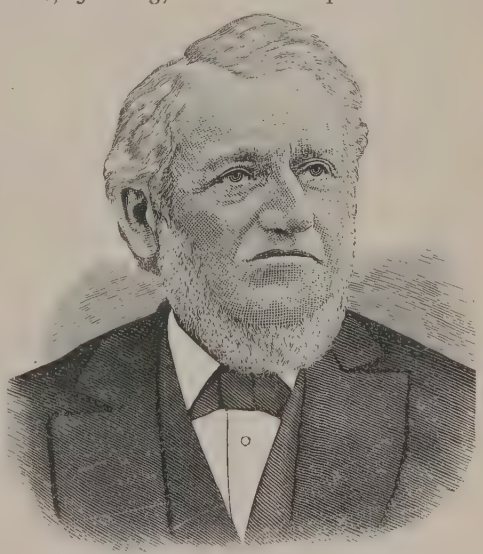
Ensign, Rev. Ashley W., was born Sept. 5, 1815, and commenced preaching in early life. He received license about 1840, while connected with the Eden church of the Erie Q. M. (N. Y.), and was ordained three years later. He was then connected with the Boston church two years, Ashford two years, Hamburg six years and again with the Boston church. During this time he labored as an itinerant, and the churches of the Erie Q. M. were blessed with his service. He moved to southern Michigan in 1866, and in spite of ill health continued to labor with a good degree of success. May 10, 1885, the fiftieth anniversary of his marriage, he passed from this life to join the redeemed, his wife having preceded him by two years. Brother Ensign was earnest in his labors, more than usually successful, fond of the people of his choice, and prominent in the denominational work.

Ensign, Rev. Erastus, son of Daniel and Elizabeth (Hatch) Ensign, was born in Canandaigua, N. Y., April 7, 1808. He was converted in 1834 and received ordination June 14, 1840. His ministry was spent in northern Ohio, in Medina, Cuyahoga and Lorain Counties, though he labored some in New York and Michigan. He preached regularly at different times to twelve churches. He assisted in organizing three churches, and several whom he baptized became ministers. Oct. 7, 1830, he was married to Miss Elizabeth Prouty, who with four daughters mourned at his death, Feb. 13, 1889. Their home was at Liverpool, O., from 1832 to 1888.

Ensign, Rev. William, was born in Chester, Mass., May 31, 1797, and died in Portage, Pa., on his 73d birthday. His early life was spent with the Methodists, with whom he received ordination in 1842. Three years later he joined the Free Baptists, and continued a faithful laborer until his death. He was instrumental in considerable revival work.

Epperson, Rev. J. D., son of James H. and Mary (Burrus) Epperson, was born in eastern Tennessee in 1837. He was converted in 1875, and has recently engaged in ministerial work in the Eldorado Q. M., Missouri.

Erskine, Rev. Justus, of Meredith Village, N. H., was born at Montville, Me., June 3, 1822. His parents were



Rev. J. Erskine.

Henry and Sarah (Knowlton) Erskine. He was converted under the labors of Rev. John Stevens in 1838 and baptized

July 1st. He studied at China Academy, Parsonfield Seminary and Whitestown Seminary. In 1852 he entered the Biblical School at Whitestown and graduated, after the removal of the school, at New Hampton in 1855. On October 7 he married Miss Martha True, of Montville, Me., and settled as pastor of the church in Pawtucket, R. I. Feb. 14, 1856, he was ordained by Rev's John Fullonton, G. H. Ball, J. A. McKenzie and others. After two years he went to Blackstone, Mass., for a year and a half and enjoyed almost a continual revival. He went for a year and a half to Oakland, Me., and saw the work revived. He was laid aside with a throat trouble for nearly five years. In October, 1865, he settled at Meredith, N. H., and had a prosperous pastorate. He was pastor at Franconia 1872-76. He returned to Meredith village. After a year and a half he began to preach to the old Meredith church and has continued there till the present time. He also supplies once a month at West Centre Harbor. He has baptized 108 persons. In 1884 Mrs. Erskine died, and in 1886 he married Miss Hattie B. Rand. He has been a member of General Conference three times. In Meredith Village, where he has resided nearly twenty years, he has been a school officer, and is highly esteemed as a citizen.

Estep, Rev. Joseph Nelson, son of Shadrach Estep, was born in Kanawha County, W. Va., May 18, 1838. March 9, 1856, he married Miss Mary E. Wills. At the age of fourteen he gave himself to God, and in 1860 to the gospel ministry, receiving a license September 8. In 1866 he was ordained by the Baptists. He was the founder of the Free Salvation Baptists, the most of whom now belong to the Freewill Baptists. He has been successful in both pastoral and revival work, having baptized about five hundred and fifty, and organized fourteen churches.

Estep, Rev. O. R., of Decota, W. Va., is the son of Owen and Lucinda (Clark) Estep. He was born in Boone County, W. Va., Jan. 10, 1854, and married Mary E. Ward in August, 1874. He was ordained in March, 1884, by a council from the Kanawha Q. M., and since that time has been engaged continually in revival and organizing work. He has baptized about one hundred and fifty converts, organized fifteen churches, and is now pastor of the Liberty, New Salem, Jarrett's Valley and Fifteen Mile churches of the West Virginia Y. M. His labors are largely among a poor people and but few would or could do the work so efficiently and with so little remuneration as he receives. The strictest economy and the missionary spirit combine to give him success, and in these labors his devoted wife is a willing and efficient assistant.

Estep, Shadrach, the brother of the Rev. O. R. Estep, was born July 28, 1852, in Boone County, W. Va. He was married, Oct. 8, 1872, to Martha J. Elkins. In 1875 he was led to give himself to God, and in 1887 received a license to preach.

Estey, Rev. Edgar A., of Brokenstraw, N. Y., was born in Freehold, Pa., Jan. 1, 1853. He is son of James Mattison and Nancy (Whitford) Estey, and cousin of the manufacturer of the Estey organs. He married Miss M. L. Dean in 1874, the year following his conversion, and ten years later received license to preach. He was ordained June 14, 1885, and has been pastor of the Clymer and Harmony church, of the French Creek Q. M., three years, serving also the Waterford church, of the Washington Q. M., the past year. His labors have been blessed.

Evangelist, The, a monthly magazine of twenty-four pages, was published in 1874 and 1875, at Hillsdale, Mich., by the Rev. A. H. Chase, at that time corresponding secretary of the Home Mission Society. It was designed to promote the work of that society, and contained items of information from the field, suggestions concerning the work and contributed articles from prominent ministers, as well as also choice selections. It was conducted with energy and skill, and was useful in aiding the cause for which it was published.

Evansville Seminary, at Evansville, Wis., was opened in 1870 as a Free Baptist school through the efforts of

Rev. A. H. Huling. Rev. G. S. Bradley was principal. The seminary enjoyed some degree of prosperity, but was not sustained as had been expected. It had previously been under the care of the Methodist Episcopal denomination, and, after a few years, it passed into the hands of the Free Methodists.

Evens, Rev. Sylvester R., was born in Livonia, N. Y., July 9, 1817, and with his parents, who had been Presbyterians, united with the Free Baptists in May, 1830. He began to preach in June, 1832, and was ordained by request of the Burns church March 4, 1843, having labored as an evangelist much of the intervening time in western New York. While pastor of the Barrington and Milo churches, the next four years, he attended for a time the Biblical school at Whitestown. Then he supplied the Big Flats church two years. In 1851 he began a four years' pastorate at Fabius, during which the church was strengthened in numbers and condition. A successful pastorate of two years at Warsaw followed, after which he resided fourteen years near Olean, ministering to the churches in the vicinity. In 1872 he began again more active work, preaching at Caroline and Dryden one year, at Apalachin two years, at Oxford three years, at West Davenport and East Meredith two years, at Middlesex two years, at Sherman two years, at Humphrey and Great Valley three years, and entering upon the work at Wheatville (Elba and Alabama) in 1887. Thus his long ministry has been filled with usefulness.

Ewer, Rev. Nathaniel, was ordained in Vermont in 1825. The same year he moved to Farnham, P. Q., and the interest there became a permanent one. Two years later the church, greatly strengthened, joined the Q. M. in northern Vermont.

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Fairfield, Rev. Edmund Burke, D.D., LL.D., was born Aug. 7, 1821, at Parkersburg, W. Va., where his father, Rev. Micaiah Fairfield, had removed from Vermont. He early showed an aptitude for study. When twelve years of age he entered a printing office. With the money thus earned he commenced his college course, spending one year at Granville, O., three at Marietta and two at Oberlin, graduating in 1842, when he was appointed to a tutorship, which enabled him to continue his theological studies in the seminary. At the age of twelve he was converted, from which time there was a fixed purpose to give his life's service to God. In his junior year in college he was licensed to preach by the Baptist church of Troy, O. Later, finding himself in accord with the views of the Free-will Baptists, he became identified with that body, receiving ordination from the Belknap Q. M., N. H., in 1845. Mr. Fairfield was pastor of the church at Canterbury, N. H., and Roxbury, Mass. In the summer of 1848 he was called to the presidency of the Michigan Central College, at Spring Arbor, now Hillsdale College. The twenty-one years during which he was connected with the college were full of arduous toil and faith-trying experiences, and the success attained was in no small degree due to his wise management and untiring zeal. While at Hillsdale he organized the North Reading church and was its pastor fourteen years. He was twice called upon to preside at the General Conference. In the fall of 1856 he was elected State Senator, and in 1858, Lieutenant-Governor. In 1863 he visited Europe. In the spring of 1870 he united with the Congregational church of Oak Park, Ill. He is now pastor of the Congregational church in Manistee, Mich. Dr. Fairfield has been married three times: in 1845 to Lucia A. Jenison; in 1859 to Mary A. Baldwin; and in 1883 to Mary A. Tibbits.

Fairfield, Rev. Micaiah, graduated from Middlebury College, Vt., with the highest honors of his class and studied theology at Andover, Mass. He was one of that immortal class which did

much to originate the modern mission enterprise, having been a room-mate of Mills, and a class-mate of Judson, Newell and Rice. No one of the number was more earnest or devoted to missionary work than he, and nothing but a protracted disease of the eyes prevented him from actual participation in the foreign work. Thus kept from the work abroad, yet true to his missionary spirit, he labored several years for the Bible Society and subsequently for the Baptist Home Mission Society. More than fifty years he engaged in the work of the ministry, and whether as missionary or pastor, one single aim, the promotion of Christ's gospel, was apparent. His piety was not of an emotional type, but characterized by a steady, self-sacrificing energy, which made religion and its duties a pleasure. As a speaker, he was not brilliant or imaginative, but logical. Few men possessed greater power for concentrated, discriminating intellectual effort. He married Hannah W. Wynn, a native of Virginia, and was an early abolitionist under circumstances such that it cost something to be one. Late in life he was active in such religious and literary work as health would permit. His death occurred at Hillsdale, Mich., Feb. 19, 1858, in the 72d year of his age. His two sons in the ministry and his daughters in responsible positions evince the literary and religious influences of his home.

Fairfield, Rev. Smith, died of heart disease in New Gloucester, Me., May 15, 1867, aged 66 years. He was born in Burrillville, R. I., April 13, 1801. When twenty years of age he was converted and baptized by Rev. Joseph White, joining the church in his native town. He was licensed by the Rhode Island Q. M. in 1822, and ordained by the same body Jan. 17, 1827. For eight years after his ordination he preached as an itinerant in Connecticut, Massachusetts and Maine. In 1828 he witnessed extensive revivals in the Edgecomb Q. M. He had charge of the churches in upper Gilmanton and Lake Village, N. H., in Poland, Mechanic Falls, E. Hebron, Turner Village, and New Gloucester, Me. By toil and economy he was able to purchase a farm. While preaching in Lincoln County he was elected in 1845 to the Legislature of the state. In 1851 he was appointed by the Otisfield Q. M. to visit its churches as an evangelist. During the last winter of his life he entered with spirit into the revival in his own parish. His prayers and appeals were so filled with the spirit of grace as to move the hardest heart. He was a man of principle and self-sacrifice, and had a warm, true heart.

Farley, Rev. John, was born in New Hampshire in 1777. He was converted at the age of fifteen, and at twenty-four commenced preaching with the Open Communion Baptists at Richfield, N. Y. "For twelve years he journeyed through the wilderness, preaching continually two or three times a day, and his labors were blessed in the conversion of many souls." His health then failed. He died at Prospect, N. Y., at the advanced age of 81 years. He was a clear-headed, brilliant preacher, but not always reliable.

Farman, Rev. Lyman, died in Los Angeles, Cal., in December, 1887, aged 88 years.

Farnham, Rev, John, ordained in 1826, labored in Maine.

Farnum, Herbert R., was born Aug. 19, 1853, at Georgiaville, R. I., where he now resides. He has been superintendent of the Bernon Mills at that place since 1879, and has given his influence heartily for the church in all its lines of usefulness, and for the general good of the community. To his effort and care the continued exclusion of the liquor traffic from the village is largely due. His mother, Sarah J. (Randall) Farnum, has been a faithful worker in the church; as was also his wife, Rose M. (Blanchard) Farnum, who, with two of their children, died early in 1889, leaving two sons.

Farr, Rev. Nelson H., son of Samuel Farr and Wealthy C., daughter of Rev. Simeon Hazeltine, was born at Enosburg, Vt., Jan. 10, 1834. Converted April 7, 1852, he was licensed May 28, 1862, and ordained Nov. 23, 1863, by Rev's A. H. Chase and J. S. Manning. He has preached in the Lawrence Q. M., Pa., nearly two years; Ashtabula Q. M., O.,

six years ; Crawford Q. M., Pa., six years; Oxford Q. M., Mich., three years ; Genesee Q. M., Mich., five years ; and at Johnson, R. I., from the fall of 1884. In 1888 he became pastor at Tunbridge, Vt. April 30, 1862, he married Matilda Patterson and they have two daughters. He served in the late war.

Farrant, Rev. John Frederick, the son of a General Baptist minister, completed the prescribed course of study in the General Baptist college at Leicester, England, when about twenty years of age. In 1848 he settled with the church at North Berwick, Me., but soon after, at the request of the Home Mission Society, took charge of the church in New York City, then recently organized. His labors were brief, his death occurring Aug. 29, 1850, when about twenty-eight years of age. He was a man of marked ability, scholarship and piety.

Farwell, Rev. Josiah, was ordained in Maine in 1817. At the June session of the Montville Q. M., he, with Rev. Lincoln Lewis, was sent through the Exeter Q. M. and into "the Piscataquis country" to visit the feeble churches and explore the northern region between the Kennebec and Penobscot rivers. Their report was favorable. Brother Farwell afterwards left the denomination.

Fast, Rev. John B., son of Nicholas and Barbara (Blosser) Fast, was born in Dunkard, Pa., Oct. 12, 1814. He experienced the new birth in Ohio, in 1842, and almost immediately began active work ; yet, not satisfied with the position of the churches, he stood alone until, finding the Free Baptists, he united with the church in Orange, O., in 1835. He received license the next year, and was ordained in Adams County, Ill., April 3, 1840. He took a prominent place among the early workers in Illinois, and did much to establish the denominational interests there. He was instrumental in gathering some fifteen churches, and assisted in organizing the Walnut Creek, Fulton County, and Prairie City Q. M's and the Illinois Y. M. The Prairie City Academy was established largely through his instrumentality. His longest pastorate was with the Fiatt church, eleven years. He served for many years as Q. M. and Y. M. clerk, and in 1859 represented the Illinois Y. M. in the General Conference at Lowell, Mass. His later years have been spent in Kansas, where he has assisted in organizing the Ness County Q. M., and is pastor of the

Rev. John B. Fast.

Ness City church. He was married to Miss Sarah Ogle, in Orange, O., and five of their nine children are now living. His wife having died in 1882, he was married five years later to Mrs. Martha Beaver, his present wife.

Fay, Rev. Edward, died in Jericho, Vt., aged 76 years, 9 months. He was born in Buckland, Mass., May 6, 1783. He professed faith in Christ at about eleven years of age, and commenced preaching at about forty. He was ordained in 1826, and was pastor of the church in Underhill, Vt., thirteen years, and of the Underhill Centre church four years ; then he returned to his former charge, and retained it till his death. He preached much to the destitute churches of the Enosburg Q. M. His labors were blessed. He was a plain, practical preacher, and a bold opposer of wrong. He left a second wife and five children.

Fayles, Rev. Willis H., died in Freeman, Me., Oct. 19, 1863, aged 33 years. He was converted in 1851, and

united with the Methodists, being baptized by Rev. I. J. P. Collier. About 1860 he joined the Free Baptists, by whom he was ordained in September, 1862. He was a faithful laborer, and died at his post.

Felch, Dea. Alson, son of Deacon Benjamin and Jerusha (Jackson) Felch, was baptized by Rev. H. Jenkins when eighteen years of age. In 1835 he went to Racine, Wis., where he became one of the founders of the church and served as deacon, for a time with his father and later with his son. He was a devoted man, attentive to church business and liberal to religious and educational interests. He was a trustee of Hillsdale College, and held many positions of honor and trust in the church and the town where he resided. He was married in 1836 to Miss Aurelia Hosmer, and in 1857 to Miss Eliza Carpenter. His home was a home for the denominational workers, and his children joined with their parents in doing good. He died July 25, 1880, aged 67 years.

Felt, Rev. L. D., son of Ira and Susan (Roach) Felt, was born at Pawlett, Vt., Sept. 29, 1821. He experienced the new birth in 1839, and was ordained in 1863. His pastorates have been at Fayette, Monticello, Grand Prairie and Waupun, Wis., and at Fairbank, Buffalo Grove, Madison, Lester and Masonville, Iowa. In these fields he has enjoyed a good degree of prosperity, and the churches have been strengthened. Brother Felt had more than ordinary gifts for pastoral work. He served as delegate to the General Conference of 1866. He was married to Mary C. Thurbur in 1844, and eleven years later to Anna Arnold. His daughter Alice has been a successful teacher in Wisconsin, California and Nebraska.

Felt, Rev. Marcus B., a younger brother of Rev. L. D. Felt, was born at Brutus, N. Y., Oct. 3, 1832. He was converted in January, 1885, and in April of the same year married Levina R. Puckett. Their five children cheer them by walking in the Christian way. Brother Felt served more than three years in the army, being mustered out as first lieutenant after the war had closed. He was ordained in February, 1866, and spent the first nine years of his ministry with the churches of the Root River Q. M. (Minn.). Since then he has ministered to the churches at Salem, Neb., Liberty, Kewanee and Blackberry (Elburn), Ill. and Burnett, Wis. His labors, especially efficient in the pulpit, have been blessed of God, a part of the fruitage being the organization of four churches.

Female Mission Society, The, was organized at the session of the General Conference at Sutton, Vt., in October, 1847. For more than twenty years it continued in active operation, raising funds and disseminating missionary intelligence. Thousands of dollars were collected, and missionaries were made ready for service. Consecration and self-denial was its motto. Its officers were:

	President.	Rec. Sec.
1848	Mrs. E. Place.	Mrs. N. S. Cheney.
1849	"	"
1850	"	Miss Catherine P. Hill.
1851	Mrs. V. G. Ramsey.	Mrs. C. A. Bradbury.
1852	"	Mrs. N. S. Cheney.
1853	"	Mrs. O. E. Sinclair.
1854	"	Mrs. M. J. Steere.
1855	"	"
1856	"	"
1857	"	"
1858	Mrs. N. S. Cheney.	"
1859	Mrs. V. G. Ramsey.	Mrs. M. Cole.
1860	Mrs. O. E. Sinclair.	"
1861	"	Mrs. G. W. Bean.
1862	"	"
1863	"	Mrs. B. F. Hayes.
1864	"	"
1865	"	Mrs. C. A. Bradbury.
1866	"	"
1867	"	Mrs. J. M. Brewster.
1868	"	"
1869	"	"
1870	"	"
1871	"	"
1872	"	"

In 1848 Mrs. M. M. H. Hills was elected treasurer of the society, but in 1851 the office was abandoned, when she became corresponding secretary, and remained such till the society dissolved. During the first three years Mrs. V. G. Ramsey was corresponding secretary. From 1859 three vice-presidents were chosen and an executive committee of twelve or thirteen ladies representing different localities of the denomination. In 1865 the name was changed to FREE BAPTIST FEMALE SYSTEMATIC BENEFICENCE SOCIETY. In 1873 the society

was replaced by the *Woman's Missionary Society* (*q. v.*).

Fenner, Rev. Mrs. L., was born June 22, 1832. Her parents were Nathaniel and Sarah (Cook) Buzzell. Her first husband, Alvin S. Arnold, to whom she was married in Providence, R. I., Nov. 28, 1850, died Nov. 3, 1865. She was married, Jan. 27, 1868, to James M. Fenner, afterward the first deacon of the Greenwich Street church, Providence. He died about 1877. She was converted at Providence, and was greatly blessed in Christian work. After the death of her second husband she labored as an evangelist in several of the New England states, usually with success. She was ordained March 5, 1878, at Foster, by Rev's G. W. Wallace, Wm. Patt, S. B. Young, Daniel Greene, and Thomas Brown. She had charge of Union church in Foster, R. I., nearly five years, and about seventy-six persons were added to the church. She then had charge of the church at East Putnam, Conn., four years, during which time fifty-seven persons were added to its membership. She labored as an evangelist at Starksboro, Vt., and with other churches in that region. She has baptized one person, and married five couples. She now (1889) resides at East Putnam, Conn.

Ferguson, Rev. Aristide T., son of William J. and Caroline (Heitgeberg), was born on the Island of Guernsey, England, Oct. 1, 1859. He studied at his native place, and at Moody's School, Northfield, Mass. He was converted in 1870. In 1885 he did the work of an evangelist in Chicago. After two years he became pastor at Bulver, P. Q., where he was ordained June 19, 1887. In 1888 he moved to La Grange, Me., and has also under his care the churches at Milo and Medford Centre. He has been commission agent in France two years, mineralogist in California and Arizona, and cashier in Chicago. In 1888 he married Miss Nellie Turville.

Ferguson, Rev. James A., son of Peter, was born at Beacon Creek, Ky., in 1835. He married Miss Jane Green in 1869, and has one child. When eighteen years of age he experienced religion, and in 1865 he received license to preach. He was ordained in 1866 by the Second Cairo Q. M., and ministered to churches within its bounds until about 1876, when he became pastor of the Carbondale, Ill., church, with which he has since continued.

Fernald, Rev. Ebenezer N., son of Joseph and Polly (Nichols) Fernald, was born in West Lebanon, Me., March 10, 1833. He was converted March 30, 1842. He fitted for college at New Hampton, N. H., 1855–58. In August, 1858, he entered Amherst College, and

Rev. E. N. Fernald.

graduated in 1862. After teaching four years he entered Andover Theological Seminary, and graduated in 1869. He was licensed to preach in 1868, and ordained by a council of the Boston Q. M. in December, 1869. He was pastor of a church which he organized at Winthrop, Mass., from 1868 to 1870. From 1870 to 1874, he was pastor of the church in Auburn, Me. The next two years he was corresponding secretary of the Education Society. From 1876 to 1883 he was financial secretary of the Home Mission, Foreign Mission, and Education Societies, and treasurer of the same societies until 1885. He then became publisher of the *Morning Star*, which position he now holds. He was married

Dec. 27, 1863, to Miss Anna B. Tuxbury. Two of their five children are living. Mrs. Fernald has been for some years a member of the board of managers of the Woman's Missionary Society.

Fernald, Rev. James, died in Saco, Me., March 10, 1875, aged 77 years. At the early age of nine he became a Christian. He received license and was ordained at the age of thirty, in Parsonfield, Me. He preached there two years and then moved to Saco, where he spent the rest of his life. He organized the church in Saco and was pastor three years without salary. He was engaged in business, and most heartily co-operated with the church and its pastors in their work. In his Christian life he was loyal, affectionate, and consistent. One of his children was the Rev. E. B. Fernald. Rev. E. N. Fernald is his nephew.

Fernald, Rev. Samuel P., was born in North Berwick, Me., May 25, 1809, and died in Melvin Village, N. H., June 9, 1888. His parents were Tobias and Sally (Pray) Fernald. He became a Christian at the age of twenty-one, received license to preach Oct. 23, 1831, and was ordained at East Wolfborough, N. H., May 26, 1833, by Rev's H. D. Buzzell, James Emery, Samuel Knowles, and Hiram Holmes. He itinerated a few years in Maine and New Hampshire and had several revivals. He then settled with the East Tilton and Second Belmont churches. He organized the latter with fourteen members and saw it increased to sixty-four members. He settled at Northwood in 1838. A large number were added, a house of worship built and equipped. He was pastor at Candia, at Gilmanton Iron Works, nine years, and three years at Bristol, where, in 1850, the church edifice was built. Returning to Northwood, fifty were added to the church and a parsonage built. His next pastorates were in Portsmouth, Wakefield, Union, Gorham, Me., White Rock, and in Moltonborough and Tuftonborough, N. H. The church of these towns was increased from ten to fifty members and a house of worship erected. He closed a four years' pastorate here in 1870. After serving the Holderness and Centre Harbor church one year, and the Water Village church two years, and the Third Holderness one year, he ceased his public labors on account of ill health. He has baptized about three hundred. He married March 28, 1838, Miss Hannah E. Palmer of Tuftonborough, N. H., who died July 1, 1888. They leave two children, Prof. O. M. Fernald of Williams College, Mass., and the wife of G. B. Files, Principal of the High School at Augusta, Me. She graduated from the Maine State Seminary at Lewiston, and taught in the Maine Central Institute six years.

Ferrin, Rev. Francis, died at Lemont, Ill., in July, 1862, aged 44 years. He was connected as a licensed minister with the church at Lemont, and later at Pine Creek, and his loss was greatly lamented.

Ferris, Rev. Jesse C., was born at Smyrna, N. Y., Dec. 30, 1817. His parents were Robert R. and Abigail (Lindley) Ferris. He experienced religion in December, 1837, was licensed to preach in 1847; studied at the Biblical School at Whitestown, N. Y., and received ordination Feb. 15, 1849. His pastorates have been with the Smyrna and Galen and Savannah churches, in New York, and the Lansing and Orange churches in Michigan. The De Witt church was gathered through his instrumentality, and he has assisted in revivals at Bath, Elsie, Delta, and other places, with good results. He now resides at North Lansing, Mich.

Fifield, William P., was born in Salisbury, N. H., July 7, 1813, and died in Jackson, Mich., Feb. 12, 1880. He came to Michigan with his parents, Enoch and Abigail (Stevens) Fifield, in 1830, locating on a farm near Jackson. He was converted in 1834, and united with the Baptists, in name but not in heart. Shortly afterward becoming connected with the Freewill Baptists, he firmly maintained the principles he so dearly loved to the end. Brother Fifield was deeply interested in all the denominational work, cheerfully contributing as he was able for its maintenance. He, with an older brother, Geo. W. Fifield, who died May 29, 1888, and Deacon Zina Allen, was closely identified with the Freewill Baptist interest in Jackson

from the organization of the first church until the present, often holding the ground against almost overwhelming difficulties. Brother Allen still lives at the advanced age of nearly eighty years.

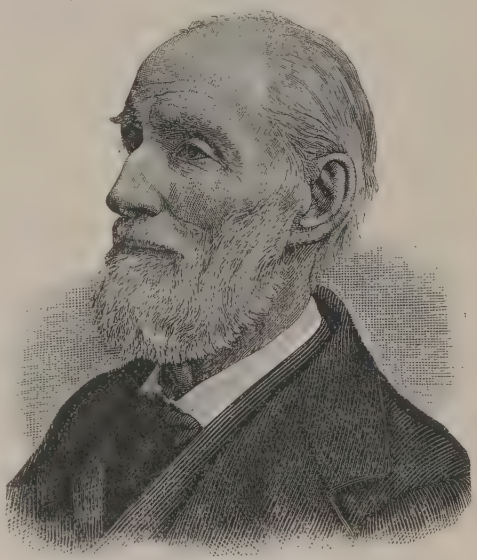
Files, Rev. Allen, died in Benton, Me., March 20, 1864, aged 73 years. He was born in Gorham, Me., in 1791, where he was converted, and soon entered upon an itinerant ministry, in which many were converted. In 1819, the revival in Lincolnville, under his labors, continued until a hundred accepted Christ. He was then ordained. In 1823, with Rev. J. M. Bailey, in Woolwich, he saw more than a hundred converted. In the extensive revival in Richmond, in 1825, he, with Rev. Clement Phinney, led a hundred to the Saviour. He became pastor for five years at Topsham. He married about this time Miss Susan Shaw, of Woolwich, and purchasing a small farm, moved to Wales, and united with the church there. He preached with this church, or in an adjacent town, for thirty years. He was mild in his address yet firm and unflinching for the truth. His upright life won for him a large circle of friends. Having suffered from feeble health for years, he went from work to reward. His wife and one son survived him.

Filyaw, Rev. John J., was born June 14, 1853, in Williamsburg County, South Carolina. He was the son of John and Eppsy (Parker) Filyaw. He was converted in 1875; received his license in 1879, and was ordained the same year. His ministry has been in the Camp Branch Q. M., South Carolina.

Fisher, Rev. Stephen, of Bloom Switch, O., was born to John and Magdalana (Findling) Fisher, in Bavaria, Germany, Sept. 6, 1845. He was married to Sarah A. Smith, Nov. 5, 1873, and has four children. He was brought to God in February, 1876; received license to preach in 1882, and ordination Nov. 4, 1883. He has ministered to the Harrison Mills, Mt. Zion, Harrison and Chaffin's Mills churches; is clerk of the Pine Creek Q. M,, and has been chosen a missionary to labor with destitute churches in the Ohio and Kentucky Y. M. He has baptized sixty.

Fisk, Rev. David, was born in Tewksbury, Mass., March 3, 1772. He embraced the doctrine of free salvation at the age of nineteen under the preaching of Rev. Timothy Morse, whose sister, Miss Lydia Morse, he married three years later, and moved to Boscawen, N. H. At the age of twenty-eight he was baptized by Rev. B. Randall and soon after began his ministry. He organized the Second church in New Hampton, where he moved, and was ordained its pastor July 1, 1810, which relation he held during his life. He organized the church in New Chester. Though the support of a large family devolved upon him, he did excellent service in places in and around his home. He died at New Hampton, Feb. 9, 1834.

Fisk, Rev. Ebenezer, son of Rev. David Fisk, and nephew of Rev. Timothy Morse, was born in Boscawen, N. H., Oct. 1, 1802. He studied at the "old"



Rev. Ebenezer Fisk.

New Hampton Institution, and when twenty years of age consecrated his life to God. He received license to preach in 1828 and, Nov. 4, 1830, was ordained by the Sandwich Q. M., becoming, with his father, associate pastor of the Second New Hampton church. The father soon passed to his rest, and the son continued with the church twenty-five years. He also preached in Laconia, Hill, Alexan-

dria, Bridgewater, Andover, Plymouth, and Centre Harbor. Almost single-handed he lifted the Bristol church into life. He engaged in many revivals and baptized hundreds. By natural ties closely connected with the early "fathers," he was a typical Freewill Baptist, a pastor, an evangelist, a farmer, a valued and trusted citizen. He served in town offices, and was five years representative in the State Legislature. He was trustee and president of the corporation of New Hampton Institution for many years, as well as also a member of the board of corporators of the Printing Establishment. He was a man of consistent life, of generous deed, powerful in prayer, and an able preacher, especially valuable to the church as a revivalist, though his long pastorates show that he was also a shepherd. He was married June 12, 1828, to Miriam A. Gordon. Their only surviving child, Rev. Daniel M. Fisk, A. M., was for fifteen years professor of biology in Hillsdale College, Mich., and is now pastor of the Congregational church in Jackson, Mich. With him, Father Fisk, in a well-preserved old age, awaits the Master's call.

Flagg, Rev. Joseph, was born in Grafton, N. H., June 5, 1801. Converted in 1827, he joined the church at Orange, N. H. In 1830 he was ordained by the Weare Q. M. In 1834 he began a three years' pastorate at Vershire, Vt. He spent two years in Bradford, N. H., and died after brief illness June 1, 1839, at the age of 37 years. His funeral was attended by Rev. D. Swett.

Flanders, Rev. J. E., son of Daniel Flanders, of Alton, N. H., and Sally (Elkins) Flanders, of Gilmanton, N. H., was born in Strafford, Vt., March 11, 1807. He became a Christian when twelve years old, was baptized by Elder Aaron Buzzell, and joined the church in Strafford. He was ordained in Ohio, Jan. 19, 1840, by Rev's Ransom Dunn, D. M. L. Rollins, Josiah Fowler, and Amos Perry. He has preached in Lisbon, and Bath (Swift Water), N. H., Wheelock, and Albany, Vt., and many other places, and has been instrumental in the conversion of many. He now resides at Irasburgh, Vt.

Flanders, Rev. Thomas, was born in Alton, N. H., and ordained in 1825. He labored in New Hampshire and Maine, and died in 1839.

Flanders, Rev. Timothy, was born in Plaistow, N. H., Jan. 12, 1787. After his ninth year he went with his parents to live at Danbury. He was converted at about fifteen years of age, but soon fell away. Reclaimed when about fifty years old, he was ordained at the Third Wilmot church Sept. 29, 1840. He died June 17, 1849, aged 62 years.

Flanery, Rev. John D., was born in Dent County, Mo., Dec. 18, 1852. His parents were Isaac and Nancy A. (Tabor) Flanery. Jan. 5, 1873, he was married to Esther A. Wood, and they now have four children. He devoted himself to God in 1872; received license in 1885, and was ordained Dec. 14, 1886, engaging in evangelistic work in the St. Francois Q. M.

Fletcher, Rev. Jabez, of Dixmont, Me., died May 13, 1878. He was born at Gray, Me., July 2, 1800, and at the age of twenty-four he was converted. About three years afterward he began to hold meetings, and was ordained at the June session of the Prospect Q. M., in 1833, at Dixmont. His early ministry was blessed in Dixmont, Prospect, Waldo, Monroe, Brooks, and on the islands along the coast. He was an advocate of all moral enterprises and a man of excellent spirit. His wife survived him.

Fletcher, Rev. Jonathan, died in Eaton, N. H., Jan. 17, 1881, aged 79 years. He was born in Maine, and early went to Albany, N. H. He received license to preach in 1838 of the Sandwich Q. M., and was ordained the following year. He was pastor of the Albany church till 1851, of the Third Eaton church the next three years, and of the Second Eaton church till 1871. From that year till his death he was pastor of the First Eaton Church. He preached also in Madison, Conway and Effingham. He was a good man.

Florer, Rev. Francis M., son of Rev. Alfred W. Florer, of the Cumberland Presbyterian church, was born in Indiana in 1850. He was married to Louisa J. Bittner in 1875, and has two children.

He was led to Christ about 1872, and, after serving as a licentiate, was ordained Nov. 21, 1886. He has engaged actively in revival work in the Clearwater Q. M., Neb., and has assisted in organizing three churches. His labors are characterized by devotion and personal sacrifice.

Florida. The churches in the western part of this state had their origin in influences from Georgia. See *Georgia.*

THE PUTNAM COUNTY Q. M., in the northeast part of the state, was organized May 31, 1885. It was composed of the Crystal Lake church, organized in 1878, and the Nashau and Pomona churches, organized in 1884. Rev's N. Woodworth, L. L. Harmon, and O. D. Augir were the principal promoters of the organization. R. F. Pouley is clerk. The people of that vicinity are forming an acquaintance with the denomination through the good work of this Q. M.

Fly, Rev. James, was ordained in 1822 and labored in Me.

Fogg, Dea. Edmund H., son of Isaac and Susannah (Hayes) Fogg, was born at Limerick, Me., May 15, 1818. He was a self-made man of sterling business principles. He was converted in Saco, Me., in 1838, and allied himself for life with Free Baptist interests. He was a trustee of Maine Central Institute. He was for many years a resident of Bangor, where he served the church as its honored deacon. He died Aug. 5, 1877, greatly esteemed. Aug. 23, 1846, he married Eunice E. Raynes, who survives him with one daughter, Annie A., wife of Rev. Geo. N. Howard of Lowell, Mass.

Fogg, Rev. E. T., died in Lewiston, Me., June 5, 1865, aged nearly 65 years. He was born in Pittsfield, N. H., June 26, 1809, and early lived at Montville, Me. He was impressed with the need of religion by the earnest prayers of his mother. At sixteen he was converted and openly acknowledged Christ while visiting friends in New Hampshire. He began to preach some five or six years later. He was ordained Sept. 8, 1836. His labors were principally within the Montville and Bowdoin Q. M's. He was earnest in the cause of temperance and anti-slavery.

Folsom, Rev. Abraham, died in Raymond, N. H., March 31, 1872, aged nearly 78 years. His father, Deacon Jacob Folsom, was one of the original members of the church in Tunbridge, Vt., and more than forty years deacon of the church at Williamstown. At the age of sixteen he was apprenticed to a printer. His reading and associations led him into infidelity, but after twenty years he became a Christian, and in a few years was ordained. His preaching was earnest. There were frequent conversions under his labors

Folsom, Rev. Jeremiah, was born in Gilmanton, N. H., in 1781. He moved to Middlebury, N. Y., and was ordained by Rev. Nathaniel Brown in 1812. He was a strong, devoted and useful man, and a fit companion of Brown in the arduous work of that great harvest field. Churches were organized at Middlebury, Bethany and Leroy. At the Q. M., Aug. 20, 1814, in Bethany, together with Rev. Rufus Cheney and Wm. Burton, they ordained Herman Jenkins to the work of the ministry. Folsom and Jenkins went westward into Cattaraugus County, and organized a church at what is now Holland. In the summer of 1817, at Boston, some twenty-five miles south of Buffalo, they organized a church, and Folsom located himself there as pastor. After eleven years of untiring toil he was called away June 15, 1823, at the age of 41, leaving the churches which he had raised up to Rev. R. M. Cary, whom he had led to Christ. He had given time and energies almost gratuitously, and had been very useful.

Folsom, Rev. Moses, died in Effingham, N. H., Sept. 2, 1881. He was born in Tunbridge, Vt., Jan. 1, 1800. He was converted at the age of twenty-five, and soon he began to preach in New Hampshire and Canada. He was ordained at Worcester, Vt., June, 1840. About 1856 he moved to New Hampshire and preached in the towns of Campton, Weare, Gilmanton, Brookfield and other places. For one or two years he was pastor of the first Ossipee and Wakefield church, and later of the church in Newfield, Me. His last pastorate was with the Second Effingham church. He

died suddenly of heart disease. He was an able minister.

Folsom, Rev. Peter, of Tunbridge, Vt., died February, 1832. Eminent for piety, he was taken from his station of usefulness at an early age.

Folsom, Rev. Peter, died in Wakefield, Mass., Sept. 2, 1872, aged 59 years. He became a minister when young, and engaged in the work with great devotion. In 1837, when a member of the church at South Berwick, Me., he was licensed to preach. The next three years he was at Taunton, Mass., during which time he was ordained. He was at Roxbury, Mass., a year, and for a number of years a member at Topsham, Me. His health failed so that he gave up pastoral work about twenty years before his death. When strength returned somewhat he engaged successfully in a limited mercantile business.

Fonerden, Rev. William, of East Poestenkill, N. Y., died at Yorktown, Va., Nov. 18, 1880, aged 66 years. His last pastorate was with the church at Alps, N. Y. He was a good scholar, an able sermonizer, and his pure life was marked by fidelity to duty.

Fonville, Rev. Frederick, died April 21, 1835, in North Carolina, with Christian fortitude and resignation.

Ford, Rev. Henry M., son of Darwin E. and Julia A. (Smith) Ford, was born at Hillsdale, Mich., April 24, 1853. He consecrated his life to God in 1867, and studied at Hillsdale College 1872-79, graduating from the college and theological departments. License to preach was granted him in 1877, and three years later he was ordained, Professor Dunn preaching the sermon. He has ministered to the churches at New Lyme, O., and Lansing, Mich., enjoying several revivals and baptizing fifty-five converts. He is secretary and treasurer of the Michigan Y. M. Mission Board, and an efficient Home Missionary agent for the state. Sept. 8, 1880, he was married to Sadie B. Searle, and two children now bring sunshine to their home.

Ford, Rev. Josephus W., son of Richard E., was born in Washington County, Arkansas, Jan. 31, 1848. He was married March 20, 1870, to Miss Eliza A. Young. Brother Ford was converted May 5, 1868, licensed Oct. 15, 1879, and ordained Aug. 15, 1880. During his ministry he has had the care of several churches in Arkansas and Missouri, and has taken an active part in organizing churches and Quarterly Meetings. For several years he has been a member of the Mission committee, his labors being chiefly in the Western Mount Zion Q. M.

Ford, Rev. William, of Belfast, Me., was born in Monroe, Me., March 30, 1813. His parents were Deacon William and Lydia (Reynolds) Ford. He became a Christian at the age of eighteen. He received license to preach in September, 1859, and was ordained in September, 1860. He has been pastor of the First Monroe, Belfast, Swanville and South Brooks churches, and had revivals in all but one. He has married many couples and attended many funerals. He is now (1887) suffering from paralysis. He has often been moderator of the Penobscot Y. M. In 1835 he married Miss Betsey C. Clements (deceased). His second marriage was to Miss Mary Durham. Of his six children, two sons were in the army and one preaches the gospel.

Foreign Mission Society. The attention of the denomination was first particularly directed to foreign missionary work by a letter from the Rev. Amos Sutton, D. D., then a missionary of the English General Baptists. This letter was published in *The Morning Star* of April 13, 1832. It was written at Puri, Orissa, India, where he was stationed, and contained a vivid portrayal of the horrors connected with the worship of Jagannath, and the appeal, "Come, then, my American brethren, come over and help us!" Interesting providences opened the way for this appeal. Mr. Sutton's second wife was an American lady, the widow of Rev. Mr. Coleman of the American Baptist Mission in Burmah. From her Mr. Sutton learned that the Freewill Baptists were like the General Baptists, denominationally, and that their organ was *The Morning Star*, and by her he was in-

duced to write the letter. The address of the paper she could not recall; but, after the letter had lain in Mr. Sutton's desk for months, a copy of the *Star* reached them in the wrappings of a package from England. Then the letter was sent; and, after a long time, it was received and published.

The leaders of the Freewill Baptist denomination were full of missionary zeal (though as yet it had not been drawn out toward the heathen), so there was a quick response to Mr. Sutton's call; and, after correspondence and counsel, it was decided to organize a foreign missionary society. The first meeting for this purpose was held by Rev's John Buzzell, Hosea Quinby and others at North Parsonfield, Me., in the autumn of 1832. It was convened in the old meeting-house, since taken down, where John Buzzell preached so long. An act of incorporation was obtained from the Maine Legislature, and approved Jan. 29, 1833. On March 6 they met again at North Parsonfield to complete the organization. The Freewill Baptist Foreign Mission Society was the name chosen. The constitution and by-laws were adopted on March 9, and on April 20 the election of officers was completed. John Buzzell was the first president and held the office thirteen years.

The constitution has been amended several times. In 1883 the name was changed to The Free Baptist Foreign Mission Society, and the society opened its doors to all holding the doctrines of the Free Baptists. The relation of the society to the churches is given in Art. 2: "The membership shall consist, first, of delegates from such churches of Christ, or associations of Christians, as hold to salvation through faith and believers' baptism, the same having been approved by a vote of the society, and having contributed $100 to its fund during the current year, *provided*, that one delegate only shall be sent by each church or association; and, second, of any person who has been accepted by vote, and who has paid during the year $20 into the treasury. Any person may be a member one year on being accepted by vote and paying $2 into the treasury of the society." The executive board of the society consists of fifteen members, of which the president, recording secretary and corresponding secretary are members *ex officio*. The others are elected four each year, and hold office three years.

Soon after the formation of the society Mr. Sutton came to America, while on a furlough, and by his presence and words greatly increased the interest which his correspondence had aroused. At the session of the New Hampshire Y. M. at Gilford, in June, 1834, he addressed about three thousand people. They were deeply moved by his fervent plea. Its effect on the leaders of the denomination is shown by the exclamation of Rev. David Marks, in a report for *The Morning Star:* "How criminal has been our ignorance and neglect of this holy enterprise, and how wonderful that providence which has illumined our darkness!" "The collection at that time was," says Mrs. M. M. H. Hills in "Missionary Reminiscenses," "probably the first one of any note ever given by Freewill Baptists for foreign missions." Though but $100, it was remarkably large for the times and in view of the fact just stated.

Mr. Sutton acted as corresponding secretary of the society one year, 1834–35, and so aided in its plans that by September, 1835, the sum of $2,653.37 was in its treasury and two men with their wives were ready for the mission field. This noble missionary, to whom under God the origin of the Free Baptist Foreign Mission is due, exerted a considerable influence in other denominations also, and was instrumental in founding another mission while in this country. The Baptists were induced by him to begin their mission to the Telegus, which has been so abundantly useful, and Mr. Day, their first missionary to that field, sailed with him on his return to India.

The home department of the Foreign Mission Society has had the services of most excellent men, and the work of sustaining the mission has generally been vigorously prosecuted; but, owing in a large degree to the lack of an adequate missionary training in the constituency of the society, zeal for missions

has been largely spasmodic, and in consequence the work of the field has suffered. Yet there has been great gain in systematic and constant support of the mission.

Among those who have done valuable service at home for the mission are the following: Elias Hutchins, corresponding secretary from 1841 to 1859; Wm. Burr, treasurer from 1837 to 1866, who served without salary, and C. O. Libby, corresponding secretary from 1861 to 1876, and treasurer several years, during which the work of the society was systematized and its receipts were increased.

Rev. O. R. Bacheler, M. D., while at home on a furlough, was instrumental, in 1856, in enlisting the Free Baptists of New Brunswick in the work of missions. In 1864, Rev. J. L. Phillips D.D. still further engaged them in the support of the mission. He was adopted by them as their missionary, and by them sustained until his return in 1878. Their society has also contributed toward the support of other missionaries in this mission, and does so at present.

The Free Baptists of Nova Scotia organized a society in 1868, and adopted Miss Julia E. Phillips (Mrs. Burkholder) as their missionary. Their funds still aid in the mission. Miss Phillips was afterwards supported for a time by an undenominational society of ladies in New York City, led by Mrs. P. S. Upham, widow of Professor Upham, of Bowdoin College.

The women of the denomination have for many years assisted in the work by an organized society. See *Woman's Missionary Society.*

The receipts of the Foreign Mission Society, up to Aug. 31, 1888, including the Bible School fund, but not including the receipts of the Woman's Missionary Society, amount to $435,407.52. The average annual receipts during the decade which began with the year 1835–36, the next year after the missionaries sailed, were $2,424.48; in the second decade, $4,537.58; in the third, $6,042.99; in the fourth, $12,243.34; in the fifth, $13,698.32; and in the last three years, $14,429.05.

Besides the above, a large amount has been received by the missionaries from European and native gentlemen in India, also some from friends in England; but since their acknowledgments of these receipts are commingled with those of individual gifts from America, the sum can not be stated. As some indication of the amount, it may be noted that in the two years 1881 and 1882 a sum exceeding $4,000 was thus received by the missionaries. About one-fourth of this was from private sources, some $600 from "other sources" and the remainder from government grants-in-aid. In the year covered by the report of 1888, over $2,600 was received in India, of which about $570 was from private contributions. It will probably be safe to estimate the amount received in India since the beginning of the mission at not less than $20,000 from private sources, and $80,000 from the government. This money was received for schools, famine orphans or other children in the care of the mission, zenana work, buildings, etc.

The recent contributions of the denomination to this society amount to 17.2 cents per capita, which is more than double the rate thirty years ago. The average annual expense of the home department during the three years ending in 1888 has been $1,227.98, or 8½ per cent of the average receipts.

The society has made the annual salary of a missionary and his wife $800; of a single man, $500; and of a single woman, $400. In addition to the regular salary, allowances for house-rent and various necessary expenses have been made, and five dollars a month has been appropriated to the support of each child of the missionaries. An allowance is also made for the necessary outfit. This, with the cost of the passage, amounts to about $550 for each missionary.

Thus, after a useful service of more than fifty years, the society is prosecuting its work with increased efficiency, and its constituency is sustaining its work with increased gifts. Rev. O. B. Cheney, D. D., is the president, Rev. T. H. Stacy, the corresponding secretary, and Rev. Arthur Given, the treasurer.

For a description of the field where the mission work is carried on see *India Mission Field.* For an account of the work in the field see *Mission in India.*

Forrest, Rev. John, son of John and Anna (Frost) Forrest, was born in Sutton, Vt., April 18, 1831. He was converted at the age of twelve, in 1843, and licensed by the Methodists as local preacher in 1880. He united with the Free Baptists in 1884, and was ordained by them May 13 following, at South Barton. The church has been built up under his faithful labors. Nov. 20, 1849, he married Abigail E. Downing; they have four children, three of whom are Christians.

Foss, Rev. A. T., was ordained in New Hampshire in 1827, and preached in that state and in Maine. He lived in Dover, N. H., and was one of the pioneers of the Great Falls church.

Foss, Rev. Joseph, of Brighton, Me., died Dec. 29, 1852, in his 88th year. He was born in Lee, N. H., and was converted about sixty years before his death. Ten years later he began to preach the gospel, and continued in the ministry for half a century. He moved to Brighton about 1812. Working on the new land through the week, he went out to preach guided by spotted trees. He lived beloved and died lamented. He left eighty-three grandchildren at the time of his death.

Foss, Rev. Tobias, son of William and Polly (Babb) Foss, was born in Strafford, N. H., Feb. 2, 1813. He entered the academy in his native place in 1834, and was converted July 20, 1835. He was licensed May 23, 1843, and ordained by the New Durham Q. M., Jan. 14, 1846. April 13, 1848, he married Miss Margaret Sloper, and has three children. From 1844 to 1862, when his health failed, he held pastorates with revivals as follows: at Epsom, Raymond, Rochester, Pelham, Wolfborough, and Alton, N. H. He baptized forty-one. He now resides at Pelham, N. H.

Foster, Rev. Charles W., son of Benjamin S. and Esther P. (Jenkins) Foster, was born in Harrison, Me., Feb. 3, 1836. From seventeen to twenty years of age he was a student at Bridgton Academy and Westbrook Seminary. He married, Feb. 8, 1859, Frances A. Libby. Of four children three are living. In 1870, March 30, he was converted in the Methodist church at South Harrison. After three years he yielded to a call to the ministry, and preached his first sermon in the Grand Hill schoolhouse in York. He was licensed in 1874, and ordained by the York and Cumberland Christian Conference Oct. 19, 1875. He became pastor of the First Christian church at Bridgton, Me., where about fifty persons were converted or reclaimed. In 1878, June 21, he united with the Free Baptist church at Bridgton. He has been pastor of the Weld church two years, and of the Madrid church two years. Since 1882 he has been pastor of the Phillips church. He also has the care of the Kingfield church. He was treasurer of the town of Bridgton three years.

Foster, Rev. C. C., son of Moses B. Foster and nephew of Rev. Elias S. Foster, was born in Gray, Me., April 12, 1837. His parents were from Quincy, Mass. Encouraged by a pious and hopeful mother he at length entered the Theological School at New Hampton in 1867, with satisfactory preparation, and began a pastorate at North Tunbridge, Vt., before the close of his last term. About this time he married Miss Anna Flanders, of Dover, N. H. He received license from the Strafford Q. M. and was ordained at Tunbridge about 1870. He was three years in Vermont, seven years in the New Durham Q. M., N. H., two years at New Durham, and four years at three different places in Strafford. He then spent several years in eastern Maine, preaching three years at Garland and one at Abbottsville. He is now at Candia Village, N. H. In most of his pastorates he has had revivals.

Foster, Rev. Elias S., son of Moses and Betsey (Edwards) Foster, was born at Gray, Me., Oct. 25, 1819. He was converted in 1834, and in 1840 attended the Gray High School. Licensed in 1853 by the Cumberland Q. M., he was ordained by the Otisfield Q. M. in 1856. He has held pastorates in Maine and New Hampshire. He married Clara A. Foster June 25, 1843, and has six children living. Throat disease caused cessation from active labors for several years.

He died in Bridgton, Me., May 7, 1888, aged 68 years.

Foster, Rev. Geo. R., was born in Oswego County, N. Y., July 3, 1845. His parents were Thomas and Jane (Squires) Foster. At the age of fourteen he consecrated himself to Christ, and later in life, feeling himself called of God to the gospel ministry, he was given a license to preach in 1876, and received ordination by the Freewill Baptists in 1877. He has had successful pastorates at Otselic, Smyrna, Odessa and North Parma, N. Y., and has baptized 147 converts. He entered upon his present pastorate at Lansing, Mich., April 1, 1888. Brother Foster was educated at Falley Seminary and Hillsdale College. In 1865 he was married to L. S. Breed.

Foster, Rev. John, was born at Tewksbury, Mass., in 1781. He was ordained in Maine in 1813. In November, 1819, he had a wonderful revival at Wilton. Feb. 1, 1824, he gave the charge in the ordination of Elias Hutchins. In November, 1826, he was one of the committee of twelve to whom the Y. M. referred the call for the establishment of a General Conference. He was a member of the third General Conference. The first Sabbath-school of the denomination of which we have any record was sustained by his influence and aid in Wilton, in 1819.

Fowler, Rev. Benjamin J., a native of Mohegan, Conn., and one of the Brothertown Indians, was ordained in New York in 1819, and died in Manchester, Wis., Dec. 12, 1848, aged 73 years. He was much loved as a good citizen and philanthropist, and was respected as a faithful minister. In his advanced years he supplied the Manchester church, preaching his last sermon December 2. His interest in the cause continued to the last.

Fowler, Rev. Josiah, was born in Thetford, Vt., July 29, 1794. His father was a native of England, a cooper by trade, and lived in humble circumstances, which compelled the children early to form habits of industry. Brother Fowler, at the age of thirteen, when without religious counsel, gave himself to God; he became connected with the Free Baptists when twenty-one, and while teaching in Camillus, N. Y., preached his first sermon in his schoolhouse. He received license April 30, 1816, and ordination Aug. 20, 1819, Rev's N. Brown, N. Ketchum and J. N. Hinckley serving on the council. He became an evangelist, and was greatly blessed. Before ordination, in his own town, at Nelson Corners, in Richmond and Livonia, converts were multiplied. Others baptized them and a church was organized. In 1817, thirty more were baptized as the result of another revival in Richmond. He began to baptize in Walworth. In Conesus he baptized thirty-five. In Sparta a great revival was had. He preached also in Springwater, in Cohocton and in Burns. Several churches were thus organized, and the Allegany Q. M. was raised up. Nine of the converts in this vicinity became ministers. In 1836 Bro. Fowler became a member of the Ohio and Pennsylvania Y. M. and was active in the work, serving as pastor at Mecca, O., Wellsburgh and Big Bend, Pa., and organizing the Bazetta, O., church. About 1850, becoming feeble in health, he made his home at Kingsville, O., where his son was teaching, and preached as health permitted. A few months before his death he sought relief in a change of climate, but without avail, and died in Wyocena, Wis., Dec. 29, 1864. Brother Fowler was esteemed as one of our ablest ministers. He had strong religious sensibilities, and was greatly blessed of God in his chosen line of work. Two of his sons served as officers in the civil war; one became an attorney, and one professor of mathematics in Hillsdale College.

Fowler, Rev. Spencer J., son of Rev. Josiah Fowler, was born in Groveland, N. Y., Feb. 1, 1825. Stimulated by the kind words of a lady from Oberlin, O., assuring him that it was possible, he without aid beyond the gift of a single dollar fitted for college, and spent two years at Hamilton, one at Yale, where he distinguished himself in mathematics, and one at Union, graduating in 1849. The next year he was married in Geneva, O., to Miss Elizabeth M. Crawford. He was connected with Ge-

auga Seminary, Ohio, for a time, and in 1850 took charge of the academy in Kingsville, O., continuing there four years. He had consecrated himself to God when eleven years of age and was ordained in 1857. The chief work of his life was in connection with Hillsdale College. In 1856 he entered upon his duties as professor of mathematics and natural philosophy, a position which he filled with credit until his death. Casting in his lot with the college in its infancy at a time when its existence depended upon the sacrifice of its servants, it may be truly said his life was given to the cause of Christian education. He was a man of more than ordinary energy and consecration to his life work.

Rev. S. J. Fowler.

He never shirked any duty, but in the class room, in the faculty meeting, as trustee and as member of the prudential committee, was always prompt, accurate and efficient, respected by his associates and loved for his kind helpfulness. Added to his manifold duties in the college, the meager salary then paid compelled him to serve also as pastor of neighboring churches, and in this capacity also he was useful. He acted also as solicitor in raising funds for the college and added more than $20,000 to its permanent funds. These incessant labors so affected his health that, in 1875, he requested leave of absence from college duties, and, seeking rest near the sea, after a short illness he died at Saco, Me., Aug. 28, in the fifty-first year of his age. In his early death the students, the college and the denomination sustained a great loss.

Franklin, Rev. Joseph R., son of Joseph and Jane (Speer) Franklin, was born in London, Eng., August 14, 1849. He studied at Nichols Latin School at Lewiston, Me., and graduated in the class of '82 from Bates Theological Seminary. Converted in September, 1878, he was licensed in the fall of 1881, and ordained August 31, 1882. He settled as pastor of the White Rock and Little Falls churches, in Gorham, Jan. 1, 1882. He became pastor at North Berwick, Jan. 1, 1885, and the church was repaired at a cost of $1,500. He was pastor of the churches in Sheffield and Wheelock, Vt.; in 1888 of the First Rochester, N. H., church, and 1889 of the East Charleston, Vt., church. He married Dec. 24, 1874, Miss Rosa Frazier, who died leaving one child, Nov. 8, 1883. He married Nov. 24, 1887, Miss Laura M. Bickford, of North Danville, Vt.

Frazer, Rev. John, died at Phœnix, N. Y., Feb. 20, 1858, aged 73 years. He was ordained in 1841, and was connected with the Schroeppel, East Syracuse and Phœnix churches of the Oswego Q. M. from 1844 to his death. He was conversational in his mode of address, amiable in manners and much loved by all.

Frazier, Rev. Samuel, a native of New York, died in Goshen, Ind., Sept. 7, 1860, aged 58 years. He was converted at the age of eighteen, joined the Scriba church when twenty-one at its organization, subsequently moved to Michigan, and was ordained at Wheatland in 1847. He moved to Indiana six years before his death.

Free Baptist, The. The Association of Free Baptists of the Northwest—which was later merged into the Western Association—at its first annual meeting at Wykoff, Minn, Oct. 4–6, 1881, formally and unanimously resolved that "a weekly denominational paper in the Northwest is necessary to the full success of Free Baptist interests and institutions";

recommended that, if one were established, it be known as *The Free Baptist*, and be published at Minneapolis, Minn.; appointed J. F. Locke, J. D. Batson, J. H. Moxom, C. R. Calkins and A. G. Brann a committee with full power to carry into effect a suggestion made by Rev. A. A. Smith, which suggestion the records of the meeting do not explain, though they imply that the committee were to negotiate with Mr. Smith for the conduct of the paper, and made pledges of a small amount toward issuing a trial number.

In a short time that number appeared, but the immediate results were so meager as to afford little hope that the 1000 subscriptions, the obtaining of which was at Wykoff made a condition of publication, would be obtained except by prolonged efforts. That the enterprise was not without unwavering friends was demonstrated by the publication, under date of June 7, 1882, of the initial number of eight pages, respectable in size, creditable in matter and make up, with A. A. Smith as editor, E. W. Stevens publishing agent, and J. Frank Locke business manager—three men who dared trust their associate brethren enough to devote themselves to a cause which then did not, in human view, give promise of a half support to even one man, with a better prospect that they must, at their own cost, conduct a paper involving actual loss with their gratuitous services. Rev's R. A. Coats, C. H. Davis and J. H. Walrath and Professor O. G. Augir were corresponding editors—the first of a list subsequently changed and enlarged until it has included several other worthy men, embracing some of the leading men of the denomination and representatives of other bodies.

Lack of support from the denomination and the stern necessities of life soon made their impression, and on Nov. 1, 1882, the paper came out with only Messrs. Smith and Locke in command. A few weeks later, Jan. 24, 1883, less than eight months from the first number, Mr. Smith took up the practical work single-handed, Mr. Locke assuming some of the debts contracted by the paper conducted for the common good. With the same number the paper began its visits to the homes of subscribers of *The Open Door*, with which a combination was formed, with Rev. J. E. Cox conducting the "General Baptist Department"—a department subsequently maintained, at different times, by Josephus Latham, D. B. Montgomery and W. P. Hale. On Nov. 19, 1884, however, the union of the two papers came to an end, and *The Free Baptist* again assumed its original independent rank.

With the beginning of the third year, June 4, 1884, the paper was enlarged. Long prior to this the man on whose shoulders the great burden fell had experienced the depressing monotony of incessant toil in the midst of difficulties growing more numerous as the novelty wore away. The General Conference of 1883 approved the raising of an endowment fund for the paper, proposed by the Western Association, and the latter Association repeatedly indorsed Mr. Smith's course, but was unable to render the assistance so much needed and often not so much as was pledged.

Acting as editor, publisher, pastor for a church, and called upon for church dedications and all sorts of denominational demands, Mr. Smith continued to sorely overtax his energies, already reduced by a prolonged illness and by the sorrows following the death of his wife. The crisis came on Dec. 24, 1886, when he left the cheerless office ill, never to return. Suffering intensely a few days, he passed to his reward on the morning of Jan. 5, 1887, no one knowing when his spirit went out, and the paper of that date appeared in heavy mourning, with a brief announcement of the common sorrow. Mr. J. W. Mauck, who had temporarily taken a part of the work during Mr. Smith's illness, upon the latter's request, was called in and stopped the press to supplement the sad announcement with the assuring words, born of his faith that God was in the work: "The *Free Baptist* will, of course, be issued as usual, provision having been made for all its needs." He remained in charge during those dark days when many supposed the continuance of the paper depended upon the life of the man who had so long sustained it. Devoting

time which he could command in connection with his regular business, he soon found brethren far and wide were quick to assist in supporting the paper, the death of the editor also making effective the plea for payment of dues, and vigorous work brought receipts of money and new subscriptions not known before in the history of the paper, until debts were paid which had seriously embarrassed the paper and the loss turned out to the financial good of the enterprise.

The Western Association convened at Waterloo, Iowa, early the following February, voted to purchase the interest of the heirs of Mr. Smith, and chose Mr. Mauck as temporary editor, his name as such appearing first with the issue of February 9. Another meeting of the association in the following April resulted in the incorporation of the Western Free Baptist Publishing Society for the conduct of the paper, with stock to be held by all who would subscribe, the association conveying its title to the society. Soon after the completion of the new organization, the entire ownership of the paper, with the small endowment fund of the Western Association, passed to the society.

The officers of the society accepting the resignation of Mr. Mauck, he formally retired with the issue of June 15, 1887, though taking an active part with others pending the advent of the next editor, Mr. A. J. Marshall, with the number of July 27, 1887. During these periods the circulation of *The Free Baptist*, and of subscriptions to the stock, grew apace, and a notable impulse was given to the enterprise by Mr. Marshall. March 28, 1888, it was enlarged to a sixteen-page paper, four columns to the page, and August, 22, Mr. R. M. Lawrence became editor, the paper continuing its prosperity as before. Indeed, the steady growth in the face of what would appear to us as well-nigh insurmountable obstacles, confirms the friends of the paper in the conviction that it is God's ordained instrument for his work. Without a formal indorsement of the denomination in its general representative gatherings, it has risen to a place of recognized power, deserving support from all quarters for its own good and the prosperity of Free Baptist interests. Its subscription list was increased sixty per cent during the year 1887, and it is confidently believed that its growth will suffer no check until it has been placed on a safe financial basis. Upon its continuance depends the existence of many Western churches and other institutions.

Free Baptist Herald, The, an eight-page, twenty-four column monthly, was edited and published at Hampton, W. Va., by Rev. J. E. Cox. It was devoted especially to the interests of the denomination in the South, and had readers in other states. It was a vigorous sheet, commencing its course in October, 1884, and in its four years of activity accomplished much good.

Free Communion, was not a question under discussion at the time of the beginning of the denomination. The utter lack of sympathy between Congregationalists and Baptists led each body to desire communion only with those of its own sect. The question first arose in our denomination at a conference in the New Durham church, Sept. 12, 1781. Then all seemed to have been agreed in the propriety of communing with such as had been immersed. But wishing to be right in their position towards all Christians, the inquiry was raised, "Is it duty to commune occasionally with such as have not been baptized by immersion?" After long deliberation it was referred for further consideration, and resumed at another conference the same week. At the second session of the Q. M., which was held in March, 1784, the Woolwich church introduced the subject. But as no desire for the practice had arisen, the question was waived for the time. Soon the question became a practical one at New Durham, and in 1785 the church voted, "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion whom we fellowship in the spirit, to commune with us occasionally if they desire it, and to have the liberty of all church privileges." In December the Q. M. confirmed the decision unanimously, with the exception of one, a licensed exhorter, and the next year it was reconsidered and unanimously

re-affirmed. Three years after this there is recorded the first instance of "a general invitation being given." Thus early and permanently was the question of communion settled on the broad basis of Christian character, where John Bunyan had placed it one hundred years before, and where Robert Hall was contending it should be placed; where the best Baptists in England, on our frontier and up and down the world's many missionary fields are placing it, and, without a doubt, where Jesus Christ will himself place it in heaven.

Free Communion Baptists. See *New York*.

Freedmen's Mission. See articles on the *Home Mission Society*, the *Shenandoah Mission*, and the *Cairo Mission*.

Freeman, Rev. Allen M., was born in Cumberland, R. I., July 13, 1837. His parents were Willard and Olive (Weston) Freeman. Converted at the age of sixteen, he studied at Woonsocket and in the academy at North Scituate. He was ordained at the Cumberland Q. M., Me., Sept. 1, 1869, and held pastorates at Standish two years, at Farnumsville, Mass., five years. After two years at Waterbury, Vt., and two years at Tunbridge, he was called to the First church of Manchester, N. H., where he remained three years. During this pastorate sixty-one persons were added to the church, a debt of over $3,000 was paid, and the church edifice remodeled. April 1, 1886, he accepted a call to Springvale, Me. He has baptized about seventy converts, and added about one hundred and twenty-five to the churches (1887). He was married in 1861 to Miss Emeline Richardson, of Smithfield, R, I., who died in Grafton, Mass. In 1876 he married Miss Lydia S. Chase, of Grafton, Mass. They have two children.

Freeman, Rev. Howard M., son of Jacob and Mary (Hodgekins) Freeman, was born in 1842, in Pittsfield, Me. He was married in 1880, to Ella L. Meeker. He turned to God in 1863, was licensed in 1878, and was ordained by the Grand Rapids Q. M. in 1881. He has held two pastorates, and is now connected with the Lisbon church.

Freeman, Rev. James W., was born in Tennessee, in 1840. His parents were Samuel P. and Sarah (Williams) Freeman. He was married to Parmelia E. Wright in 1861; converted in 1873, and ordained Nov. 27, 1879. His ministry has been in the Looney Springs Q. M., Ill., where he has organized two churches, continuing with them until they were established and ministering also elsewhere. He has baptized about seventy converts.

Freese, Rev. Forrest E., son of Paul D. and Alice B. (Harvey) Freese, was born in LaGrange, Me., May 2, 1853. He was converted at the age of eighteen. Until 1881 he was engaged in teaching, and also studied at Maine Central Institute, Pittsfield, Me. He was licensed in 1881. In 1884 he graduated from Cobb Divinity School, preaching meanwhile two years at New Gloucester, where his labors were blessed. He became pastor of the Madison Bridge and North Anson churches. The former built a house of worship. In 1886 he gave up the pastorate of this church but retained the North Anson church. In 1887 he was town clerk and supervisor. In 1888 he became pastor at Atkinson. He was married Sept, 3, 1872, to Miss Olive D. Smart.

Freewill or Free Baptists, The, in the United States formed their first church in New Durham in 1780, with Benjamin Randall as pastor. The causes which led to their rise had been in operation for years. State Congregationalism was usurping everything at the centers, but assuming the extreme type, as seen later in Dr. Emmons, without always possessing the fire and devotion of President Edwards. The religious needs of the community were not satisfied. Men everywhere were discussing theological phases of religion; frequently the most learned were bitterest opposers of spiritual religion in its revival type. Hyper-Calvanism enthroned, dethroned human agency and established a form of fatalism. In ministerial preparation collegiate erudition was substituted for scriptural regeneration. The state was taxed to support the church. Infant baptism swelled church member-

ship and brought all kinds of worldliness within the very ranks of Zion. Religion was cold and formal, if not dead. But the gloom is soon to give way before the dawn. Jonathan Edwards is soon stirring his brethren, the Congregationalists, with burning words which are read on both sides of the sea. George Whitefield and John and Charles Wesley, from the ranks of the English Episcopal church, are scattering abroad up and down America fires of Pentecost. Count Zinzendorf is planting his Moravian missions among our Indians.

In 1766 a few pious emigrants from Ireland introduced Methodism into New York. In 1769, on receiving an appeal from the New York brethren, two preachers went as volunteers to New York City and Philadelphia. Their work was interrupted by the Revolutionary conflict. In 1784 American Methodism was permanently organized by Doctor Coke. Their first New England church was organized among the hills of Connecticut in 1789.

From the days of Roger Williams the Baptists had been exerting an influence among the rising settlements of America. The first Baptist church in the British Empire was organized in London in 1633. The first in America and the second in the British Empire was formed in Providence, R. I., in 1639. During the next hundred and fifty years, Baptist sentiments, largely of the Arminian type (see *Arminian Baptists*), were promulgated from Rhode Island to the Carolinas. The Calvinistic Baptists, with an educated ministry, taught a limited atonement among these liberal Baptist churches, and drew away most of them to their views. In September, 1765, Dr. Manning became the first president of Brown University. In 1770 eleven Baptist churches had been established in New Hampshire, ten in Maine and one in Vermont. For the next fourteen years a church a year was planted by the Baptists among the rising settlements of New Hampshire. In the silence concerning speculative theology incident to revival work in a newly settled country Randall came. He organized the Durham church as a Baptist church (see *New Hampshire*). There was something about the preaching of Whitefield, Randall's father in the faith, that stirred up Arminian sentiments among his converts. Under his burning utterances men felt that they were sinners, and knew they could escape from the wrath to come. Whitefield, though he was neither Arminian nor Baptist himself, yet had a method of interpreting and applying Biblical truth which prepared the way for the adoption of the Baptist views of immersion and of church independence. Randall with his enthusiasm in spiritual worship was not at home among the Congregationalists. He was troubled in his heart about a limited form of baptism. Going to Berwick, Me., he was baptized by the first Baptist minister ordained in the state on the very day of the ordination, and united with the church. He began his New Durham ministry in 1778. He preached a free, full gospel for "whosoever will." And now the Baptists began to call him to order for not teaching the dogmas of the Genevan reformer. Though they had not previously exhibited the bare bones of Calvinism, they yet had them along, and when occasion required they brought them forth and held up for adoration the hideous skeleton. Randall refused to bow. He showed as little relish for a limited atonement as he had previously shown for a limited baptism. After a trial of two days at Lower Gilmanton in June, 1779, during which the audience was permanently divided, Randall was formally disfellowshiped and the denomination was born. See *Benj. Randall.* The very church in which the anathema was pronounced has perished, and a church of Randall's order has taken its place. Two of its members, Edward Lock and Samuel Weeks, present on that memorable day, soon after became fully identified with Randall. In August, a branch of the Berwick church at Crown Point (now in Strafford) was organized as a separate church. Randall was refused a letter by the Berwick church to unite with it. In March, 1780, he united without a letter. The pastor, Rev. Tosier Lord, received him, and the next month, assisted by Edward Lock and John Shepherd, ordained him. Rev's Pelatiah Tingley and Daniel Hib-

bard soon after united from the Baptists. These seven men—Randall, Lord, Lock, Shepherd, Tingley, Weeks, and Hibbard—stood together bravely as advocates of an unlimited atonement. They were strong-minded and energetic speakers. Tingley was thoroughly educated, and all of them, save Shepherd, had been licensed, and four of them ordained by the Baptists. Lord, Lock, Shepherd, Tingley, and Weeks lived to the advanced age of more than fourscore years.

The growth of a denomination is dependent largely upon the growth of its ministry. The increase of our people can be judged from the following record of the growth of the *Free Baptist Ministry before 1800:*

	Ordained.
1. Benjamin Randall,	April, 1780
[2. Tosier Lord,	October, 1776]
3. Edward Lock,	1780
4. John Shepherd,	1780
5. Pelatiah Tingley,	1772
6. Samuel Weeks,	1780
7. Daniel Hibbard,	——
8. Joseph Boody, N. H.,	1785
9. John Whitney, Me.,	1785
10. Nathan Merrill, Me.,	1787
11. James McCorson, Me.,	1787
12. John Buzzell, N. H.,	Oct. 25, 1792
13. Isaac Townsend, N. H.,	Oct. 26, 1792
14. Daniel Lord, N. H.,	June 11, 1793
15. Zachariah Leach, Me.,	November, 1794
16. David Knowlton, N. H.,	Aug. 12, 1795
17. Francis Tufts, Me.,	1795
18. Winthrop Young, N. H.,	June 28, 1796
19. Aaron Buzzell, N. H.,	Oct. 18, 1798
20. Ephraim Stinchfield, Me.,	Nov. 8, 1798
21. Joseph Hutchinson, Me.,	1798
22. John M. Bailey, Me.,	1798
23. Richard Martin, N. H. Ordained by Calv. Baptist, 1795, joined Free Baptist	1799
24. Micajah Otis, N. H.,	Oct. 18, 1799
25. Joseph Boody, Jr., N. H.,	" " "
26. Simon Pottle, N. H.,	" " "
27. James Jackson, M. D., N. H.,	" " "
28. John Blaisdell, Me.,	Nov. 21, 1799
29. Gershom Lord, Me.,	" " "
30. Joseph Quinby, N. H., ordained in 1798; united with the Free Baptists in	1802
31. Peleg Hicks, Vt., ordained 179–; united with the Free Baptists,	Aug. 29, 1802

During the first ten years of our denominational growth more than twenty churches were planted through the zeal of our ministers. The Baptist church of Loudon and Canterbury discarded the doctrines of Calvinism about June, 1779. In August, 1779, a branch of the Berwick church numbering forty members, at Crown Point in Barrington (now Strafford), was organized by Rev. Tosier Lord as a free church. Both minister and church were anti-Calvinistic. Soon after, a revival under the labors of Lord drew him to Shapleigh (now Acton), Me., some twenty miles distant, and a third free church was organized. These never formally united with the denomination, and afterwards became extinct. The Tamworth and Scarborough churches also were lost. *The Statistical Table in 1790*, taken from Stewart's History of the Freewill Baptists, presents the churches in chronological order, with the former name of the place in *italics*, inclosed in parenthesis. The name of each minister is set against the church with which he was probably connected. Ruling elders are inserted with unordained preachers, the latter in *italics*. See page 209.

These early churches were at first regarded as branches of the New Durham church. They each had monthly meetings to which all were expected to report. Randall baptized persons who united directly with the New Durham church though they lived twenty-five miles away. Their earnest leader and his co-laborers formed a bond of union and sympathy from the beginning for the growing denomination by ministering unto all the churches in person at least once a year. To provide for better discipline and acquaintance, a convention was called at Hollis, Me., on Saturday, Dec. 6, 1783, to consider the establishment of a permanent general meeting. A quarterly conference of the whole denomination was accordingly established. The record stands, voted, "to meet *quarterly* for the advancement of Christ's glorious cause," and from this circumstance the meeting was called *Quarterly Meeting*.

The Q. M. was regarded as *the Church*, while the local churches were generally called branches or monthly meetings. To the central organization was surrendered the right of rejecting members and of final action in all cases of difficult labor. The future sessions of the Q. M. were fixed as follows: At Gloucester the first Saturday in March; at New Durham the first Saturday in

STATISTICAL TABLE IN 1790.

	Churches.		*Ministers.*	*Ruling Elders and Unordained Preachers.*
1.	1780.	New Durham, N. H.	Benjamin Randall.	*Joseph Boody, Jr.* Nathaniel Buzzell. Samuel Tasker. James Runnells. *Isaac Townsend.*
2.	"	Hollis, Me. (*Little Falls.*)		
3.	1781.	Tamworth, N. H.*		
4.	"	North Strafford, N. H. (*1 Barrington.*)	Joseph Boody.	
5.	"	Woolwich, Me.		Eben Brookings, Jr.
6.	"	Georgetown, Me. (*Parker's Island.*)		*Thomas Stillwell.* David Oliver.
7.	"	Westport, Me. (*Squam Island, part of Edgecomb.*)	Daniel Hibbard.	John Dunton.
8.	"	Bristol, Me.		
9.	"	Gorham, Me.	James McCorson.	*John Cotton.* Samuel Thombs.
10.	"	Scarborough, Me.* (*Dunston.*)		
11.	"	Durham, Me. (*Little River.*)		*Levi Temple.*
12.	1782.	Gray and New Gloucester, Me.	Nathan Merrill.	William Irish.
13.	1783.	2. Strafford, N. H. (*Barrington C'n Pt.*)		*Micajah Otis.*
14.	"	Parsonfield, Me.	Samuel Weeks.	
15.	1785.	Lincolnville, Me. (*New Canaan.*)		
16.	"	Paris, Me. (*Number Four.*)		
17.	1786.	Edgecomb, Me.	John Whitney.	
18.	1788	Canaan, Me.		
19.	"	2 Bristol, Me. (*Redford's Island.*)		
20.	"	Camden, Me., (*Seguntecook.*)		
			Pelatiah Tingley. (*of Waterboro', Me.*)	Daniel Philbrick. (*of Pittsfield, N. H.*) *Joseph Hutchinson.* (*of Windham, Me.*)
	20 Churches.		8 ministers.	9 Ruling Elders. 7 *Unordained Preachers.*

*Probably extinct.

June; at Woolwich the first Saturday in September, and at Hollis the first Saturday in December. These became the regular meetings till the growing denomination compelled the adoption of the Yearly Meeting in 1791, and of a General Conference, at first annual, in 1827. See *Polity*, also *General Conference*.

Randall sought not to form a denomination, and was not anxious for the name. His people were called *Church of Christ, Baptist, New Durham Connection, General Provisioners, Free Willers*, and finally, in records dated in 1799, *Freewill Baptists*. Many of the fathers lived and died objecting to this last appellation, but the legal recognition of the denomination by the New Hampshire Legislature, in 1804, fixed the title of Freewill Baptist for the connection. The enactment of the Legislature read: "Resolved, that the people of this state commonly known by the name of *Freewill Antipedo Baptist church and society* shall be

considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the constitution."

The line of demarkation between Calvinistic and Arminian Baptists in Maine and New Hampshire was so faintly drawn that at the second session of the Q. M., in March, 1784, Job Macumber, a Calvinistic Baptist of liberal views, was present and chosen clerk. He preached on the Sabbath. This he could then do, for there was no similar association of churches in his own body. But the New Hampshire Association was formed the next year, embracing the few Calvinistic churches in Maine. The New Durham Q. M. now agreed to send the body a fraternal letter. So a letter full of sympathy and good will was prepared, approved and sent, Randall alone voting in the negative. An answer was received and a reply was returned, but nothing further of the correspondence is known. The issue on the communion question had not been raised. The great controversy among Baptists then involved but three questions: perseverance, the freedom of the will, and the extent of the atonement. The Free Baptists early took a resolute stand in behalf of open communion and of Christian fellowship. See *Free Communion*.

While the denomination was perfecting its internal organization and defining its doctrinal position it was extending its borders. About 1792 the first church was planted in eastern Vermont. One of the four sessions of the Yearly Meeting was transferred to that state in 1808. Q. M's were forming through emigrations from the churches already organized up the Kennebec river and beyond the Green Mountains in Vermont and far on among the new settlements in New York and Ohio. The growth of the denomination during this period may be judged from the table of *Quarterly Meetings* organized prior to 1830.

QUARTERLY MEETINGS ORGANIZED DURING FIRST 50 YEARS.

Order.	Name.	Yearly Meeting to which they belong.	Organized.	No. Churches when organized	Churches in 1880.
1	New Durham	New Hampshire	May 23, 1792	4	30
2	Edgecomb	Maine, Eastern (*Ken.*‡)	Jan. 21, 1795	11	11
3	Farmington	" "	Jan. 21, 1795	5	24
4	Gorham (*Cumberland*)	Maine, Western	1796	8	20
5	Parsonfield	" "	1798	4	26
6	*Unity	New Hampshire	1799	4	
7	Strafford	Vermont	June 26, 1802	5	14
8	Hardwick (*Wheelock*)	"	Aug. 28, 1802	6	17
9	Montville	Maine, Eastern (*Penob.*)	1810		27
10	Sandwich	New Hampshire	Aug. 19, 1812	10	27
11	Weare	" "	Aug. 19, 1812	6	16
12	Bethany (*Genesee*)	Holland Purchase	Jan. 2, 1813	3	20
13	Erie	" "	June 6, 1818	5	18
14	Benton (*Yates, etc.*)	" "	1818		11
15	Huntington	Vermont	Sept. 12, 1818	4	12
16	Owego	Susquehanna	May 27, 1820	4	8
17	Rhode Island	R. I. and Mass.	Oct. 13, 1821	3	13
18	Huron	Ohio (*Ohio North*)	June 29, 1822	3	5
19	Gibson	Susquehanna	Aug. 31, 1822	6	9
20	†Athens	Ohio River	(Aug.) 1823	4	
21	Miami	Ohio	Jan. 10, 1824	2	
22	Exeter	Maine, Eastern (*Penob.*)	Jan. 1824	7	23
23	Wayne (*Ashtabula, etc.*)	Hol. Pur. (*Ohio and Pa.*)	May 28, 1825	3	7
24	Bowdoin	Maine, Eastern (*Ken.*)	Oct. 1, 1825	12	21
25	Cookstown	Pennsylvania	(March) 1825	3	
26	Spafford	Susquehanna	1825	2	4
27	*Ontario	Holland Purchase	Oct., 1825	8	7
28	Marion	Ohio (*Marion*)	Aug., 1826	4	7
29	Strongville (*Medina*)	Ohio (*Ohio North*)	June 2, 1827	3	
30	Enosburgh	Vermont	Oct. 11, 1827	9	15
31	Stanstead	"	Feb. 2, 1828	7	8
32	Anson	Maine, Eastern (*Ken.*)	Oct. 11, 1828	23	24
33	*Dover	(In Vermont)	Dec. 6 1828	7	6
34	Allegany (*Freedom*)	Holland Purchase (*Gen.*)	Oct., 1829	4	4
					434

*Now extinct. †Been reorganized. ‡Yearly Meetings to which they belonged.

In 1830 but seven Y. M's had been organized. In 1792 the four annual sessions of the Y. M. had one book of records. In 1808 one of the sessions of the Maine Western Y. M. was merely transferred to Vermont. The Holland Purchase and Ohio, added in 1828, and the Susquehanna, added in 1829, reported to the fourth session of General Conference. At this fiftieth anniversary of the birth of the denomination, seven Y. M's with two Q. M's comprised the entire body. During the next fifty years *thirty-six* other *Y. M's* were added, and the Free Baptists extended their borders into the far West and to the Southern gulf (see *Table*). In 1883, the bands of the Rhode Island and Massachusetts Y. M. having been broken, the Massachusetts Association, the Rhode Island Association, and the Connecticut and Western Rhode Island Association

YEARLY MEETINGS ORGANIZED DURING FIRST 100 YEARS.

YEARLY MEETINGS.	Organized.	Rec'd by Gen. Con.	No. when rec'd.	No. in 1888.	Q. M's in 1888.
New Hampshire	1792	1827	3,681 *	8,207	8
Maine Western (Parsonfield)	'92	'27	2,308 *	4,377	4
Maine Central (Kennebec)	'92	'27	4,587 *	6,055	5
Vermont	1808	'27	2,241 *	2,673	6
Holland Purchase	'21	'28	1,650	2,654	6
Ohio	'24	'28	350 *	718	2
Susquehanna	'27	'29	687	1,246	3
Penobscot	'32	'32	2,306	4,348	8
Ohio River	'33	'35	272	2,946	7
Ohio and Pa	'33	'35	1,667	1,516	5
Ohio Northern	'36	'37	615	To Ohio	Cen.
Rhode Island & Mass	'37	'37	2,205	6,802	3
Michigan	'39	'39	460	4,453	12
West Mich. & No. Ind	'40	'41	153	To N. I.	& S. J. V.
New York and Pa.	'41	'41	847	1,314	5
Illinois Northern	'41	'44	837	To Ill.	
St. Lawrence	'42	'44	793	633	2
Union (N. Y.)	'42	'44	803	1,516	5
Genesee (N. Y.)	'43	'44	2,077	1,246	3
New York Central	'43	'44	1,649	2,233	5
Marion	'43	'44	610	To Ohio	Cen.
Pennsylvania	'44	'44	260	357	3
Northern Indiana	'46	'47	239	911	4
Indiana	'43	'47	303	211	1
Wisconsin	'45	'47	439	1,655	6
Ontario (Can. West)	'46	'50	660	349	1
Central Illinois	'50	'50	289	To Ill.	
St. Joseph Valley (Mich.)	'48	'53	188	806	4
Iowa	'51	'53	218	1,780	6
Minnesota	'58	'59	581	1,498	6
Iowa Northern	'58	'59	440	To Iowa	
Illinois	'66	'68	2,504	606	6
Minnesota Southern	69	'71	654	To Minn.	
Ohio Central	'70	'71	1,380	1,650	5
Virginia and West Va	'70	'71	615	1,082	2
Southern Illinois	'69	'71	1,528	2,175	5
Union (Tenn.)	'72	'74	926	535	1
Bengal and Orissa	'75	'77	429	624	2
Central Illinois	'75	'77	1,400	2,428	5
Louisiana	'73	'77	287	641	4
Northern Kansas	'77	'77	213	422	4
Kentucky	'78	'80	806	1,300	3
Ohio and Kentucky	'79	'80	1,171	1,356	3
				73,323	

* Estimated.

were admitted as separate bodies. Several other organizations have since been received, and several, though not formally connected with General Conference, have yet sprung directly from the work of the denomination.

These are :

Y M's.	Members.
Mississippi,	1,431
Nebraska,	729
South Carolina,	665
West Virginia,	986
Six other bodies,	1,520
Disconnected churches (19),	805
Total	6,136

The influence of the denomination extending eastward gave rise to the Free Baptists of New Brunswick (*q. v.*) and Nova Scotia (*q. v.*). Their combined membership is 14,840.

Besides the above there are many bodies which are Freewill Baptists both in name and in doctrine, which have arisen independently. Several of these have had brief connection with General Conference, though their associations have been more largely with each other than with the denomination. These are mentioned at length in the articles on the several states. The Tow River Association, in western North Carolina, has given rise to three other associations, besides the Union Association (Tenn.), which is reported above. The Original Freewill Baptists have their Eastern and Western Conferences in North Carolina, and the South Carolina Conference. The Chattahoochee Association, in southwestern Georgia, has given rise to five others, two of which are among the colored people ; the Mt. Moriah Association, in northwestern Alabama, to three others ; the Bethlehem Association in southern Tennessee, to three others. It is proper to mention here the General Baptists and the Separate Baptists, though they do not bear the Freewill Baptist name. For further information concerning these bodies see the appropriate articles. The membership is as follows :

Associations.	Members.
Tow River and three others,	2,760
Original Freewill Baptists,	10,303
Cape Fear, N. C.,	1,449
PeeDee, N. C.,	750
Chattahoochee and five others,	4,650
Mt. Moriah and three others,	2,314
Bethlehem and three others,	2,696
Cumberland, Tenn.,	1,221
General Baptists,	15,656
Separate Baptists,	5,372
Six Associations, Arkansas,	2,237
Twelve other associations,	4,337
Total,	53,783

Thus, combining the four totals above, the strength of the Free or Freewill Baptists in America is seen to be 148,082. The steady growth of our New Durham branch of this extensive family can be traced by decades in the table on *Denominational Growth.*

DENOMINATIONAL GROWTH.

Date.	Y M's.	Q M's.	Churches.	Ministers.	Members.	Increase.
1780	. .	. .	1	1	7	
'83	. . .	1	13	4	280*	273*
'90	. .	1	18	8	400*	120*
1800	4	6	51	28	2,000*	1,600*
'10	4	8	130	110*	5,000*	3,000*
'20	4	15	220	175*	9,000*	4,000*
'25	6	23	273	190	16,000*	6,000*
'30	7	30	434	375	21,499	5,499*
'35	10	55	753	459	33,876	12,377
'40	13	74	857	720	41,797	7,921
'45	24	107	1,193	801	58,174	16,377
'50	26	120	1,126	867	50,223	Decrease
'55	27	128	1,150	913	50,457	234
'60	31	145	1,286	1,022	58,441	7,984
'65	31	147	1,252	1,076	54,076	Decrease
'70	34	155	1,386	1,145	66,909	12,833
'75	38	164	1,399	1,185	72,128	5,219
'80	41	166	1,432	1,213	78,012	5,884
'85	46	186	1,490	1,262	77,827	Decrease
'88	57	204	1,619	1,414	86,201	8,374

*Estimated.

Thus a well organized and progressive denomination of nearly 90,000 members, has grown from the one church with its seven members of 110 hundred and ten years ago. Its founder did not seek to lead out a distinct people, but to exalt Christ and to emphasize the great principles of a free gospel for all the lost and a free Lord's table for all the saved. At the beginning, Arminian literature was scarce; but under the wise direction of well-informed and progressive individuals, soon books, pamphlets, and thriving periodicals were exerting an incalculable influence for good. With the foundation of the *Morning Star* (*q. v.*) and establishment of the Book Concern (*q. v.*) the needs of the denomination were well supplied. The organization of the first schools and rise of the Education Society (*q. v.*) marked an era of progress. The Foreign and Home Mission societies (*q. v.*) insured larger usefulness and growth. The chronological order of this eventful period is as follows:

1825. Freewill Baptist Register first published.
1826. First volume of the *Morning Star* begun.
1827. General Conference organized.
1831. Book Concern established.
1832. Parsonfield Seminary opened. *Morning Star* purchased by General Conference.
1833. Foreign Mission Society organized. *Morning Star* removed to Dover.
1834. Strafford Academy opened. Home Mission Society organized. Treatise published.
1835. First Missionaries sailed. Book Concern transferred to trustees. First action of General Conference on slavery.
1836. Sabbath-School Union organized.
1839. Freewill Baptist Quarterly Magazine published, two years.
1840. Education Society organized. Smithville Seminary opened. Biblical School commenced at Parsonfield.
1841. Constitution of General Conference adopted. Free Communion Baptists unite. Anniversaries first held.
1844. Whitestown Seminary purchased. Biblical School moved to Whitestown. Anti-Slavery Society organized.
1845. *Myrtle* published.
1846. Printing Establishment incorporated. Education Society incorporated.
1847. Deputation from General Baptists in England. Completion of $10,000 fund for Biblical School. Female Mission Society organized. First decrease in numbers in the denomination.
1848. Deputation to General Baptists in England.
1853. New Hampton School incorporated. *Freewill Baptist Quarterly* commenced.
1854. Biblical School removed to New Hampton.
1855. Hillsdale College chartered.
1857. Maine State Seminary opened.
1863. Bates College incorporated.

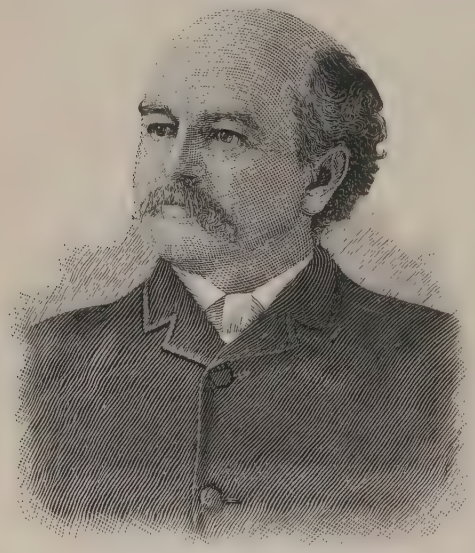
The past twenty-five years has been a period of quiet prosperity. We have added on an average more than one thousand members a year to our numbers. Our schools have become better equipped; the eastern theological department is amply provided for at Bates College. The *Morning Star* has improved its facilities and made its home in Boston, Mass. *The Free Baptist* has come to herald our Western work. Our workers have entered the open door which has confronted them in the valley of the Shenandoah, and Storer College (*q. v.*) is a fitting monument of their prudence and consecration. The India Bible School is founded at Midnapore. Our noble women have arisen unitedly to the help of their brothers, and the glorious record of the Woman's Missionary Society (*q. v.*) grows even more lustrous as the years go by. The records of the denomination have begun to be published. In 1859 and '87 the MINUTES OF GENERAL CONFERENCE were issued; and in 1862 THE HISTORY of the FREEWILL BAPTISTS, and in 1881 the CENTENNIAL RECORD appeared.

With great charity towards all, but with great firmness for Christian principle, after over a century of constant

growth and victory, the Free Baptists stand firmly by the consecration, fervor and doctrine of their sainted founder, striving to hasten the coming of Christ's Kingdom in the earth.

Freewill Baptist, The, is a weekly paper published in North Carolina, and represents the Original Freewill Baptists of that state and South Carolina. It is a four-page paper with six columns to the page. It was founded by Rev. R. K. Hearn and in the latter part of 1888 reached the middle of its eighth volume under his management, the office of publication being at New Berne. Brother Hearn being compelled by advancing years to relinquish the work, a company known as the "Freewill Baptist Publishing Company" has purchased the paper, and the office of publication will now be Snow Hill, N. C. The price is reduced from $1.50 to $1.00 per annum. This paper has ever been loyal and true in its devotion to every good work, endeavoring to keep the unity of the Spirit in the bond of peace.

Frost, Rev. Charles S., son of C. C. and Nancy (Dow) Frost, was born at Manchester, N. H., in 1850. He studied



Rev. C. S. Frost.

at Manchester High School and graduated from Bates College in 1874, and Bates Theological Seminary in 1878. He was converted in 1868, and licensed in 1871. While in the Theological Seminary in the winter of 1874–75, as he supplied the church at Auburn a remarkable revival prevailed, eighty being added to the church. He was ordained in 1878 as pastor of the St. Johnsbury church by the Wheelock Q. M. In 1881 he became pastor of the church at Pawtucket, R. I.; in 1883 a new church edifice was erected and dedicated free from indebtedness. In 1885 he accepted the pastorate at Somerville, Mass., but returned to the Pawtucket charge in May, 1887. In 1879 he married Miss Emma Tibbetts of Biddeford, Me.

Frost, Rev. David Sidney, son of Daniel and Fannie (Dike) Frost, was born July 14, 1813, at Glover, Vt. May 12, 1842, he was married to Minerva D. Watson, a daughter of Rev. Elijah Watson. Frank B., their surviving son, has been in the U. S. Navy, but is now in the employ of the D. L. & Western R. R. Co., and resides at Washington, N. J. Leaving home in 1832, without pecuniary assistance Mr. Frost obtained his education, studying at Lyndon and Brownington, Vt., and at Kimball Union Academy, Meriden, N. H., where he graduated in 1839. He remained in the academy two years longer, and received private instruction in theology from Rev. A. Wood.

He began preaching when twenty years of age. On June 25, 1840, he was ordained pastor of the Grantham and Enfield (N. H.) church. His subsequent pastorates were Enfield, Contoocook, New Market, Holderness (now Ashland), East Andover, Wilmot Flat, and Centre Wilmot, in New Hampshire, and West Fairlee, East Orange, Huntington, Jonesville, and St. Albans in Vermont. In all these pastorates there were revivals. Two churches have been organized by him. His baptisms number 622, and the funerals 1432.

In 1842 he was a member of a committee from the New Hampshire Y. M. to settle difficulties growing out of the anti-slavery agitation which had resulted in the formation of the Deerfield and Nottingham Q. M. At the legal organization of the Education Society he was chosen secretary of the society and one

of the executive committee. For two years he was secretary of the Home Mission Society. For several years he was a member of the Foreign Mission Board, and he has been for years also auditor of the treasurer's accounts of all the benevolent societies. He was an active member of the Anti-Slavery Society and its corresponding secretary in 1852. He was one of the corporators of the New Hampton Literary and Biblical Institution, wrote its constitution, and served as one of the trustees. In October, 1862, he offered a resolution in the Corinth Q. M. (Vt.) looking toward the establishment of a school in that state. After overcoming many obstacles, and at great cost of time and labor and an expense of $750 from his own resources, a seminary was established at Waterbury Centre in 1868. Four times he was chosen delegate to the General Conference, but was able to serve only twice. For twenty-seven years he was superintendent of schools in New Hampshire and Vermont. He held the office of justice of the peace in Merrimack County, N. H., for five years. He was a member of the Free-soil Convention that nominated John P. Hale for President in 1852, and high honors were held out to him in the state if he would change his party relations. He was also known and esteemed as a lecturer. After this varied and useful service, he is afflicted with deafness, and now resides with his son at Washington, N. J.

Frost, Rev. Robert D., was born in Sugar Grove, Ill., Oct. 15, 1846. His parents were Robert and Alcy (Inman) Frost. He was baptized when eleven years of age and soon after joined the church at Marble Rock, Ia. He received license from that church in 1866, and from the Cedar Valley Q. M. in 1870. He graduated from the Cedar Valley Seminary, Osage, Ia., in 1871, from Hillsdale College, Mich., in 1873, and from Bates Theological School, Lewiston, Me., in 1881. Upon his graduation from college he was accepted as a missionary to India, and by the authority of the Cedar Valley Q. M. he was ordained at Dover, N. H., in February, 1874, by the executive committee of the Foreign Mission Society. He sailed for India March 18, and was located at Midnapore. He acquired the native language rapidly and soon engaged in bazar and itinerant preaching, and also supplied the Bhimpore station for a time. Near the close of 1875 he sent his resignation to the Foreign Mission Board, intending to start for America late the next year; but about March 1, 1876, two ladies of the mission, disabled by sickness—one of them helpless—were sent home, and with the advice of his colleagues he accompanied them. He was also himself suffering with fever. After his return he preached a year in Limerick, Me., and then, in 1877, entered the Theo-

Rev. R. D. Frost.

logical School. Along with this course he spent the greater part of a year extra in study of the original languages of the Bible, and afterwards completed the progressive course of the Correspondence School of the American Institute of Hebrew. He was pastor of the Farnumsville church, Grafton, Mass., 1881-1885. October 1, 1885, he was married to Miss Hattie G. Parrott, of Cape Elizabeth, Me. They have a son, born Nov. 13, 1886. After about two years, spent mostly at Springvale, Me., and Bristol, N. H., he entered upon his present pastorate at Block Island, R. I., Aug. 28, 1887. Un-

der his leadership there the parsonage has been enlarged. He was a delegate to the General Conference of 1889.

Frost, Rev. Winthrop, is ordained in 182–; and labored in Maine.

Fuller, Rev. Charles, was born in Fabius, N. Y., Nov. 12, 1823. He was converted in 1852 and soon after began preaching, but was not ordained until about ten years before his death, April 1, 1885. He preached in his own neighborhood and at different points in the Q. M., having good success and winning many friends.

Fuller, Rev. Ezra B., son of Joseph and Polly (Town) Fuller, was born July 27, 1822, in Stowe, Vt. He was converted in 1837, licensed in 1843, and ordained in 1846 by the Huntington Q. M., in which, except six years, his ministry has been spent. He was pastor at Stowe. He organized a church at Middlesex, and was its pastor. He became pastor at Warren and Waterbury. He lost his health in overwork as financial agent for the Green Mountain Seminary at its erection. Before this, he had been called to preach a dedication sermon at the consecration of a church at Dickinson Centre, N. Y. In the revival which followed he baptized fifty souls. He settled with this church for six years, and about as many more were baptized. With health regained, he returned to Vermont and labored in revivals at Ellensburg, Burke, Fort Jackson, and Parishville. He was for ten years settled at Huntington, and had a branch interest at Jonesville, which he formally organized. In 1887 he became pastor at Waterbury Centre. He was delegate to General Conference in October, 1859, and in August, 1880. He represented Waterbury in the State Legislature in 1867–68. For five years he has been superintendent of schools in Huntington. In 1844 he married Mahala D. Carlton, of Brookfield, who died in 1849. In 1852 he married Lucy A. Minott, of Middlesex. They have two daughters.

Fuller, Rev. James, died in Lisbon, Me., Jan. 23, 1877, aged 72 years. He was born in Topsham, Me., where he lived till he began to preach. He was in the ministry thirty-six years, and preached in the Edgecomb and Bowdoin Q. M's. He is successful in promoting revivals.

Fuller, Rev. John, was born in 1814, in Walker County, Ga. His parents were Isaac and Elizabeth (Evans) Fuller. He was ordained in 1830. He died May 17, 1887. He had been instrumental in organizing four churches, and up to the time of his death, he was active in the ministry, having at that time two churches under his care.

Fuller, Rev. Peleg, son of Francis and Sarah (Hall) Fuller, was born in Chester, Vt., Jan. 4, 1813. He was married to Maria Southwick, Sept. 1, 1833. At the age of nineteen he was converted and united with the Mt. Holly Freewill Baptist church. He received a license in 1841, and was ordained in 1847 by the Lake George (N. Y.) Q. M. He labored successfully in the Lake George Q. M., the Holland Purchase Y. M. and the Oswego Q. M., all in New York, when he removed to Minnesota, where he now resides.

Fuller, Rev. Stillman, of Pennsylvania, in 1862 entered upon work in South Carolina as a government superintendent. In May, 1864, he was commissioned by the Home Mission Society for work among the freedmen. He was stationed at Perryclear Point on Port Royal Island. He rendered efficient service until removed by sickness in October. He died Nov. 19, 1864.

Fuller, Rev. Willard, died in Sutton, Mass., his native town, Dec. 8, 1875, aged 76 years, 11 months. At the age of twenty-two he was converted and was baptized by his father, joining the Third Baptist church in Sutton. In 1826 he moved to Pascoag, R. I., and united with the Free Baptist church. In 1831 he began to preach, and by request of the church he was ordained in 1834. He organized a church in Sutton, Mass., and a house of worship was built. Continued prosperity attended his labors. After twenty years the infirmities of age compelled him to cease in a measure from the work.

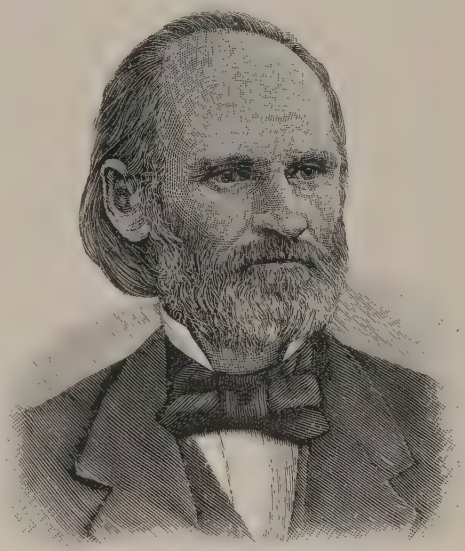
Fuller, Rev. William, and his wife Eliza J. (Sampson) Fuller, are natives of England. He was born Dec. 30, 1843,

and graduated from the Metropolitan Tabernacle College, London, in January, 1870. The following March he received ordination, and after a pastorate of two years at Studley, and a co-pastorate with the Rev. Chas. Williams, he came to America in 1874. His ministry here has been with the Stephentown Centre and Alps churches (N. Y.), the Harrisburg, Pa., the Varysburgh, N. Y., and the churches at Apalachin, and S. Apalachin, at present under his care. Brother Fuller left good financial prospects in London to engage in missionary work there, and instituted and carried on what has become the "Spurgeon's Sermons Tract Society."

Fullerton, Rev. Isaac, died at his residence in Scioto County, O., Nov. 11, 1886, aged 78 years. He received license to preach in 1834, and was ordained in November, 1836. The most of his long ministry was spent with the churches of the Little Scioto Q. M., and he had been closely identified with all its work. He attended the General Conference at Marion (1886) as a delegate from the Ohio and Kentucky Y. M. He was excused from the Conference before its close because of sickness, and soon joined the company of the redeemed above.

Fullonton, Ida Haselton, daughter of Professor John Fullonton, D.D., was born in Whitestown, N. Y., in 1847. In 1854 she removed with her parents to New Hampton, N. H. She graduated from the classical department of the New Hampton Institution in 1869, and for several years was assistant instructor of music. She moved to Lewiston in 1870, and united with the Main Street church in 1877. She was one of the promoters of the Ocean Park Assembly from its organization, and one of the chief founders of the O. P. Young People's Social and Literary Guild. She was corresponding secretary of the guild until the summer of 1888. She was editor of this society in the summer of 1888, and had charge of the guild department in *The Little Star*. She is widely known as a correspondent of the *Morning Star* and Sunday-school papers, signing herself "Ida Haselton."

Fullonton, Rev. John, D.D. (Dartmouth College, 1862), Professor of Ecclesiastical History and Pastoral Theology in the Theological Department of Bates College, Lewiston, Me., was born in Raymond, N. H., Aug. 3, 1812. He is a brother of the Rev. Joseph Fullonton. Until his eighteenth year he attended the district school. When too young to brave the winter he was driven to the schoolhouse, and when the snow-drifts were too deep for the team he was carried there on his father's shoulder. The painstaking efforts and eminently Christian character of his parents made a deep impress upon his susceptible young heart. At the age of eighteen he attended the academy at



Rev. John Fullonton, D.D.

Hampton. Teaching winters, he helped his father on the farm, and fitted for college at Pembroke and Stafford Academies. He graduated from Dartmouth College in 1840.

While at the academy in Hampton, at the age of nineteen, he was converted, and afterwards united with the church in Raymond. Resisting the enticements to more lucrative positions in other fields, he devoted his life to the cause of education in his own denomination. He immediately took a leading position as a Christian educator, and, after Dr. Hosea Quinby, became chief in this department

in the eastern part of the denomination. Soon after his graduation, in 1841, he married Elizabeth M. Elliott, of Haverhill, Mass. Their only son, John Elliott, at the age of eighteen enlisted in the army in the second year of the war and served till its close. He was most of the time a commissioned officer on General Marston's staff. He died in 1886. Their daughter is Ida Haselton.

In the autumn of 1839 he became an assistant editor of the *Morning Star*, and still retains his connection with that paper, and in 1840–43 was principal of Parsonfield Seminary. In the first of these three years he preached his first sermon. The next year he supplied the church at Effingham, and May 24, 1842, was licensed at South Hampton by the Rockingham Q. M. He then supplied the church in Parsonfield. A revival occurred in the school which extended into the community. In 1843 he became principal of Clinton Seminary, New York. This school was removed the next year, to Whitestown. He was principal five or six years, and at the same time completed a course of study in the theological department of the seminary. In 1845 he was ordained, and about nine years he was acting pastor of the church. Revivals occurred nearly or quite annually, and seventy-five or eighty converts united with the church. In 1850 he was elected to the professorship of Hebrew and church history in the theological department of the seminary, and the next year was elected by the Education Society professor of sacred literature and pastoral theology. During overwork at this period his brain was overtaxed, and he has never since been able to speak regularly in public. In 1854 he removed with the theological school to New Hampton, N. H., and continued his departments. He also soon after became principal of the literary department, and held the latter position three years. He served as chaplain of the New Hampshire Legislature in 1863, and represented New Hampton in that body in 1868. When the theological school became a department of Bates College, he removed to Lewiston, Me., and has continued in the school to the present time. In 1873 he resigned the professorship of Hebrew and entered upon the professorship of church history and pastoral theology. At the close of 1887 he completed his fiftieth year of teaching.

In 1847 he was a delegate from central New York to the General Conference convened at Sutton, Vt., and, as chairman of the committee on education, offered this resolution: "That it is the duty of young men preparing for the ministry to pursue, as far as practicable, a thorough course of academic studies." The resolution raised a storm of opposition. Dr. Fullonton had but one ally, and the resolution was rejected by an overwhelming vote. Said Dr. Fullonton, "I then and there pledged myself to redouble my efforts to promote a literary education in our ministry." Hundreds of ministers whom he has mentally touched, and hundreds more who have been linked in a chain of influences which he has helped to forge, are fighting the fight of faith with better weapons because of the intelligence and purpose which gave birth to that pledge. The John Fullonton Professorship of New Testament Greek in the school in which he has so long been chief is a fitting memorial to such a life and service.

Fullonton, Rev. Joseph, of Raymond, N. H., died Oct. 27, 1880, aged 72 years. He was born in Raymond in 1808. His parents were Deacon Jeremiah and Hannah (Dudley) Fullonton. He was educated at Pembroke and Hampton Academies, and in the High School at Deerfield Parade. He was converted in 1826, when about seventeen years of age. For several years he taught in towns of his native state. He married in 1834 Miss Abigail D. Robinson, of North Hampton. Of two daughters, the elder died in 1875. Having for several years felt it duty to preach, in 1836 he accepted a call to the church in Danville. Here he was ordained early the next year, and served the church about seven years. Such was the esteem in which he was held there that for nearly forty years he was not infrequently called back to officiate at the funerals of his old parishioners. In 1843 he became

pastor of the church in Acton, Me., and remained four years. At this time his voice failed, so that he could not speak in public for several years. In 1847 he settled on a farm in his native town. During the five following winters he taught school, though part of the time he could scarcely speak above a whisper. Having partially recovered his voice, he supplied the church in his native town from 1853 to near the close of life. His preaching was never sensational, but always intelligent and instructive. In 1847-54 he had charge of *The Myrtle*, in

Rev. Joseph Fullonton.

the interest of which and the cause of Sunday-schools, he traveled several thousand miles at his own expense. He was clerk of the Rockingham Q. M. thirty-three years. Of the last thirty years, he attended every one of the 120 sessions except the last before his death. He was a prolific writer for the press. For fifty years, nearly, no name was more familiar to the readers of the *Morning Star* than his. He also wrote much for five or six other papers. From 1841 to 1866, only a little more than half of the whole time of his correspondence, he wrote 5,000 articles. In 1875 he published a history of his native town containing 400 pages. For thoroughness of research (extending through thirty years), and befitting quaintness of style, it is a model of its kind. He died richly beloved and deeply lamented.

Fullonton, Rev. Joseph, of Balasore, India, was born at Cuttack, Orissa, in 1852. He was converted in 1868, and in 1877 received license to preach. He graduates this year from the Bible School at Midnapore, and thus far has worked mainly in bazars and markets.

Fulton, Rev. W. J., son of Samuel and Nancy (Malaby) Fulton, was born at Addison, O., July 17, 1847. He received his education at Ervington Academy and Rio Grande College. He was converted in 1869 and ordained in 1873. The Middleport, Albany, Kyger and Rutland churches have enjoyed his labors as pastor. In all these churches he held revivals, baptizing over two hundred persons. He was the first Freewill Baptist minister to preach in the Kanawha valley, and organized the first Kanawha Freewill Baptist church. He was delegate to the Centennial General Conference, and is president of the board of trustees of Rio Grande College and chairman of the Y. M. executive committee. In 1870 he was married to Eve Tipton. His present pastorate is Rio Grande, Ohio.

Furgeson, Rev. Brazillia F., was born in Randolph County, N. C., and was the son of George W. and Nancy (Miller) Furgeson. He was instructed at home by his father, who was a teacher, and afterwards spent some time in Battle Grand College. He was ordained by Elder K. F. Higgins and others in 1874. Several revivals have taken place with the churches where he has acted as pastor. He has organized three churches and baptized several hundred persons. He is now pastor of the Rensselaer and Badger churches in Indiana. In December, 1874, he was united in marriage to M. A. Robinson, and in March, 1882, to Harriet W. Coen.

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Gaines, Thomas, son of Rendel Gaines, was born in Washington, Ga., May 15, 1846. He was born again in 1869, uniting with the larger Baptist body. Ten years later he joined the Free Baptists, receiving license to preach in 1880. The same year he married Emma Washington, and is now connected with the Second St. Louis, Mo., church.

Gallison, Rev. William F., died in Foxcroft, Me., of consumption, March 9, 1858. He was born in Windham, Me., Jan. 14, 1799. At the age of eighteen he publicly professed Christ, and was baptized by Rev. C. Phinney in February, 1817. At the age of twenty-five he moved to eastern Maine and settled in Charlotte, where he married Miss Elizabeth W. Morgan. He united with the Christian church in that place, and maintained an outward life beyond reproach. He served his townsmen as officer in the militia and as magistrate. In 1832 he was a member of the State Legislature. In 1834, moving to Dover, Me., he joined the church, and the next year decided to obey his convictions of duty, which for years had directed him to the gospel ministry. He had in early life received a good academic education. He was licensed by the Sebec Q. M. in January, 1840, and was ordained in Dover, July 8, 1841. His labors in the ministry were confined mostly to the Sebec Q. M. Several winters he spent in eastern Maine teaching, witnessing frequent revivals. His gift was largely pastoral. After twenty years of service, his health failed. He resigned the offices of clerk and treasurer, which for years he had filled, at the last Q. M. he attended, in September, 1857, at Sangerville. Fourteen ministers attended his funeral.

Galloway, Rev. A. B., son of Ezekiel and Sarah (Pipkin) Galloway, was born in Darlington County, S. C., Oct. 29, 1837. In 1858 he was married to Mary Jane Austin, and has six children. He was educated at Winnsborough, N. C. In 1870 he was converted; license to preach was granted the same year, and Oct. 7, 1872, he was ordained. He has since ministered to the churches within the bounds of the South Carolina Y. M. with good success, baptizing 380 converts.

Gammon, Rev. Danville A., son of Charles E. and Matilda T. (Brown) Gammon, was born in Canton, Me., July 20, 1861. He studied at Maine Central Institute. Converted in February, 1876, he was licensed Dec. 9, 1886, and ordained Jan. 1, 1889. He was pastor of the Weld church from November, 1886, to April, 1888. He then became pastor of the Second Wilton and Chesterville churches.

Gardner, Rev. Charles L., son of Rev. Levi G. Gardner, died at White's Corners (Boston), N. Y., in January, 1865, aged 41 years. He was converted in early manhood, and licensed to preach about 1853 while connected with the Grove church of the Cattaraugus Q. M., receiving ordination about five years later while connected with the Freedom and Farmersville (later Elton) church. This church was greatly increased in numbers and influence during his pastorate. Leaving Elton, he labored with the churches of the Erie Q. M. until his death, which was greatly lamented.

Gardner, Rev. James, was born in Tennessee, Feb. 8, 1860. He is the son of William and Millia Gardner. He was converted in 1876, licensed in 1882, and ordained in 1886. His present pastorate is at Corydon, Ky.

Gardner, Prof. James Salmon, Ph. D., son of Rev. Levi G. Gardner, was born at Lebanon, N. Y., June 24, 1822. He graduated from Whitestown Seminary, N. Y., in 1846, and from Hamilton College, Clinton, N. Y., in the class of 1849. In his studies he won the honors which are accorded to superior scholarship, and the degree of Doctor of Philosophy was bestowed by his Alma Mater in 1863. While yet in school he began teaching, and in 1853 he became principal of Whitestown Seminary, a position which he held until his death, April 28, 1881. The management of the school and its finances devolved largely

upon him, but his qualifications for the varied duties of his position were rare. He possessed the faculty of organization, was patient and expert in details, was keen in discerning human nature, and mingled kindness with marked firmness in his government of the pupils. He devoted himself with energy and perseverance to the work in hand. The result was a gradual widening of the usefulness of the school and an increase of its departments and numbers until it came to occupy a very high rank among

Prof. J. S. Gardner.

institutions of its class. He devoted much attention to the successful pursuit of special studies in the sciences, and was interested in every movement for the advancement of education. The year of his graduation he married Elizabeth E. Phillips, sister of the Rev. Jeremiah Phillips, the missionary. Of their seven children, three died before them, and the others reside at Syracuse, Kan., James P. being register of deeds of Hamilton County in that state.

Gardner, Rev. Levi Geer, was of Puritan stock, and for many generations his ancestry loved and served the Lord. His father did service in the Revolution under General Gates. In 1806 the family moved from Worthington, Mass., where Levi G. was born, to Plymouth, N. Y. Soon after this they with others united in forming a Free Baptist church under the labors of Elder Campbell. For a few years Brother Gardner, then a young man, was brought under Universalist influences; but, in 1820, he became awakened to the needs of the soul and soon knew that he had a new life in Christ. He was baptized in April by Elder C. Easterbrooks and soon began to preach, receiving ordination in July, 1825. Following the custom of that period, he went forth as an itinerant, preaching incessantly on the Sabbath, and much on week days. In Chenango, Otsego and Broome Counties, and other sections, his labors were abundant. Many souls were converted and churches were organized. Sometimes he extended his labors to the western part of the state and even into Canada. For this toil and self-denial he asked no earthly reward or honor. After about 1840, the churches being stronger, he received his support from them and abandoned all secular business. Health becoming impaired, he went, in 1851, to live with his son at Whitestown, where his declining years were spent. His death took place April 13, 1861, when but a few days less than 63 years of age. Brother Gardner was blessed with a sound and vigorous mind, with energy and executive force, and with a zeal and hopefulness that rather increased in vigor in the presence of difficulties and seldom yielded to discouragement. His spiritual life was full, deep and blissful. His labors were not in vain in the Lord. He baptized about five hundred converts, nine churches were organized by his assistance, and his counsels were helpful to many, as he encouraged them to higher attainments and to more devoted living.

Gardner, Rev. Squire D., brother of Rev. Levi G. Gardner, died in Prospect, N. Y. May 18, 1864, aged 64 years. He commenced preaching in 1841, with the Sherburne church, and was ordained about 1844. He was for seven years pastor of the church in Columbus, where many members were added and a house of worship was erected. He was with the Plainfield church four years and saw refreshing seasons. His last

labors were with the Prospect church, and were greatly blessed. He had also been connected for brief periods with the Brookfield and Russia Centre churches. He was a judicious pastor, an instructive preacher, a candid and prudent councilor, and stood among his brethren in the front rank in the great moral conflict.

Garfield, Rev. John, died in West Wheelock, Vt., Jan. 3, 1878. He was born in Barre, Vt., April 15, 1801. When quite young, his parents moved to Glover. When about seventeen he was converted under the labors of Elder Fisk and joined the M. E. church. His unwillingness to preach caused him to backslide. He was awakened about six years afterward, and preached with the Methodists about twenty years. In Stannard, in 1841, his labors resulted in a great revival. September 11, a Free Baptist church was organized and he was ordained as pastor. He held the office fourteen years. The last seven years his health was poor. When unable to speak aloud, he would whisper words of comfort to the little band that gathered in his home for prayer and conference.

Garland, Rev. B. F., died in Carter County, Tenn., Sept. 15, 1887, aged 35 years.

Garland, Rev. David, died in Barnstead, N. H., Feb. 6, 1863. He was born in Barrington, N. H., in 1794. In the fall of 1819 he was converted, and on January 19 was baptized by Rev. Nathaniel Berry, uniting with the First church in Barnstead. In 1825, at the organization of the Second church in that town, his name headed the list of members. June 3, 1830, he was ordained as evangelist in his own town. Nature had endowed him for a revivalist. His talent for singing, the trumpet tones of his shrill speaking voice, his earnestness in prayer and in exhortation, held and blessed the multitudes who listened. His last labors were in Newcastle, the birthplace of Randall, where he saw many souls converted and where he contracted the lung fever of which he died. His home, on a rising swell of land overlooking a beautiful sheet of water, was truly a "pilgrim tavern" for his weary brethren. His services were given to the poor and neglected, for whom he spared neither pains, expense, nor avoided exposure in order that he might speak to them words of life. He left a second wife, with seven children and fourteen grandchildren.

Gaskill, Rev. Rufus, was a native of Richmond, N. H., and when ten years of age united with the church in Concord, Vt., being baptized by Elder A. Bugbee. At the request of the Newark church he was ordained by the Wheelock Q. M., Sept. 8, 1839, and held pastorates at Newark, Vt., and Whitefield and Eaton, N. H., spending some time also at Conway. In 1855 he became pastor at Grand Prairie, Wis., and continued until failing health caused him to leave the work and live near his son at Waukau, where he died Oct. 3, 1873, aged 70 years. He had baptized about seventy-five converts and aided in organizing several churches.

Gatchell, Rev. Mark, was born in Litchfield, Me., May 17, 1812. His parents were Captain Hugh and Mary Gatchell. He became a Christian under the labors of Rev. Dexter Waterman, by whom he was baptized at the age of sixteen. He began to preach at the age of twenty, received license two years afterward, and was ordained by a council of the Bowdoin Q. M. when twenty-four years of age. Before his ordination he preached in Litchfield and Greene with success. He was then pastor of the West Gardiner church twelve years, during one of which eighty were baptized and 101 were added to the church. He preached at the same time in Litchfield. He was pastor in Monmouth six years, organized the church and added many to its membership. After two years in the Edgecomb Q. M., he preached in South Lewiston, Leeds and West Bowdoin. His last pastorate, of five years, was at Richmond Corner. For the next five years he had regular appointments. He has attended very many funerals. About twenty-five times he was chosen to harmonize difficulties. He was a member of the Legislature the year the grant was made to the Maine State Seminary. While at South Lewiston he was dangerously sick during a session of the

Q. M. at Bath. He asked for prayers of the brethren for his recovery, and he was conscious of a wonderful answer to the prayers offered. He married, at the age of twenty-three, Miss Sarah Day, who has been a most valuable helper in his home and ministry. They both, in feeble health, reside at Monmouth, Me.

Geauga Seminary, was located at Geauga, Chester County, O. It was known for a time as the Western Reserve Manual Labor Seminary. Among its founders were Honorable Samuel Philbrick and Rev's D. Marks, R. Dunn and A. K. Moulton. It was opened in 1842, with the church building as a home. Soon a farm of eighty acres was purchased, appropriate buildings were erected and the school was transferred to them in 1844. The previous year a charter was obtained, but it prohibited colored persons from attending the school, and it was not accepted until modified by omitting this provision. Asahel Nichols was the first principal. Mr. and Mrs. Daniel Branch took charge of the school in 1845, and after four years, because of impaired health, gave place to Rev. G. H. Ball, and in 1851 Rev. G. T. Day became principal. Here were educated many of those who have since been leaders in the denomination. On the founding of Hillsdale College it seemed wise to center the educational work there, and the property of the seminary was sold and its useful work was transferred to that institution.

Gelerson, Rev. George W., died in Houlton, Me., Sept. 11, 1874, aged 66 years. He was born in Brighton, Me. He was married in early life, and shortly after was converted and baptized by Elder Hathaway. A few years after he moved into Weston, Aroostook County, where he united with the church at its organization. He remained a member there till his death. By request of this church he was ordained. During his ministry of over thirty years he has brought many to Christ. He was an upright and industrious business man and obtained a competence. He moved to Houlton eight years before his death.

General Baptists. This name is sometimes applied to Baptists who hold the doctrines of free grace and free communion. Such Baptists have taken various denominational names. For those in England see *English Baptists.* For those in the Dominion of Canada see *New Brunswick* and *Nova Scotia.* For those in the southern part of the United States see the articles on the several states. For those holding the name *Separate Baptists* see that article. This article notices briefly the body located in Indiana and southwestward which is known by this name. For a more extended history of this people see "General Baptist History," by Rev. D.B. Montgomery, of Owensville, Ind. See also *Arminian Baptists.*

Elder Benoni Stinson, the leader in forming this denomination, organized the Liberty church near Evansville, Ind., in 1823. The Union, Black, River and Providence churches were soon gathered, and these four churches with 201 members were organized in September, 1824, as the Liberty Association of General Baptists. Elders Jesse Lane, Sr., Berry Dunn, Alvah Parker, Thomas Fuller and others soon arose to aid in the work. Elders Jacob Speer, E. C. McCoy, Robert Lee, B. T. Dunn, J. B. Stinson, T. J. Montgomery, G. P. Cavanah, J. G. Ensle, William Reavis and James Blackburn were prominent in the work not long after. The work was carried forward with devotion and success, so that in 1840 the association had a membership of 890, in 1860 of 1110, in 1880 of 1333, and in 1887 of 2042, and this, notwithstanding the withdrawals to form other associations.

The Union Association, Kentucky, was organized by a council from the Liberty Association in October, 1840. There were then seven churches and 163 members. Elder Jacob Holeman was the first moderator and Jesse Nichols was clerk. The membership increased to 324 in 1860, and to 1130 in 1880. In 1887 the total was 1682.

The Cumberland Association was formed by a division of the Union Association, in October, 1846, the churches in the western part of the association entering the new organization. Rapid progress was made, and in November, 1854, six of its churches in Illinois were organized into the Ohio Association. In the troubles in-

cident to the Civil War the numbers were reduced. Some of the churches afterwards joined the Union Association and others the Ohio Association, and the Cumberland Association is not now reported. The Ohio Association (Ill.) has continued its work and now contains twelve churches with 600 members.

The Mt. Union Association, Kentucky, was organized in December, 1876, with six churches and 577 members. Some of these churches had been organized several years, and were before this connected with the Union Association. In 1886 there were ten churches with 437 members.

The United Association, Indiana, had its origin in September, 1860, when the association of Free Communion United Baptists, gathered by Elder Samuel T. Thompson during the preceding decade, formed a union with eight churches from the Liberty Association. During the next decade the fifteen churches with 845 members had increased to thirty-eight churches with 2017 members. A part of the churches were set off in September, 1870, to form the Flat Creek Association, which now (1887) has ten churches and 633 members, while the United Association now has twenty-three churches and 1559 members.

The Southern Illinois Association of Free Communion Baptists, afterwards known as General Baptists, still later became connected with the Freewill Baptist denomination (see *Illinois*). The eastern portion of the churches preferred to remain in union with the General Baptists, and in 1870 were organized as the Mt. Olivet Association. These churches in 1887 numbered fourteen, and the members 713.

The Union Grove Association, Illinois, was organized in 1863, with four churches. Rev. S. S. Branch, of the Freewill Baptists, assisted in ordaining Elder J. W. Gwin and three others of its early ministers. The work has been extended, and in 1887 thirteen churches, with 871 members, were reported.

The Central Illinois Association had a brief existence about 1870, some of its churches finally going to the Freewill Baptists and others to the Southern Illinois Association.

The Liberty Association, Missouri, was organized in 1862, by Elders Wm. Darnell and Uriah Stratton. In 1869 the New Liberty Association was formed from this. In 1887 the former had twenty-one churches, and 807 members, and the latter had twenty-six churches and 1869 members.

The Missouri Association was organized Dec. 1, 1866, with four churches and 182 members. Elder Thos. Norris was moderator. The membership in 1876 was 652. The Little Vine Association, an outgrowth of this, was organized in June, 1878. The Missouri Association in 1887 had 1232 members in twenty-five churches, and the Little Vine Association, not long before that date, reported 246 members and eleven churches.

Besides the above, there were reported in 1887 the Green River Union Association, Kentucky, with 1300 members, the Western Liberty Association, Missouri, with 523 members, and the Mt. Lebanon Association, Missouri, with 191 members. Previous reports credited the Concord Association with 144 members, the Social Band Association, Missouri and Arkansas, with 293 members, the White River Association, Missouri, with 300 members, and the New Liberty Association, Tennessee, with 223 members.

There are nineteen or more Associations, with above fifteen thousand members. These were organized in 1870 into a General Association, which has since met annually, its purpose being to bring the several associations into closer relations for united work. *The Messenger*, published at Owensville, Ind., Rev. W. P. Hale, editor, is the denominational organ. Home mission work is carried on, an educational society has been formed, and an interest in foreign missions is developing. In spirit and in work this body is very similar to the Freewill Baptist denomination; in doctrine it is almost identical; in form of organization it is quite so. A more perfect acquaintance will result in union in the work for the Master, and possibly also in union of organizations.

General Conference, The, was organized by nineteen delegates, repre-

senting five Y. M's, at Tunbridge, Vt., Oct. 11, 1827. In a letter to the New Durham Q. M., in 1805, Randall had suggested that a "*General Conference* of all the elders" be established. This subject was considered, referred to the Y M., and a conference of all the ministers was annually held in connection with the November session of the Y. M. Twenty years later the subject again appeared, and a delegated body was proposed, whose authority should be derived from the churches rather than from the ministry. The subject was contemplated with caution lest this central body interfere with the independence of the churches. But the membership had grown to about twenty-one thousand, and had extended into ten states and two of the British provinces. The existence of Q. M's and Y. M's naturally suggested a General Conference that should serve the whole brotherhood as a means of fellowship and guidance.

The first direct action towards its establishment was at the Y. M. in Sandwich, N. H., in 1826. Rev. Enoch Place asked the question and moved an affirmative answer which was seconded by Rev. John Buzzell: "Is it expedient to make any alteration in the present arrangement of the Yearly Meetings, and to establish a General Yearly Conference for the benefit of the whole?" At the Y. M. in Parsonfield, Me., in November, the question was called up and referred to a committee of twelve consisting of Rev's John Buzzell, John Foster, Enoch Place, Z. Jordan, S. Burbank, Ziba Pope, Thomas Moxley, Jeremiah Bullock, Andrew Hobson, H. Hobbs and Deacons Samuel Moulton and W. A. Drew. The committee recommended that the churches continue to report to the Q. M's, and these to the Y. M's, as heretofore; that there be two distinct Y. M's in Maine, and one in each of the following states: New Hampshire, Vermont, New York, Pennsylvania and Ohio; and that each Y. M. choose delegates to compose a General Conference, the first session of which should be held in Tunbridge, Vt., the next October. The report was unanimously adopted, and the proposition was received with great favor throughout the denomination. The jurisdiction of the Conference at first was not well defined. The constitution and by-laws were not adopted until 1841. Such questions as were referred to it were passed upon, but it was always understood that it could not reverse the decisions of churches, Q. M's and Y. M's.

Dr. Ball, in CENTENNIAL RECORD, says of General Conference: "Its authority was settled to be moral, not legislative; its function fixed to give voice to the convictions and purposes of the churches, but not to rule over them; to enlarge their influence by combining and publishing their testimony and aggregating their forces, without infringing upon their freedom of action or exacting the least sacrifice of local rights; to increase their privileges, influence and power by enlarging the scope of free and voluntary action, without dictating methods or enforcing regulations. This feat of ecclesiastical wisdom was accomplished through the evolution of spiritual forces among the brotherhood generally, through the processes of experience and conflict of diverse convictions, rather than by the genius of any one mind or any conclave of minds." Dr. Ball gives five General Conferences which have marked epochs in the denominational history: In 1833 the Treatise was adopted and decisive action was taken concerning education and foreign missions. In 1839 the fellowship with slave-holders was withdrawn. In 1841 the Free Baptists of New York were admitted to the denomination without a change of name. In 1850 the position on slavery was re-affirmed, as well as the former position of General Conference in reference to the complete independence of the churches. Conference voted $300 from the funds of the Printing Establishment to help our first college. The last eminence was reached when, in 1880, the Conference, as representing a people numbering over 80,000, stood at the grave of Randall and re-affirmed its confidence in the principles that he announced, which had steadily crowned the denomination with God's approval through a century of growth and victory. Its meetings have been held as follows:

GENERAL CONFERENCES.

	Place.	Time.	Days.	No. of Del'g.	Moderators.	Clerks.
1	Tunbridge, Vt.	Oct. 11, 1827.	4	20	Enoch Place.	Hosea Quinby.
2	Sandwich, N. H.	" 9, '28.	4	35	Nath'l King.	" "
3	Spafford, N. Y.	" 10, '29.	4	15	Henry Hobbs.	J. M. Yearnshaw.
4	Greenville, R. I.	" 14, '30.	4	15	S. Hutchins.	" "
5	Wilton, Me.	" 12, '31.	4	14	Benj. Thorn.	Hosea Quinby.
6	Meredith, N. H.	" 10, '32.	4	21	S. B. Dyer.	N. Loring.
7	Strafford, Vt.	" 9, '33.	6	24	S. Whitney.	Hosea Quinby.
8	Byron, N. Y.	" 7, '35.	7	24	" "	Silas Curtis.
9	Greenville, R. I.	" 4, '37.	6	25	J. M. Harper.	" "
10	Conneaut, O.	" 2, '39.	5	28	" "	Wm. Burr.
11	Topsham, Me.	" 6, '41.	6	41	" "	Silas Curtis.
12	Plainfield, N. Y.	" 2, '44.	7	53	J. Woodman.	" "
13	Sutton, Vt.	" 6, '47.	10	51	" "	" "
14	Providence, R. I.	" 2, '50.	9	52	Martin Cheney.	" "
15	Fairport, N. Y.	" 5, '53.	8	57	F. W. Straight.	" "
16	Mainville, O.	" 1, '56.	8	57	E. Knowlton.	" "
17	Lowell, Mass.	" 5, '59.	8	56	" "	" "
18	Hillsdale, Mich.	" 1, '62.	8	60	E. B. Fairfield.	" "
19	Lewiston, Me.	" 4, '65.	9	55	" "	" "
20	Buffalo, N. Y.	" 7, '68.	8	71	J. O'Donnell.	I. D. Stewart.
21	Hillsdale, Mich.	" 4, '71.	8	71	E. Knowlton.	" "
22	Providence, R. I.	" 7, '74.	9	73	D. W. C. Durgin.	" "
23	Fairport, N. Y.	" 3, '77.	8	78	O. B. Cheney.	" "
24	Weir's, N. H.	July 21, '80.	9	84	" "	" "
25	Minneapolis, Minn.	Oct. 4, '83.	5	78	R. Dunn.	" "
26	Marion, O.	" 14, '86.	7	88	J. L. Phillips.	" "
27	Harper's Ferry, W. Va.	Sept. 25, '89.				

George, Rev. Frank David, was born in New Sharon, Me., Feb. 7, 1857. His parents were David and Sarah L. (Webster) George. He prepared for college at Augusta, Me., studied one year at Colby University, Waterville, Me., and six years at Bates College, graduating from the college in the class of 1878, and from the Theological School in 1881. He was converted in March, 1874, uniting with the Augusta church, and soon felt and accepted the Lord's call to the ministry. While in school he supplied the Kennebunk church one year, and for a time the Augusta church, and at graduation settled at Laconia, N. H., where he was ordained July 13, 1881. After nearly two years at Laconia he settled at Georgiaville, R. I. These pastorates were prosperous, seventeen being added to the churches by baptism.

June 30, 1881, he was married to Miss Agnes M. Haggett, daughter of Edwin E. and Jane (Butler) Haggett. She was born July 21, 1858, and educated at Bath, Me. While assisting in a publishing house in Augusta, she was converted and united with the church there. Early in

Rev. F. D. George.

1884, her husband feeling called to the

foreign work, she nobly consecrated herself also to it, and with their daughter, born at Laconia, they set sail for India in October, 1884, reaching the field Dec. 24th. They were located at Midnapore, Mr. George taking charge of the Mission press and assisting in the Bible School, and Mrs. George from the beginning taking charge of the Industrial School (see *Mission in India*). Because of the severe illness of Mrs. George they returned in 1888, and he is now pastor of the church at New Hampton, N. H.

George, Rev. N. K., was born April 2, 1816, in Washington, Vt. He was thoughtful while a child, and in January, 1831, at the age of fifteen, found the Saviour precious. The next April he was baptized by Rev. H. N. Plumb, and united with the Corinth church, where Rev. N. Bowles was pastor. He soon felt a call to the ministry, but delayed, bewailing his lack of qualifications. In the spring of 1835, after attending the New Hampshire Y. M., he delivered his first sermon in a schoolhouse in the town of Bethlehem. During the spring and summer he traveled preaching through the northern part of New Hampshire and Vermont, greatly encouraged by manifestations of the Divine Spirit. In Warner, N. H., he spent the winter, and, going to Tunbridge, Vt., in the spring, he saw thirty hopefully converted. During the fall of 1836 he saw in Lyndon, Sutton and North Sheffield one hundred converted and united with the church of Christ.

Nov. 14, 1836, he married Sarah C., daughter of Deacon John Kibbey, of Lyndon, Vt. Oct. 21, 1837, he was licensed by the Q. M., and beheld a glorious revival with the Second church in Corinth. His first settled pastorate was in Washington, his native town, in May, 1838. The next October he was ordained. In 1839 he became pastor of the church at Franconia, N. H. During four years of his six years' pastorate one hundred were added to the church. At the same time he served the church at Whitefield from its organization, in 1840, till 1844, when many were converted. He lived four years at Danville, Vt., having charge of the church there and at Newark. In 1850 he returned to the Franconia church, and the next year took the charge again of the Whitefield church and served both churches till 1857, when only the Whitefield church was served. In 1858 he settled at Springvale, Me. During two years there eighty were converted and added to the church. He visited the Biddeford church, where he baptized some.

Returning to Franconia for a visit, previous to a settlement at Bath, Me., while coming from the field on horseback, June 19, 1860, both himself and horse were killed by lightning. Only a week before he had attended a meeting of the Foreign Mission Board, of which he was a faithful member. At the same time he met in the New Hampshire Y. M. for the twenty-third time. Rev. Jonathan Woodman preached his funeral sermon from the text Matt. 24 : 27, while six or eight of his intimate friends in the ministry bore his remains to their last resting-place. He died in his 45th year, twenty-five of which he had spent in the ministry. During this time between five and six hundred had been converted and added to churches. He was an ardent lover of truth, advocating all the benevolent enterprises of the denomination. He was open and "generous to a fault."

Georgia. About 1826, revivals prevailed in the Baptist churches of this state. Many were dissatisfied with the Calvinistic theology which prevailed. The differences culminated in the withdrawal of those who could not accept the old "Philadelphia Confession." This occurred at Sharon in 1831. Several churches from the Flint River and Ocmulgee Associations were soon organized into the United Baptist Association. This body was Arminian in belief, and allowed each church to practice open or close communion at its discretion. This association continued but a few years.

The Chattahoochee United Free-will Baptist Association was organized in the fall of 1836, the delegates meeting for this purpose with the Newtemon church, Henry County, the place where the United Baptist Association had been organized five years before.

Elder Cyrus White, who had been prominent in the movements mentioned above, was moderator, and Priar Reaves was clerk. Rev. C. C. Martin, who became a leader in the work, was present as a licentiate. The association has continued to do a good work to the present. Several other associations have been formed as offshoots of this. The Salem Association, formed in 1843, some time afterwards, drifted back to the "regular" body. The others, mentioned below, continue Arminian in belief and open communion in practice. This association is now made up of eighteen churches, located in the vicinity of Marion and Schley Counties, viz.: Pleasant Hill, Silver Run, Spring Hill, Columbus, Corinth, Benevolence, Trinity, Shiloh, Union Grove (Sumter County), Harmony, Providence, New Prospect, Rocky Mount, Bethel, Union Grove (Randolph County), Sweet Prospect, St. Peter, and New Life. The total membership is 776.

The Martin United Freewill Baptist Association was organized Oct. 28, 1887. It was set off from the Chattahoochee Association and named in honor of the venerable Father C. C. Martin. The churches, twenty in number, located in Early, Calhoun, and adjacent counties, are as follows: Cedar Springs, Enterprise, Springfield, Belleview, Open Pond, Zion, Friendship, Macedonia, New Salem, Pleasant Hill, Bethlehem, Pleasant Grove, White Pond, Pleasant Springs, Corinth, Pine Grove, Patmos, Traveler's Rest, Live Oak, and New Prospect. The total membership is 1310.

The South Eastern Association was organized from churches of the Chattahoochee Association in 1882, the churches in Alabama being set off for this purpose. It is located, as its name indicates, in the southeastern part of Alabama, and was said, recently, to be a growing body with twenty-five churches and above a thousand members.

The State Line United Freewill Baptist Association was organized Oct. 4, 1887. It is an outgrowth of the Southeastern Association, and is composed of fourteen churches, viz.: Friendship and Pleasant Plains, in Geneva County, Ala.; Hickory Grove, Lovewood, Beulah, Zion's Joy, and Cave Springs, in Jackson County, Fla.; and Spring Hill, New Hope, Silver Run, Macedonia, Howard's Grove, Prospect, and Antioch, in Henry County, Ala. These churches have a total membership of 481.

The Spring Creek Association was organized in November, 1872. It was composed of six churches (colored) set off from the Chattahoochee Association, and was organized by Rev. C. C. Martin, D. J. Apperson, and L. Gipson. It has enjoyed such prosperity that after dismissing several churches to the Mt. Hosea Association there remained twelve, with 601 members. The churches are: Bethlehem, Hopewell, Spring Hill, and New Salem, in Randolph County; Pleasant Grove, Mt. Carmel, Pine Island, and St. Paul, in Calhoun County; Pine Grove, in Early County; Marshall Chapel, in Terrell County; Springfield, in Clay County, and New Hope, in Henry County, Ala.

The Mt. Hosea Association was organized in November, 1887, with churches from the Spring Creek Association. It is located in the southwestern part of the state, and has a total membership of 482. The Pleasant Hill and Jacob Chapel churches have a large membership. The others—Zion, Salem, Piney Grove, Mt. Hosea, Springfield, Antioch, Bethlehem and Plattsville—are smaller, but all are earnest in the work.

The Ogeechee Association was organized in 1878. It is situated in the eastern part of the state, and has 331 members.

The Middle Georgia Association has a membership of 274.

Gerrish, Rev. Aura L., was born in Nottingham, N. H., Sept. 10, 1837. His parents were Edwin F. and Fanny (Tuttle) Gerrish. The mother was sister of Rev. Ezra Tuttle. The father was a farmer, and for many years justice of the peace. The son was educated in a course preparatory for college at the Nottingham Union Institute, taught by Rev. B. Van Dame, and by private instructors. He also gave attention to scientific studies. He early commenced the work of teaching and gave several years to it

in the public schools of New Castle and Exeter, N. H. At the age of sixteen he became a member of the Free Baptist church in his native town. Choosing the ministry for his life work, he entered Bangor Theological Seminary in 1863, graduating in 1866. During this course of study he supplied churches in the vicinity. At his graduation he became pastor at Pittsfield of the church connected with the Maine Central Institute. Here he was ordained Aug. 17, 1866. He held this position ten years, rendering valuable service to the church, school and community around. He was president of the board of trustees of the insti-

Rev. A. L. Gerrish.

tute eight years and principal of the normal department one year. He did much in raising funds for its benefit. He served on the school board of Pittsfield six years.

In February, 1876, he became pastor at Olneyville, R. I. Excellent work was done here, the church and Sunday-school were greatly enlarged; a new site was chosen and a commodious house of worship erected. He was prominent in seeking political purity in the community, and held an important position on the school board. In October, 1886, he became pastor at Great Falls, N. H., and in the spring of 1889 he took charge of the Bethany church, a new interest at Whitman, Mass.

He has been a member of the executive board of the Education Society, and of the Home Mission Society since 1877, having been its corresponding secretary for nine years. He was chosen corporator of the Printing Establishment in September, 1884, and a year later was made the chairman of the executive committee. He has three times been a delegate to General Conference. He married in 1859 Lizzie V. Holbrook of New Castle, N. H., who died after two years, leaving an infant daughter. In 1863 he married Lucinda A. Randlett, of Exeter, N. H. They have a son.

Gerry, Rev. Benjamin S., died at his home in Dexter, Me., Feb. 19, 1885, aged 63 years and 9 months. He was born in Freedom, Waldo County, where he lived until six years of age, when his parents moved to Dover. He lived there until 1864 when he bought a farm near Dexter where he resided until his death. In 1846 he married Miss Maranda Rowe, of South Dover, in whom he found a worthy companion and helper. He was converted at the age of thirteen and baptized at the age of nineteen and united with the Methodists.

He afterwards, from doctrinal conviction, joined the Free Baptist church at South Dover, and later the West Sangerville church, of which he was pastor many years and a member at the time of his death. In 1853 he began to preach. He was ordained in 1858 at South Dover, Rev. E. Harding preaching the sermon. His ministry was mostly within the limits of the Penobscot Y. M., and especially in the Exeter and Sebec Q. M's. He held pastorates in Corinth, First and Second Sangerville, Corinna, Bradford, LaGrange, Charleston, Abbott, Atkinson, and Orneville. He also preached at Number Eight (Willimantic). Revival interests followed his labors and many were converted. He was deeply interested in missions, temperance and education, and a father in his Q. M. For twenty-one consecutive years he was its clerk, and during that time he was absent but once. He was a good and faithful man.

Getchell, Rev. William, died in Pittsfield, Me., Oct. 30, 1867. He was born in Vassalborough, Me., Dec. 6, 1793. He married, Aug. 22, 1814, Miss Mary Leavitt, of Clinton, who survived him. In the summer of 1818 he was converted and united with the Christian church at East Pittsfield. In August, 1823, having moved to another part of Pittsfield, he was instrumental in organizing a Freewill Baptist church and was chosen one of its deacons. In September 1826 he was ordained by a council from the Exeter Q. M. as pastor of the church with which he was connected. This relation he held till death. He also acted as pastor of the Second Pittsfield church and of the Burnham church for over twenty years. He solemnized over one hundred and fifty marriages and attended hundreds of funerals. He was retiring, prayerful, and a practical preacher. He lived as he preached.

Getchell, Rev. Wm. H., son of Daniel and Hannah (Hanson) Getchell, was born in North Berwick, Me., Sept. 6, 1854. He became a Christian at the age of fifteen. He studied a year at Maine Central Institute. He graduated from Bates Theological School, Lewiston, Me., in 1886, and settled at Sabattus, where he had preached since 1883. He received license to preach in June 1883, and was ordained July 15, 1886. He was married, Sept. 16, 1886, to Miss Miranda S. Austin. In the summer of 1887 he was called to the church at Lake Village, N. H.

Gibson, Rev. Stephen, was ordained in 1807, and labored in Massachusetts and New Hampshire.

Gidney, Rev. Harry O., was born in the parish of Cambridge, Province of New Brunswick, July 9, 1829. His parents were Charles D. and Lucy (Nevers) Gidney. He received a high school education, and at the age of twenty became a Christian. In 1860 he moved to Houlton, Me., where he lived sixteen years, and then moved to Amity, where he now resides. He received license in 1868, and was ordained the same year. His pastorates have been as follows: of the Glenwood church, four years; Littleton, two; Second Hodgdon, two; Weston, twelve; Haynesville, five. He has had revivals in these churches, and has baptized over one hundred converts. He organized the Littleton and Haynesville churches. He is now pastor of the Weston and Glenwood churches. He was married, Jan. 31, 1855, to Miss Martha C. Dykeman. They have eight children living.

Gifford, Rev. Henry, a native of Pawlet, Vt., died at his residence near Elkader, Ia., June 26, 1881, aged 72 years. He was baptized by Rev. S. Howe at Otselic, N. Y., and later received license at Portage. He moved to Iowa in 1842, and was ordained May 27, 1849, at the fifth session of the Delaware and Clayton Q. M. His was the first ordination in Iowa among the Free Baptists, and in this vicinity his ministry was spent. The Boardman Grove (later Farmersburg), West Union, Cox Creek and Volga Bottom churches enjoyed his labors. He was a man of good natural abilities, a close student of the Bible and hence sound in doctrine. His wife, who had toiled with him more than fifty years, survived at his death. He was chaplain of the Old Settlers' Association, whose president pronounced a fitting eulogy at the grave.

Gile, Rev. Orison L., son of P. S. H. and Mary B. (Dodge) Gile, was born in Bennington, N. H., Oct. 22, 1856. He became a Christian at the age of sixteen. He prepared for college at New Hampton Institution, N. H., from 1875 to 1878, graduated from Bates College, Lewiston, Me., in 1883, and from Bates Theological School in 1886. He received license to preach from the Weare Q. M., N. H., February, 1880, and was ordained at Richmond, Me., June 8, 1886, by Rev's C. F. Penney, J. B. Jordan, A. B. Drew, R. W. Churchill, C. E. Cate and others. He was pastor at Lisbon Falls during his course of study, also of the Pine Street church, Lewiston, two years. He has been instrumental in a large number of conversions and has received sixty-two persons into the churches. He was in 1887 pastor at Richmond Village, Me., and in 1888 at Cape Elizabeth. He was married, Jan. 1, 1884, to Miss Linda E. Nelson, who

died. In June, 1887, he married Miss Sarah E. Libby, of Richmond Village.

Gilkey, Rev. Philip, died in Searsport, Me., Jan. 5, 1872. He was born in Islesborough, Me., Jan. 25, 1788. He lived in Islesborough till forty years of age, and the rest of his life in Searsport. He was converted in youth, but did not decide to preach till he was more than fifty years of age. He was then a Baptist. His first efforts were in the town of Eden, Mt. Desert, where some were converted. He was then ordained by the Free Baptists, and preached mostly in Eden.

Gilkey, Rev. R. E., son of Deacon John and Ann T. (Currier) Gilkey, of South Strafford, Vt., was born in Sharon, Windsor County, Vt., March 21, 1857. He prepared for college at Lyndon Institute, graduated from Bates College in 1881, and from Bates Theological School in 1887. He was converted in Saco, Me., April 28, 1884, and entered the Theological School and began to preach the following autumn. He preached at New Gloucester, Me., from April, 1885, to May, 1886; then at Corliss Street, Bath until May, 1888, when he began his present pastorate at Richmond, Me. He was ordained at the June session of the Edgecomb Q. M. at Parker's Head, in 1887. At Bath twenty were converted.

Gillett, Rev. Truman, a native of New Marlborough, Mass., was converted when eighteen years of age. In 1809 he commenced preaching among the Methodists, and after six years joined the Free Baptists in Russia, N. Y., receiving ordination Oct. 15, 1818. He labored much and saw many conversions in Fairfield, Poland, and in Oswego County, N. Y., and also in Canada. He was a man of much faith and prayer. His death occurred Feb. 8, 1850, when he was 70 years of age.

Gilliland, Rev. Josephus C., was born in Cape Girardeau County, Mo., March 14, 1833. His parents were Hiram A. and Matilda M. (Sely) Gilliland. He was brought to God in August, 1849, and received license to preach the following year. He was ordained in 1862. His labors have been chiefly in the Lebanon Q. M., Ill., where he has organized ten churches and baptized several hundred converts. Usually he has had the pastoral care of three or more churches. For three years he served as Y. M. evangelist, and three times he has been elected delegate to the General Conference.

Gilman, Edmund T., son of Ezra and Patience (Tibbetts) Gilman, was born in Ossipee, N. H., Feb. 21, 1844. He was converted Jan. 5, 1863. Dec. 1, 1866, he was married to Miss Addie D. Harvey, and has four children. He took the Methodist Local Preachers' course of three years, and was licensed by them at Great Falls, N. H., in February, 1879. He taught and preached in neglected districts near Tamworth and Ossipee, N. H. In 1885–86 he was a colporteur of the New Hampshire Bible Society in Carroll and Coos Counties. May 20, 1886, he was baptized by immersion, and joined the Free Baptist church at Tamworth Iron Works. He was licensed by the Exeter Q. M., Me., Dec. 11, 1887, and was pastor at North Guilford in the same year. In 1888 he was engaged in missionary work in Willimantic, Me.

Gilman, Rev. Hiram, a native of Vermont, moved to New York in early life; was converted about 1831, and ordained by the Monroe Q. M. at Byron in 1834. The thirty-four years of his ministry were spent with the Ogden, Byron, Royalton, Ridgeway, Oakfield, Alabama, Clarendon, Parma, and Middlebury churches. In all these fields he was successful, as the scores, if not hundreds, of converts testify. He was stricken with apoplexy while in the pulpit at Ogden, whither he had gone from Parma to supply, and died June 23, 1868, aged 58 years. Nobly he accomplished life's great work, and died on the battle-field.

Gilman, Rev. Samuel, was born in Gilmanton, N. H., July 4, 1784, and died in Paw Paw, Mich., Sept. 7, 1864. He was converted when seventeen, and joined the church in Hardwick, Vt., becoming an active Christian, and was ordained at Wheelock, Vt., in 1815. Three years later he moved to Ogden, N. Y., where he soon organized a church and cared for it twenty years. He preached

also in other places, and was successful in his work, especially with the Bergen church. In 1838 he moved to Michigan, and was instrumental in organizing the Paw Paw church, and aided in building their house of worship. He was a man of good talent, and generally loved and respected.

Gilmore, Rev. Otis, was one of the early workers in the Miami Q. M., Ohio. He was ordained as early as 1825.

Gilmore, Rev. Russell, of Ohio, was ordained as early as 1825. He was one of the early laborers who founded the Miami Q. M. and the Ohio Y. M. He was on the council that organized the Strongville Q. M.

Given, Rev. Arthur, was born in Wales, Me., Feb. 27, 1841. His father bore the same name, and was a highly esteemed citizen, whose occupation was that of a farmer. Previous to the age of eighteen the son was employed part of the time on the farm, attended the district school, spent one term at the Litchfield Liberal Institute, and another at the Maine State Seminary at Lewiston. At this age he was released from further service at home, and commenced his preparation for college at the last named institution. He secured the means to pay his expenses by teaching and manual labor. Subsequent to the completion of this preparatory course of study, in 1862, he served nine months in the army. In the fall of 1863 he entered Bates College, and graduated in 1867 in a class of eight, the first graduating class of the college. He was its valedictorian.

He became at once principal of the New Hampton Literary Institution, and, after a year of successful service, resigned, and was for two years principal of Maine State Seminary at Lewiston. From 1870 to 1872 he was a student in the theological department of Bates College, and during part of the time was a tutor in the college. In September, 1872 he became pastor of the Essex Street church at Bangor, and was ordained in the December following by the Unity Q. M. He continued in this relation until March, 1875, when he became pastor of the church at Greenville, R. I. In February, 1881, he resigned this position to become the joint pastor of the church at Auburn and of a mission of the Roger Williams church at Arlington. In 1883 he relinquished Arlington, and in 1885 he resigned his Auburn parish to become general treasurer of the benevolent societies of the denomination. During his pastorate at Auburn there was begun the erection of a large and commodious house of worship which was dedicated early in 1889.

Since 1873 he has been one of the board of overseers of Bates College, and in 1880 was chosen its secretary. For several years he has been a member of

Rev. Arthur Given.

the executive board of the Education Society, and 1880-85 its corresponding secretary. He was till 1885 the secretary of the Rhode Island Sunday-School Union, and for several years clerk of the Rhode Island Association. In July, 1889, he was elected a corporator of the *Star*. He married, Dec. 22, 1868, Miss Lura Durgin, sister to Mrs. John Malvern, of Sanbornton, N. H., and has one daughter.

Given, Rev. Lincoln (brother of Rev. Arthur Given), was born in Wales, Me., Nov. 7, 1827. His parents were Arthur and Joan (Small) Given. He was converted at the age of fifteen, was baptized by Rev. E. J. Eaton and united

with the church in Wales in the spring of 1843. He received his preparatory education in Litchfield Institute, and his theological in the Biblical School at New Hampton. In June, 1854, he received license to preach from the Bowdoin Q. M., and June 19, 1859, he was ordained at a session of the Springfield Q. M. at Weston, by Rev. L. M. Haggett and others.

The first two years of his ministry were spent in the northern part of Aroostook County, in missionary work. He organized a church at Mapleton, helped organize the Presque Isle church, and began the work at Limestone. He has been pastor in Thorndike, Brunswick and Booth Bay, Me., Meredith Village, N. H., Lisbon and Oakland, Me., of the Gonic church, Rochester, N. H., and since 1888 of the First Wolfborough church. Along with some of these pastorates and between them he has done evangelistic work. He was thus engaged in the Edgecomb and Waterville Q. M's, and about eighteen months in Minnesota and six months in Illinois. Many were converted. He has been clerk of the Edgecomb and Waterville Q. M's, and a member of General Conference three times. He has taught fifteen terms of school, and served as supervisor fifteen years. In April, 1851, he married Miss Lucy A. Colby, who died in 1869. He was married in December, 1873, to Miss Carrie C. Weymouth. They have seven children living.

Gleason, Rev. Abel, a native of Schoharie County, N. Y., died at Clinton, Ia., Jan. 3, 1874, aged 79 years. He went in youth to Genesee County, N. Y., where he was baptized at the age of thirteen, and ordained when about twenty-eight; to Michigan in 1838, and two years later to Illinois, continuing on to Iowa in 1853. He was gentle and affectionate, gifted in prayer and faithful in the Lord's vineyard.

Gleason, Dea. Arah, was born in Windham County, Vt., June 2, 1801. He was married to Lydia Safford, Aug. 24, 1825, and in 1829 they emigrated to central Ohio, then a wilderness. He embraced Christ early in life, and ever after lived an exemplary Christian life and was honored and beloved by all who knew him. He held several important public offices, and in many ways was a leader in the community. He was one of the original members of the Newton (O.) Free Baptist church, and for nearly forty years held the office of deacon, and for twenty years that of Sunday-school superintendent. There being no resident minister in the town for many years, he conducted religious meetings, and often officiated on funeral occasions.

He was the father of twelve children, four of whom were for years successful teachers and one a minister. He died May 31, 1872.

Gleason, Rev. Charles A., son of Deacon Arah Gleason, was born in Union County, O., Feb. 22, 1847. He was converted in youth and was educated as a teacher. For ten years he was superintendent of public and high schools in Ohio and Illinois, his last charge being the Zane High School at Middlebury, O. He was ordained in 1877. His pastorates have been Chester, Rochester, Springfield and Blanchester churches in Ohio, and Oneonta, N. Y., where during four years over one hundred were added to the church. In 1887 he was pastor at Auburn, R. I., and the next year at Pike, N. Y. For three years he was recording secretary of the Ohio Association and once its president. He has been twice a delegate to General Conference; at Wier's, in 1880, he was assistant clerk of the Conference. In 1886, he was candidate for Congress in the Twenty-fourth New York District on the Prohibition ticket. In 1863, at the age of sixteen, he enlisted in the army and served in the cavalry about a year until honorably discharged on account of ill health. He married March 24, 1869, Miss Louisa Haines, and three of their five children are living.

Gleason, Rev. Thomas R., was ordained in New York in 1814. His ministry, so far as is known, was spent in that state.

Glidden, Rev. Abel, was born in Alton, N. H., in 1774. At the age of twenty-three he purchased and settled on one hundred acres in the present town of

Gilford. He married Rebecca Dow. The church at Gilmanton Iron Works, extending beyond the mountains, began conference meetings in his neighborhood about 1797. In 1802 his name appears upon the church list. For several years he was active in public meetings. His church requested his ordination by the Q. M. in the autumn of 1810, and November 9 a council containing Rev's Daniel Elkins and H. D. Buzzell met and ordained him. He ministered mostly in Gilmanton and Gilford. He was conservative in regard to new enterprises, but once convinced he entered boldly upon the advocacy of temperance and other moral reforms. He died in January, 1837.

Glidden, Rev. Cleaveland B., died after an illness of three days in Gardiner, Me., May 15, 1864. He was born in Woolwich, Me., Sept. 28, 1821. At sixteen he was converted, baptized by Rev. C. Quinnam and united with the church in his native place. After a struggle he yielded to God and began his ministry. He was ordained in Gardiner, July 5, 1855, and settled with the First church there. He was also pastor at West Gardiner, Jefferson, Whitefield, and five years of the Monmouth church. His funeral services were conducted by Rev. J. Mariner in the meeting-house at South Gardiner. He was an upright Christian and a humble, devoted minister of the gospel.

Glovier, Alba A., son of J. H. and L. S. (McCullock) Glovier, was born in East Landaff, N. H., Dec. 22, 1856. He was converted in 1870, and was married in 1880 to Miss Etta P. Farr, who died two years later. Brother Glovier is now pursuing a course of theological study at Hillsdale College with the ministry in view.

Goble, Rev. Jacob, was connected with the Free Communion Baptist Conference of Canada.

Goodale, Rev. Stephen H., of Tunbridge, Vt., died after a brief illness May 15, 1859. He was pastor at Deering, N. H., for several years from 1833, and clerk of the Weare Q. M. In 1839 he was pastor at Randolph, Vt., and in 1840 he united with Rev. Aaron Buzzell's church at Strafford. He embraced Universalism, which he renounced shortly before his death, making a confession and being re-instated by the Q. M. of Strafford. He now entered upon his ministry with new energy, but death cut short the work. His Q. M. adopted resolutions of deep sympathy.

Goodrich Rev. Barnard, died in West Gardiner, Me., March 20, 1883. He was born in Nottingham, N. H., in 1800, and became a Christian in early life. About 1831 he moved to Maine. He preached and baptized in Monmouth, West Gardiner, Greene, Litchfield, South Gardiner and Richmond. He supported himself at the trade of blacksmith and preached as opportunity offered.

Goodrich, Rev. Cephas P., one of the pioneer preachers of Michigan, was born in Phelps, Ontario County, N. Y., March 11, 1810, being the son of Charles and Elizabeth (Palmeter) Goodrich. March 11, 1837, he married Elizabeth Case. He was converted under the preaching of Elder Porter Thomas, Sept. 22, 1832; was baptized and united with the Freewill Baptist church near Ypsilanti, Mich., receiving a license the following year, and was ordained by the Oakland Q. M. in August, 1834. He has been closely identified with the work of the Oxford Q. M., to which he belongs, serving many of the churches as pastor, and has exerted a wide influence for good in eastern Michigan, where he is honored as one of the "Fathers."

Goodwin, Rev. Humphrey, was ordained in 1807, and labored in Maine. He afterwards left the denomination.

Goodwin, Rev. Joseph, died in Wells, Me., in 1850. He was converted in 1801, and August 28 joined the Baptist church. The next year his name appears as one of a committee who transcribed the articles of faith and records of this newly organized church. A difficulty some few years later distracted the church, and the radical preaching of election by the pastor caused some to question the doctrine. Brother Goodwin, with thirteen others, was expelled June 4, 1807. They associated themselves for worship with himself as leader. In 1808 a revival followed, and a Free

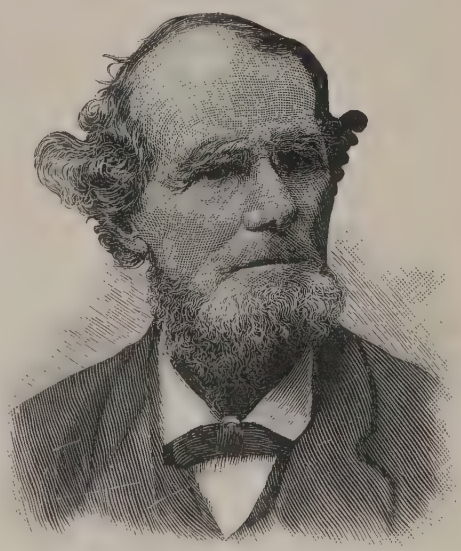
Baptist church was organized, over which he was ordained as pastor in 1812. For thirty years this relation existed. He supported his family by labor in the ship-yards, but his excellent gift of exhortation frequently withdrew him wholly to the Lord's work. Revivals attended him in and around his parish. He stood firmly in the midst of the delusions of Cochran which stirred his parish. At one time, having resisted the oppression of the parish church tax, his horse was confiscated for pay. After slender health for years he passed to his reward.

Gordon, Rev. George A., son of Rev. H. S. Gordon, was born at Alton, Ill., April 14, 1842. He was educated at the

Rev. G. A. Gordon.

Mathematical and Classical Institute at Chester, Ill., travelled in Europe in 1865, and was married to Harriet Glove Dec. 25, 1866. His life was consecrated to God in 1862; license to preach was granted him four years later, and in August, 1868, he was ordained by Rev. R. Dunn and others. Since ordination he has not been without the pastoral care of one or more churches, has engaged with good success in revival work and has baptized a large number of converts. Eighty-two were added to the Ava church as a result of a forty days' meeting. He resides at Campbell Hill, Ill., and has been clerk of the Central Illinois Y. M. of Freewill (formerly General) Baptists for the past twenty years. He has served as delegate to the General Conference several times, and is highly esteemed among the churches. While connected with the General Baptists, he was largely instrumental in bringing about a general organization of that people, having been clerk of the committee that drafted the constitution and by laws; and he has since been active in efforts to bring about further union among Christians.

Gordon, Rev. Henry Smith, son of George and Nancy Gordon, was born in Franklin County, Pa., June 19, 1816. He was married in 1834 to Rebecca Young; and, of their nine children, one is a doctor, one a lawyer and one a minister. He was educated at Shurtleff College, Illinois, and was ordained in 1842 by the Baptist denomination. While serving as home missionary in 1850, he invited all "believers" to the communion, and was at once excluded. He immediately began organizing open communion churches, and, within a year, had gathered four, all of which are still active. From this his influence



Rev. H. S. Gordon.

extended widely in southern Illinois (see *Illinois*), until he had personally gathered about twenty churches and was

the recognized "Father" of a body of Christians numbered by thousands. For further particulars of this movement see "History of the General Baptists," by Rev. D. B. Montgomery. About 1875 he, with the association he had gathered, became connected with the Freewill Baptists, and he has since continued a leader and a wise counselor among his people.

Gosline, James Everitt, son of John A. and Clara E. (Knollin) Gosline, was born at Farmingdale, N. B., July 21, 1860. In 1876 he was converted, and was licensed in July, 1883. He studied at the Union Baptist Seminary at St. John in 1884, and at Cobb Divinity School in the class of 1889. He has labored at Campobello, N. B., where, in fourteen months, 138 were converted and joined the church. He served the church at West Poland, Me., and is now pastor of the Houlton, and First and Second Hodgdon churches.

Goss, Rev. James, died in Rockland, Me., July 16, 1853, aged 65 years. About the year 1818 he made a profession of religion and joined the Methodists. In May, 1822, he with others were constituted the first Free Baptist church in Maine east of the Penobscot river, by Rev. James Emery. After years of active service he was licensed by the Prospect Q. M. in 1832, and six or seven years afterwards was ordained. He maintained his family by toil, and preached most of the time. Late in 1849 he came to Rockland and labored successfully with Rev. J. Mariner in revival meetings. After the death of his wife, in April, 1853, he made an eastern tour, preaching daily for nearly a month, attending the Prospect Q. M. in June, and, returning home sick, died after three weeks. He was an upright, useful man.

Gott, Rev. Lazarus, was born in Tremont (then Mt. Desert), Me., May 29, 1818. His parents were Eliab and Sally (Wasgatt) Gott. He was interested in religion at twelve, and ten years later, he made a permanent profession. He fitted himself for teaching, and in 1855 began a two years' course of study at Bangor Theological Seminary. His license to preach was granted by the Prospect Q. M. in February, 1851, and in February, 1852, he was ordained by the Ellsworth Q. M. He now changed his membership from the Orland and Dedham church to the West Ellsworth, where he has been pastor most of the time since his ordination. His health is at present impaired by paralysis. For twelve years he served the Ellsworth Q. M. as clerk. He was twice a delegate to General Conference, once at Lowell, Mass. He was justice of the peace for seven years. He married Sept. 12, 1842, Miss Mary M. R. Lawrence, and has two children living.

Gould, Rev. John, of Vermont, settled in Pennsylvania near the New York line in 1817, and was then ordained. He became one of the founders of the Owego Q. M.

Gowell, Rev. William, died in Poland, Me., Jan. 1, 1884, aged 75 years. He was ordained March 16, 1838, by a council of the Otisfield Q. M., and became an evangelist, supporting himself by working on the farm. He preached in Danville and in Greene, and later in Monmouth and Litchfield. He was an upright and faithful Christian, and an early worker in the causes of anti-slavery and temperace.

Gowen, Rev. L. W., son of William, was born in Sanford, Me., April 15, 1850. He was ordained at Ossipee, N. H., June 3, 1876, and graduated from the theological department of Bates College in 1881. He preached in Effingham, N. H., Parsonfield, Milo and La Grange, Me., Cape Sable, N. S., and Evansville, Wis., and about 1885 accepted a call to the Baptist church at Alexandria, Neb.

Gowin, Rev. Joseph, was ordained in 182–, and labored in Maine.

Graham, Rev. Daniel Mc Bride, D. D., was born at Milan, O., Nov. 17, 1817. His parents, Rev. Lemuel L. and Hannah (Wright) Graham, were of Scottish descent, and early gave their son religious instruction. He was baptized in LaGrange County, Indiana, in 1839, and entered the sophomore class of Oberlin College in the spring of 1841. Here he lived a part of the time with

Professor C. G. Finney, and the degree of Master of Arts was conferred in 1847. The degree of Doctor of Divinity was conferred by Bowdoin College in 1863. Brother Graham received license from the Calhoun Q. M. in 1844, and was ordained by the same body three years later. He was President of Michigan Central College (*q. v.*) at Spring Arbor, Mich., 1844–48. He then ministered to the church at Saco, Me., two years, at New York City eleven years, at Portland, Me., five years, and at Chicago, Ill., two years. In 1871 he became president of Hillsdale College, filling the position with credit three years. For several years he was editor of the *Freewill Baptist Quarterly* (*q. v.*), also of the *Christian Freeman* (*q. v*). He was a frequent contributor to the columns of the *Morning Star*, the *Free Baptist*, and the *Religious Intelligencer* of New Brunswick. He held various positions on the denominational boards, aided in securing the co-operation of our brethren in New Brunswick and Nova Scotia in foreign missionary work, and in 1860 served the denomination as delegate to the General Baptists of England. His later ministry was with the church at East Somerville, Mass., 1878–80, and with churches in the vicinity of Philadelphia, Pa., his last pastorate having been with the Macedonian church of that city, where he died in January, 1889. His ministry was attended with the divine blessing. Besides the revivals in his pastorate, those at Bloomfield, N. J., and Walworth and Fairport, N. Y., are especially worthy of mention. The record of baptisms shows that more than one thousand converts have been baptized by him, forty-two being baptized at one service.

Grant, Rev. Ephraim, was ordained in 1805, and labored in Maine.

Grant, Rev. John, was a native of the Province of New Brunswick. He moved to Hodgdon, Aroostook County, Me., in 1839. Converted at the age of sixteen, he publicly professed Christ eight years later, and in 1842 was baptized, uniting with the Hodgdon church. He was licensed by this church in 1859 and ordained a few years later. His preaching was characterized by interesting expositions of Scripture. He was exemplary and spiritual. He died May 18, 1882, aged 64 years.

Granville, Rev. Joseph, was born in Effingham, N. H., Jan. 6, 1816. His parents were Stephen and Anna (Huckins) Granville. Converted at the age of nineteen, he was licensed May 26, 1863, and was ordained by the New Durham Q. M. Jan. 11, 1865. He has been pastor of the Second Tamworth and First Strafford churches, N. H., at East Hebron and Edgecomb, Me., Harmony, N. S., Wilmot Flats and North Weare, N. H., West Charleston, Vt., Brownfield, Me., and Tremont, N. H. He has baptized eighty-eight converts. He has now retired, and resides at Tremont, N. H. Jan. 2, 1838, he married Miss Abigail F. Allard, and they have one child living.

Graves, Rev. Horace, was born in Guilford, Me., Sept. 27, 1834. He became a Christian at the age of nineteen, and was a student in Bangor Theological Seminary one term. His license to preach was granted in March, 1859, and, in June, 1863, he was ordained at South Dover, Me., by a council of the Sebec Q. M. His pastorates have been at South Dover, Atkinson, Bradford, East Bangor, Dover, and Springfield (1887). In the last two places he has had revivals, and also in Bradford, where he organized the church. He married Miss Sarah A. Magoon, of Dover, Me., and has five children living. He is at present clerk of the town.

Graves, Rev. Lucian C., son of Jonathan and Lovina Graves, was born in Vienna, Me., in 1849. He prepared for college in the Maine State Seminary, and graduated from Bates College, Lewiston, Me., in 1869, and from Bates Theological Seminary in 1882. He became a Christian in 1865, was licensed to preach in 1880, and ordained upon his graduation in 1882 by the Farmington Q. M. His pastorates have been at Vienna, Bean's Corners, Farmington Falls, Week's Mills, Bowdoinham, Me., and East Tilton, N. H. He has baptized over thirty. He was married in 1882 to Miss Annie M. Dixon, and has one child.

Graves, Rev. Josiah, the son of a Congregational clergyman, was born in Middletown, Conn., Sept. 27, 1775, and was converted in the spring of 1794. He early began to doubt the genuineness of his baptism, and in 1800 united with the Baptist church at Hartford. June 25, 1804, a Baptist church was organized near his home, which he joined and soon began to preach. He was ordained Oct. 31, 1811, and began an earnest ministry throughout the adjoining country, and met with some opposition, but was blessed of God. Becoming convinced that close communion was unscriptural and un-Christian, he plainly told his church his position and preached a free, full salvation. In 1821 twelve persons put their trust in Christ and came out to form the first Freewill Baptist Church in Connecticut.

At the close of the following year Mr. Graves received a visit from David Marks, a nephew of Mrs. Graves. Marks stayed here in the native place of his parents, comforting the people and introducing among them the *Religious Informer*. Thus Mr. Graves heard his own sentiments preached for the first time. Soon after this, Rev. Eli. Towne's saddlebags, on his way from Maryland through Connecticut, were stolen, and a copy of *Buzzell's Magazine*, left in the woods as worthless, fell into the hands of Graves. Dec. 28, 1832, he wrote to the *Informer*, Becoming known to the denomination, two brethren from the Rhode Island Q. M. visited him in June, 1824, and the acquaintance was so mutually satisfactory that in October of the same year, Mr. Graves attended a session of that body, and with his church united. The members in his church had greatly increased and opposition had ceased.

In the spring of 1825, while in good health, he had the premonition his work was about done; he even "roundly asserted that he should preach but a few times more." In July, he was attacked with spotted fever, and while his friends hoped for his recovery he said, "You can not deceive me. The sentence is, 'This year thou shalt die.'" He died full of confidence and joy Sunday morning, July 24, 1826. He was a man of true convictions, and with meekness he overcame opposition; with simple gospel truth he conquered sinners, comforted saints.

Gray, Rev. Andrew, son of Josiah M. and Sarah (Morey) Gray, was born in Brooksville, Me., Sept. 2, 1823. Converted at the age of twenty-eight, he was licensed to preach Dec. 12, 1854, and ordained June 17, 1872. He has had four pastorates, and baptized eighty-three converts in Mt. Desert, West Surrey, West Sedgwick and Otis (1887). He is also a justice of the peace. Dec. 8, 1842, he married Miss Hannah S. Howard, who died June 13, 1884. He has lost six children and has three living.

Gray, John, son of Adin and Malinda (Nelson) Gray, was born at Horse Creek, Tenn., May 12, 1848. He married Ruamy J. Rambo, Aug. 17, 1867, and has ten children, one attending Woolsey's College. Brother Gray was converted in 1866, and since 1880 has served as Sunday-school agent for the Union Association, Tenn. Besides organizing Sunday-schools where needed, he also assists the churches in their efforts to secure places of worship.

Gray, Rev. Reuben, was ordained in 1825 and labored in Maine.

Gray, Rev. William, was ordained in New York in 1829. His ministry, so far as is known, was spent in that state.

Grayson, Rev. J. H., of Newburgh, Me., was born near Rolla, April 12, 1855. His parents were Franklin and Martha J. (Brown) Grayson. He was married to Mary E. Duncan Feb. 20, 1876, and has four children. He experienced religion in April, 1875, and began to preach the same year. May 18, 1879, he was ordained. He has assisted in organizing several churches, and is now ministering to the Bethlehem church of the Big Creek Q. M., Prosperity Association, Mo.

Green, Rev. Daniel, the first Freewill Baptist minister ordained in Rhode Island, was set apart to the ministry, at the request of the Pawtucket church, Oct. 14, 1821, the day after the organization of the Rhode Island Q. M. On this second Sabbath in October, the Rev. Reuben Allen preached the sermon, and Rev's Joseph White, Timothy

Morse and Ray Potter assisted in the services. The newly ordained minister began a pastorate with the Pawtucket church, where his father was a manufacturer. Soon Rev. Ray Potter led off a faction, and at the action of the Q. M., hand of fellowship was withdrawn from Potter in January, 1823, and Rev. Daniel Green was sustained in his pastorate. A revival that winter attended his labors, and for three weeks there was about one conversion daily. He was one of the publishing committee of the *Freewill Baptist Magazine* in 1826, and in 1829 engaged in a revival with his church with the help of Timothy Morse, when forty were added to the church. In 1835 his pastorate with the church ceased.

Green, Rev. Daniel, son of Job and Dorcas (Round) Green, was born in Foster, R. I., Aug. 9, 1797. He married Waity Stone, May 10, 1818. Converted in June, 1824, he was ordained as deacon Aug. 9, 1832, and was licensed Dec. 2, 1841. He was ordained by Rev's Daniel Williams, Charles Wade, and Reuben Allen June 4, 1846. He organized and was pastor of churches in East Putnam Conn., South Scituate, R. I., and South Foster. He has assisted in revivals and baptized converts in Shady Oak and Foster, R. I., and in Putnam, Killingly, and Sterling, Conn. At the age of eighty-nine he is now retired from active service, yet is occasionally at church. His home is South Foster, R. I.

Green, Rev. Harrison, son of Henry S. and Litha (Baxter) Green, was born in Howard County, Mo., May 25, 1846. He was married in 1867, and has one son. His education was obtained at Baton Rouge, La., Hillsdale College, Mich., and Lincoln Institute, Mo. He was ordained in 1867, and has ministered to the churches of the Arrow Rock Q. M. (Mo.), of which he is clerk. His labors have been blessed to the conversion of many.

Green, Rev. J. H., was born in Brandywine, Del., Nov. 10, 1823, and experienced religion in 1842. He was ordained in 1872, by order of the Gibson Q. M., at a session of the Susquehanna Y. M. at West Lenox. His ministry was spent in the Gibson and Owego Q. M's the Lord blessing his labors, especially with the Warren and Windham churches, where he had his longest pastorates.

Green, Rev. J. J., was ordained soon after 1810, and labored in Ohio, for a time, with the Freewill Baptists.

Green, Rev. Orange, of Danby, Vt., died May 27, 1839, in his 35th year. At the age of twenty-nine he was converted. June 28, 1835, he was baptized, and soon began to hold religious services in the vicinity of his home. In June, 1836, he was ordained. Soon a church was gathered about him of thirty members. He was a man of firm mind and good heart.

Green, Rev. William, a native of Warwick, R. I., was converted in 1830, and removed to Wisconsin in 1843. He soon gathered a church, which united with the Honey Creek Q. M. He was ordained July 8, 1849, was pastor at Richfield and at Rubicon, and died Nov. 1, 1855, aged 44 years.

Greene, Rev. Caleb, son of Gideon and Mary (Tillinghast) Greene, was born at West Greenwich, R. I., Aug. 31, 1803. Converted in March, 1823, he was licensed in 1838, and ordained June 18, 1840, as pastor of the Warwick and East Greenwich church. In 1843 he organized the church at West Greenwich, and was its pastor for seven years. From ten revivals he has baptized sixty. He has assisted in three ordinations, attended fifty funerals and solemnized eighty marriages. He married Lucritta Nichols, April 29, 1830, who died Aug. 31, 1837. He was again married April 1, 1839, to Hannah Nichols, who died July 11, 1846. His three children are also dead.

Greene, Rev. David, was born in Hoosick, N. Y., Oct. 1, 1807, and died at Fairport, N. Y., Aug. 7, 1882. In early life he became a resident of Delaware County, and, with his wife, in 1836 joined the Franklin church, then recently organized. Two years later he was chosen deacon, and in 1842 was ordained its pastor, a relation which he continued for eighteen years, adding 110 to the church by baptism. After this he labored with success in Walton, West Windsor and Sandford, his declining

years being passed at Fairport. He was much esteemed by a wide circle of friends.

Green Mountain Seminary, The, was corporated in November, 1862. The corporators were D. S. Frost, F. H. Lyford, J. L. Sinclair, Ziba Sprague, Lyman Sargent, David Cally, T. P. Moulton, Jonathan Woodman, L. T. Harris, M. C. Henderson, S. W. Cowell, Obadiah Hall, and T. Cofrin. The site first chosen was Sutton, Vt., but it was changed to East Orange. The erection of school buildings was deferred for several years. In 1868 the school was

Green Mountain Seminary.

moved to Waterbury Centre, and D. S. Frost was a successful agent in collecting funds for the school. The new building was opened to students in the autumn of 1869. The first principal was A. J. Sanborn, A.M. He was succeeded by C. A. Mooers, A.M., who was followed by Rev. R. H. Tozer. The school passed next into the care of Miss Elizabeth Colley, A. M., who, with suitable assistants, has at present in all the departments about one hundred and twenty-five students. Several of its former students are now active and influential ministers in the Vermont Y. M.

Gribben, Rev. F. P., son of William and Jane Gribben, was born in St. Agnes, Cornwall, Eng., Sept. 13, 1863. He was converted March 15, 1885, and feeling himself called to the work of the gospel ministry, he was ordained March 13, 1887. His ministry has been with the Second Freewill Baptist church of Harrisburg, Pa., and has been successful.

Griffin, Rev. Calvin B., died in East Andover, N. H., Aug. 7, 1875. He was born in Chelsea, Vt., April 6, 1842. While yet an infant, his parents removed to Danville, N. H., where, at the age of fifteen, he was converted and united with the church. In 1862 he enlisted in the Eighth Regiment of New Hampshire Volunteers and was sent to New Orleans, but he was soon discharged on account of failing health. In 1866 he entered the Theological School at New Hampton, and remained nearly three years, when ill health compelled him to withdraw. He accepted a call to East Andover in 1869. While there the church edifice was burned, and mainly through his efforts a new and better house was built. In 1872 he accepted a call to Chicago, but the climate proved unfavorable, and after a few months he returned East. In September he went to Boston, and soon entered upon the pastorate. He induced the church to sell their property on North Bennet street and secure another place

of worship. During the latter part of his pastorate he preached in Freeman Place chapel. After nearly three years he received another call from East Andover, and, hoping that a change might recuperate him, he accepted it. But he was able to preach only two Sabbaths. His insight into spiritual truth was remarkably clear and inspiring. He had strong convictions of truth and duty, but in the expression of his opinions he was courteous as well as courageous.

Griffin, Rev. Charles W., son of Daniel and Sarah (Blake) Griffin, was born in Danville, N. H., March 20, 1835. He studied at New Hampton Institution and in 1872 graduated from Bates Theological Seminary. Converted at the age of eighteen, he was licensed in 1868, and ordained at Albany, Vt., Sept. 26, 1872. His pastorates have been at Albany and East Randolph, Vt., Contoocook, Sandwich Centre and Alexandria, N. H., Block Island, R. I., from September, 1887, at Ortonville, Mich., and from 1888 at Graniteville (Johnston) R. I. March 26, 1864, he married Sarah E. Blake of Danville, N. H., and has two children.

Griffin, George T., son of Thomas B. and Eliza J. (Caswell), Griffin, was born Jan. 27, 1856, at Strafford, N. H. He studied at New Hampton and at Cobb Divinity School, class of 1889. Converted Jan. 20, 1882, he became active in Christian work and was for two years president of the Y. M. C. A. in his native place. He was licensed March 30, 1888. He has supplied churches in Maine — the Winnegance, West Falmouth, Duck Pond and Orr's Island. He is pastor (July, 1889) at Franklin Falls, N. H. May 3, 1874, he married Sadie H. Pillsbury and has one son.

Griffin, Rev. Jacob, son of Obadiah and Hannah (McIntyre) Griffin, was born at Smithville, Ont., Can., Nov. 5, 1815. He married Emeline Wade, Oct. 6, 1836. Of their eight children five survive, one being now a lawyer, and one, Zina F., a missionary well known to Free Baptists. Brother Griffin was ordained in Ontario in 1844. Five years of his ministry were spent in Illinois. He has organized seven churches and baptized about sever hundred converts. His wife, also, for thirty-five years has engaged in preaching with him successfully. Their united labors in Ontario, about 1852 and later, resulted in much good. Their present home is at Hortonville, Wis.

Griffin, Rev. Zina F., son of Rev. J. Griffin, was born in Ogle County, Ill., Nov. 14, 1844. He was converted in boyhood and early felt called to preach. When twenty-one years of age he was married to Miss Mary Harwood, of East Zorra, Ont., and nine years later, having lost his property by fire, he began to

Rev. Z. F. Griffin.

prepare to preach. He soon went with his wife and two children to Hillsdale, Mich., where his wife died in 1879, and he graduated from the theological department of the college in 1881. In the meantime he had received ordination at Zorra, Ont., June 23, 1878.

Feb. 28, 1881, he was married to **Miss Libbie Cilley**, a daughter of the Rev. E. G. Cilley, who also graduated from Hillsdale in 1881. She was born in Boston, Mich., Feb 28, 1851, and was converted while yet a child. She began teaching when fourteen years of age, and four years later entered Hillsdale College, Mich. After completing two years of the course she responded to the

urgent call for missionaries, and sailed for India in September, 1873. She was located at Midnapore, and did efficient service (see *Mission in India*) until, after a little more than two years, she was compelled by broken health to return. Regaining her health, she studied one year at the Woman's Medical College at New York, and entered again upon her course of study at Hillsdale.

Mrs. Libbie Cilley Griffin.

After their marriage, a successful pastorate of two years was enjoyed at Gilbert's Mills, N. Y., during which much was done by Mrs. Griffin in organizing the women of the Central Association for raising mission funds, and Oct. 20, 1883, they set sail for India. They labored one year at Midnapore, and since then have had charge of the work at Balasore, laboring with devotion and success.

Griffith, Rev. Ansel, was born in Herkimer County, N. Y., Feb. 10, 1804, and ordained June 24, 1832. He was converted five years before, and preached while teaching and while a student at Hamilton, N. Y. He engaged with success in revival work before ordination, and afterward ministered to the Schroeppel, Scriba, and Phœnix churches. In 1846, after being laid aside by disease for a year, he continued his work at Clayton, Theresa, Lyme, Three-Mile Bay, Harrisburgh, and Turin. He was a successful minister and baptized over two hundred converts.

Griffiths, Rev. S., son of George and Dorcas Griffiths, was born in Coventry, R. I., April 27, 1837. At the age of fourteen, through the preaching of Rev. D. Greene, he was converted. At nineteen he learned a trade and commenced business, and at twenty-one married Miss Julia A. Boswell and settled in Sterling, Conn. Converted in 1867, he was disturbed for four years by a call to the ministry. In 1871, in a revival under Rev. Thomas Jones, a former slave, in the Union church, Foster, R. I., he became re-awakened and joined the church, having decided to preach if God would open the way. Being in Pottersville, South Scituate, in October, 1873, a stranger, never seen before or since, invited him to preach. His efforts were followed at once by a revival which resulted in the organization of the South Scituate church June 8, 1874. He was ordained June 19 as its pastor. The pastorate continued till March, 1882, and thirty were added to its original members. His home is Moosup Valley, R. I.

Grinnell, Rev. Thomas, a native of Exeter, R. I., died at his residence in Bethel, Mich., Feb. 4, 1883, aged 89 years. Shortly after his marriage he made his home in Genesee County, N. Y., where he was ordained in 1826. Two years later he moved to Chautauqua County, where his ministry was marked by persevering efforts for the cause he loved. Later he labored in Wisconsin and Illinois, making his home in Michigan in 1867 for his final earthly home. His long service was not in vain.

Gross, Rev. Stephen, died at Bucksport, Me., Nov. 27, 1887, aged 85 years, and his wife two days later. They rest in one grave. Through his earnest, early ministry many of the churches in the Ellsworth Q. M. were strengthened, if not planted. He was loyal to his denomination, and an early subscriber and devoted reader of the *Morning Star*. He was earnest in securing the salva-

tion especially of the young, and in urging them to seek good learning as an advantage in their life work. Through his faithfulness many found their Saviour.

Grow, Rev. Loren, died at White River, Mich., Dec. 21, 1857, aged 51 years. He had preached the gospel some years before his ordination in March 1855, and continued to labor near White River until his death.

Guild, The Young People's Social and Literary, was organized at Ocean Park, Aug. 14, 1882. Its object was to promote acquaintance and social culture. By acquaintance and association the minds of the young people became broadened, and they desired to enlarge their plan of organization. A course of reading was laid out, and members were instructed to form local reading circles in their home churches. Several were organized during the winter of 1882–83, and others have been added every year. An excellent course of reading, junior and senior, has been provided every year, with one exception; besides a permanent, optional course for four years in English and American literature, supplemented in 1888 by another literary course in the same line of classics. These literary courses are highly appreciated by students, and are recommended as of especial value. Every year during the session of the Ocean Park Assembly the guild has observed its anniversary day with fitting exercises, and several years ago enjoyed the privilege of holding its annual picnic in its own Guild Park, which had been generously donated to the association by the Ocean Park management. During the past year a further step of progress and improvement has been taken in the inauguration of the "Guild Page" in *Our Dayspring*, a paper issued in the interests of young people by the Printing Establishment at Boston.

Guilford, Rev. Elijah, died in Littleton, N. H., Dec. 27, 1873, aged 39 years. He was born in Saco, Me. Converted in early youth, he studied at New Hampton. He served in the war several months, under the auspices of the United States Christian Commission. He graduated from the Theological School in 1867, and was married and settled with a union church in Burke, Vt. In 1868 he went to Littleton, N. H., and organized a church. A house of worship was built. He bore up bravely against the depression of a feeble constitution, and though for the last two years of life he was able to render no service, his church would not permit him to resign his pastorate.

Gullidge, Rev. J. S., is the son of Frederick and Polly Gullidge. He was born in Davison County, Tenn., in 1825. Feb. 25, 1846, he was married to Martha Martin. At the age of seventeen he was converted; he received a license in 1866, and the following year was ordained. He assisted in organizing several churches, which formed the Makanda Q. M., Ill., with which he is now connected.

Gurney, Benjamin A., was born in Stanford, N. Y., Aug. 24, 1825. His parents were of the Society of Friends. In 1858 he was baptized by Rev. Wm. Bonar, near Cambridge, Ill., and in December, 1860, he received from the Walnut Creek Q. M. license to preach. He has served as clerk of the Q. M. for many years, and has supplied its churches, retaining the esteem of all.

Guy, Rev. Henry, was born in the northern part of Alabama Sept. 22, 1826, and converted when thirteen years of age. He soon began to preach, and has since continued in the work for God. He became connected with the Free Baptists in 1868, and was set apart to the work of the ministry about 1869 at Cairo, Ill. His ministry has continued with the churches of the Third Cairo (now Carbondale) Q. M., in which he has labored with devotion, retaining the esteem of the churches. He married Hannah Bix, March 29, 1863, and has four children.

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Hackett, Rev. George, of Tunbridge, Vt., died Aug. 17, 1846, aged 65 years. At about twenty years of age he experienced religion and united with the Tunbridge church, of which he remained a worthy member till his death. In 1816 he was ordained. He labored mostly in the vicinity of his home. In 1819, in company with Rev's Nathaniel King and Ziba Woodworth, he crossed the Green Mountains and organized the Huntington Q. M. In October, 1828, he entertained at Tunbridge the first session of the General Conference. He bore his long illness with fortitude, and in confidence entered into rest.

Hackley, Newton W., of Luray, Va., was born in Page County, Va., May 10, 1861. His parents were Peter and Sylvia A. (Brown) Hackley. He has been a student at Storer College, Harper's Ferry, W. Va. He was converted in 1867, and received license to preach in 1882.

Hagerty, Rev. John W., son of John and Elizabeth (Rafter) Hagerty, was born in Hampshire County, W. Va., April 23, 1847. He was converted in 1867, and served for a time as local preacher among the Methodists. Having united with the Free Baptists, he received ordination in August, 1884, and has since ministered to the Tippecanoe church of the Noble Q. M., Ind. He was married to Sarah M. Longley, July 9, 1872, and has six children.

Haggett, Rev. S. M., died in Springfield, Me., Aug. 23, 1878. He was born in Edgecomb, Me., Nov. 8, 1818. At the age of seventeen he became a Christian and united with the church in his native town. Soon he felt called to the ministry, and received encouragement from the church. In 1840 he went to Parsonfield Seminary, and was a student there three years. He preached as he had opportunity. The Edgecomb Q. M. gave him license in 1842. After he left the school, he traveled and preached in New Hampshire and Vermont with good success. From 1845 to 1849 he preached as an evangelist in Maine, from Cape Elizabeth along the coast to the mouth of the Penobscot. In 1849 he settled at Monroe. The next year, in June, he was ordained by the Prospect Q. M. After several years at Monroe he went to North Bangor, where many were converted under his labors. At this place in 1852 he married Miss Delia H. Rollin. The next year he preached in the Springfield Q. M. At Chester he held meetings and organized a church, which chose him pastor in 1854. He was a delegate to General Conference in 1856. The same year he became pastor of the Springfield church. He served as clerk of the Q. M. sixteen years, and attended all its sessions and all the Y. M's. He was town clerk nine years. In 1871 he resigned the pastorate of the Springfield and Carroll church, and in 1873 he served as missionary in the Springfield Q. M. The next two years he preached in Gardiner, Me., and then returned to Springfield. He baptized over four hundred, and attended over eight hundred funerals. He left a wife and two children.

Haines, Rev. Barzillai, son of William and Mary A. (Campbell) Haines, was born in Welland County, Ont., Dec. 22, about 1853. Having been converted in 1880, he received license to preach in October, 1881, and while teaching at Berne, Mich., organized a church there, to which he ministered for a time. He was ordained by a council of the Genesee Q. M. May 7, 1885, and is now pastor of the Dayton, Gilford, and Bottom Creek churches, Mich. He has baptized fourteen converts.

Hale, Rev. J. A., son of Aaron and Hannah A. (Kenney) Hale, was born in Kennebec County, Me., Nov. 15, 1836. The following year his parents moved to Indiana, where he was educated in Laporte and Lake Counties. He married Julia A. McCann in December, 1861, and five years later moved to Yates Centre, Kan., where they have since resided, and have four children. He received license to preach in 1875—thirteen years after conversion—and in March, 1883, was ordained. His ministrations have

been with the Pleasant Valley and other churches in the vicinity.

Hall, F., son of Henry F. Hall, was born in Maury County, Tenn,, May 1, 1842. He was married to Maria Jones, by whom he has seven children, and is now serving as a licensed preacher in connection with the First Free Baptist church, St. Louis, Mo.

Hall, Rev. J. J., son of S. E. and Eliza (Combs) Hall, was born in London, Eng., Nov. 3, 1849. He was educated at Spurgeon's College, London, and in 1870 married Angelina Bartlett. Coming to this country, he was ordained July 9, 1871, and became pastor of the churches at East Farnham, Que., and Enosburgh Falls, Vt., serving them three years. After a pastorate of two years (1874–76) at Waterloo, Ia., he was pastor of the Pine Street church, Manchester, N. H., 1876–79; at Biddeford, Me., 1879–80; at Auburn, Me., 1880–86; and at Minneapolis, Minn., 1886–88. Additions to these churches were received during these years. Brother Hall aided in establishing the Ocean Park Association, Maine, was secretary and treasurer of the Maine Central Y. M., was six years on the Maine Home Mission Board, and for a time president of the Western Association.

Hall, Rev. L. E., son of Andrew J. and Susan Jane Hall, was born in East Andover, N. H., Jan., 16, 1860. He was converted at the age of sixteen, and the same year entered Proctor Academy. After three years he entered the Biblical School of the Christian denomination at Stanfordville, N. Y., and remained two years. He then, May 1881, became pastor of the Lower Gilmanton church, N. H., having received license from the Weare Q. M. May 25, 1882, he was ordained by the Belknap Q. M. at Lower Gilmanton. In January, 1884, he became pastor of the Meredith Centre church, and continued there until May 1, 1887, when he accepted a call to the church at Kittery Point, Me. In 1888 he became pastor at Presque Isle and of the new church of Caribou.

Hall, Rev. Perley, was a licensed preacher among the Methodists, and when in July, 1823, Charles Bowles organized a church of five members at Enosburgh, Vt., Brother Hall was one of the five. He was ordained at an extra session of the Huntington Q. M. held at Enosburgh in October, 1823. In October, 1827, he, with Alanson Kilborn and Nathaniel Ewer, organized at St. Armand in Canada the Enosburgh Q. M.

Hall, Rev. William H., son of James G. and Jane (Simmons) Hall, was born in Brewer, Me., April 27, 1856. He became a Christian at the age of seventeen. He received license to preach in December, 1883, and was ordained June 20, 1886. He has been pastor of three churches and has been blessed with revivals. He is now pastor of the West Deer Isle church. April 8, 1876, he married Miss Flora A. Grant, and has one child.

Hallack, Rev. J. W., was born in North Wethersfield, N. Y., Oct. 28, 1844. He is the son of William and Eliza (Spaulding) Hallack, and was married, May, 15, 1872, to Miss Belle Martindale. While in the army, in 1864, he was converted. On his return, he entered Hillsdale College, pursuing studies in both the literary and theological departments. He was licensed in 1871, ordained by the Michigan Y. M. in June, 1872, and ministered to the Sparta and Lisbon churches five years. Since 1876 he has been engaged in editorial work.

Hallenbeck, Rev. Joseph, died at his residence in Corning, N. Y., Dec. 20, 1878, aged fifty-nine years. He had lived there thirty-five years, and with Elder Rollins organized the Corning church. His preaching was with fervor, and evinced familiarity with the Bible.

Hallock, Rev. C. E., son of Edward and Jenette (Gillet) Hallock, was born at Constantia, N. Y., July 31, 1847, and was married to Zilla Cook in 1873. He experienced religion in 1869, and was ordained June 2, 1878, after he had served the Constantia church as pastor one year. The pastorate continued until 1887, and was attended with the divine blessing. During this time he had an afternoon appointment four years at Daken's Bay, and one at Bernhard's Bay. He has been actively connected with temperance work for eighteen years.

Halstead, Rev. David Demaree, was born at Old Raultz, N. Y., Feb. 24, 1811. He was converted in 1831. In 1853 he united with the Free Baptists, and was soon ordained, probably in 1854. He was pastor of churches in Greene and Mecca, O., and preached also in other places. In 1859 he moved to Marion County, where he labored with success. In 1872 he moved to West Ft. Dodge, Iowa, to live with his son in his declining years, and there he died Dec. 3, 1887. He was an earnest advocate of the reforms of the day, and won the love of all with whom he associated.

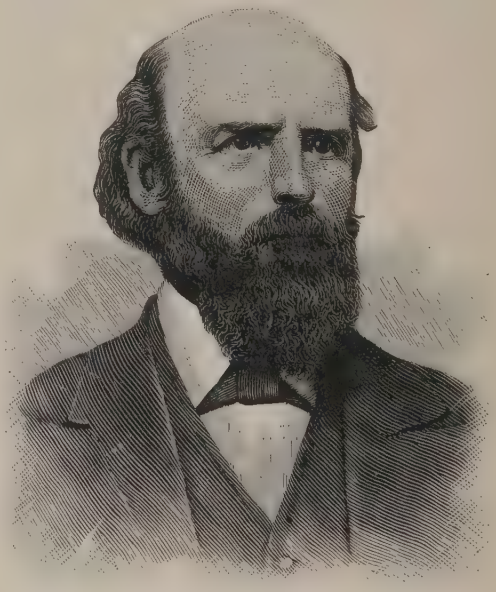
Ham, Rev. Ezra, died in Gilmanton, N. H., Feb. 16, 1880. He was born in Farmington, N. H., March 7, 1797. He became a Christian in early life, but did not enter the ministry till forty-three years of age. He was ordained at Gilmanton Iron Works, N. H., in 1840. He was instrumental in the organization of the church in that place, and it was largely through his efforts that the meeting-house was built. He was pastor of the church several years. After this he continued to preach nearly every Sabbath in his own or adjoining towns, till the infirmities of age forbade further labor. He settled in the town of Gilmanton in 1834. In 1867-68 he represented his town in the Legislature ; the latter term he served as chaplain of the House. He gave four sons to the war. His health was always good till the August before his death, when he was stricken with paralysis. He was a consistent Christian and a patriotic citizen.

Hamblen, Rev. William B., died at Couliardville, Wis., Sept. 6, 1874, aged nearly 60 years. He went to Illinois about 1845 and engaged in teaching. He soon began evangelistic work with Elder H. Jenkins, and from this time gave himself with singular zeal and devotion to work on the western frontier. He was a good man, somewhat eccentric, and useful in the work of the Lord, which he greatly loved.

Hamblin, Rev. Ebenezer, was ordained in 180–, and labored in Maine.

Handyside, Rev. John S., son of John and Jane (Sherwood) Handyside, was born at Gainesville, N. Y., Aug. 13, 1853. He married May P. Smith, of Granger, N. Y., in 1875, having received license from the Methodists the year before. He settled in Missouri in 1885, received ordination from the Free Baptists Aug. 15 of that year, and organized the Plain View church, Big Creek Q. M., of which he continues pastor.

Haning, Rev. Ira Z., son of James and Gertrude Haning, was born in Alexander, O., in June, 1825. His parents were first Methodists and later Freewill Baptists, and were faithful in giving religious instruction to their twelve children. James, a brother of Ira, was converted in 1835, and later



Rev. I. Z. Haning.

became a minister. Ira was converted in 1843 and joined the church in Lodi, where the family then resided. He soon decided that it was his duty to preach, and studied two years in the University of Ohio at Athens. He also engaged in teaching, and during this time preached at various places acceptably. He received license in February, 1846, and two years later was ordained at Lodi by Rev's Job Kittle, D. C. Tapping, and S. S. Branch. The churches of the Athens Q. M., then recently formed, needed pastoral care, and he itinerated among them all for several years. He gave himself to this work with great energy.

By day and by night he was on the alert, traveling through all kinds of weather, sometimes over the worst of roads, and enduring great hardships, but never faltering.

At Albany, where lived many respectable non-professors and skeptics, it was determined, about the year 1855, to have a meeting to suit their own fancy, and several ministers were invited to be present. Only Brother Haning responded to the call; but, happily, a good part of those who originated the enterprise were converted, a church was organized, and two years later a meeting-house was dedicated. Brother Haning soon made his home in Albany. While there he was married to Miss Irene Wood, in 1859, and continued to live there many years. He served for a time as chaplain in the army, and in 1870 moved to Rio Grande, Gallia County. While at Albany he had been largely instrumental in founding Atwood Institute, and his purpose in going to Rio Grande was that he might give his influence for the founding of Rio Grande College. He was president of the trustees of these two institutions at the time of his death, and a trustee of Hillsdale College. He was also president of the Ohio Free Communion Baptist Association, and had been a member of the General Conference. But, while giving thought to these general interests, he did not neglect his pastoral work. He usually had charge of several churches, and they were prosperous under his care. His labors were excessive, but he enjoyed the work. This active life closed Sept. 27, 1878.

Brother Haning was eminently practical, industrious and self-sacrificing. His sermons were able. As a revivalist he had few superiors, and he was also successful in pastoral work. He baptized two thousand converts, and a very wide circle of devoted friends mourned at his death.

Hannibal Rev. Eli, was born in Fairfield, Conn., March 18, 1780. At the age of ten, with his parents he moved to what was later called Green County, N. Y. In November, 1805, he married Miss Clarissa Prosser, who remained to bless his home forty years. In later years Elder Hannibal was particular about the date of his conversion, Aug. 16, 1806, at eleven o'clock in the morning, and those who heard him relate his experience and speak of his new joy had no doubt of the correctness of the date. Two years later he joined a church of the larger Baptist body, and removing to Yates (later Clarkson), N. Y., in 1811, he assisted in organizing the church in Sweden. More liberal views being entertained by him, he in 1820 joined a Free Baptist church organized in Clarkson; and such were his gifts that, without his knowledge, the church called a council for his ordination, June 12, 1824. A revival immediately began, which continued until one hundred and fifty were converted. He preached also in the surrounding towns, and soon became a leader among the people of his choice. In the rude dwellings of those times, in the log schoolhouses, and in the church, then uncommon, he preached with great earnestness the free gospel of Jesus Christ. His home was on the "Ridge Road," about twenty miles west of Rochester, and from this chosen place he went, year after year, to preach the unsearchable riches. There was scarcely a church organized without his aid, or a minister set apart without his counsel. He was not a scholar in any modern sense, but was at once popular and successful. His leading characteristics were strong native common sense, joined with a genuine urbanity of manner and congeniality of spirit. He was universally respected and esteemed. For some years the infirmities of age prevented pastoral work, but he took part in meetings to the last. At the residence of his son in Waterport, Aug. 28, 1876, after full seventy years of Christian service he was called to his reward. In one of his last sermons he said: "I frequently go into the little graveyard on the hill, where lie my dear wife and two daughters, and try to follow them to their heavenly home."

"Oft from these battlements I lift my eyes
Into the spirit land. Faith vainly tries
To find their glorious resting-place on high,
Amid the glorious stars that sweetly lie
Along the arch of heaven."

Hanscom, Rev. Pelatiah, died in Epping, N. H., April 20, 1857. He was born in Kittery, Me., in 1796. In early life he went to Barnstead, where he was converted and baptized by Rev. N. Wilson. Receiving a license to preach, he moved to Lyman, Me., where he enjoyed a good revival. In 1837 he moved to Exeter, N. H., and, connecting himself with the Stratham church, did good work in that locality. July 5, 1839, he was ordained by a council consisting of Rev's John Kimball, S. P. Fernald, E. True, and J. Fullonton. He soon had the satisfaction of baptizing his wife and only daughter. Removing to Epping, he organized there a church in 1840. When this church through trials lost its visibility, Brother Hanscom wept aloud. He died of consumption. For fourteen weeks his sick chamber was rich in complete peace, joy and triumph. "There is not a tie that binds me to the world," he would say; "if I felt but a little more, it seems that I should fly away and be at rest." At the time of his death he was a member of the church at Raymond, Mich., which he had served.

Hansom, Rev. Moses, died in Wolfborough, N. H., Nov. 2, 1868. He was born in Ossipee, N. H., in August, 1792. His father died when he was seven, and he was put out in a good home till he reached his majority. In the war of 1812, as a musician, he served his country several months at Portsmouth. He married Oct. 1, 1815, Miss Joanna Hansom. At the death of his second child, in 1821, he was seriously convicted, but he did not yield his heart till the winter of 1829, and in 1830 was baptized by Rev. John Pinkham, joining the Second Ossipee church. The next year he was chosen deacon, and served the church well till he was dismissed with others to form the Fourth Ossipee church. He was licensed in 1838, and ordained in 1840. In June, 1842, his wife died; in 1843 he married Miss Hannah Seavey, who survived him. He preached in Effingham, N. H., and in Porter, Me., and finally came to Wolfborough, where he finished his course. He was earnest in reform and eminently a man of prayer.

Hanson, Rev. Luther, son of Nicholas and Eliza (Goodrich) Hanson, was born in York County, Maine, in 1820. He was licensed in 1845, and attended Whitestown Seminary in 1846–47. His ordination took place in June, 1849. His pastorates have been Hastings, Parish, Amboy, Scriba, West Monroe, Constantia, N. Y., Raymond Hill, Me., and Pultney, Naples and Italy, N. Y., a second pastorate being enjoyed at some of these places. Several precious revivals occurred under his labors. Besides preaching, he was engaged several years in teaching. In 1853 he was a delegate to General Conference. In 1849 he married Myrtilla Wadsworth. They had four children, one of whom is a successful lawyer. Brother Hanson is at present supplying the church at Pultney, N. Y.

Hanson, Rev. Turner, died of consumption, at his residence in St. Albans, Me., April 3, 1876. He was born in Ossipee, N. H., in May, 1810. He was converted at the age of fourteen. He afterwards lived in Wellington, Me., and then in Bradford, where at the age of twenty-six he preached his first sermon. He was ordained about 1841. The last thirty-four years of his life were spent at St. Albans, and during the many years he faithfully labored for the Master.

Hardie, Rev. James, is a native of Scotland, his parents being Peter and Elizabeth (Cowan) Hardie. His early ministry was with the Presbyterians of his native country. During the discussions incident to the "Morrison controversy," he became convinced of the general atonement, and by his Greek Testament he was, as he says, "cured of baby sprinkling"; so that, on settling in Minnesota, he was prepared to connect himself with the Free Baptists. He united with the Chain Lake Q. M. about 1880, and has continued with the Elmore church.

Harding, Rev. Elisha G., a native of New York, died in Vernon, Mich., Aug. 23, 1859, aged 44 years. He was converted when sixteen years of age, licensed by the Leicester church in 1838, and ordained in 1848. He preached at Warsaw, N. Y., six years, and in the Elk County Q. M. (Pa.), and in 1855 moved to Michigan, where he was pastor at

Venice and Vernon until his death. He was emphatically a good man, whom all loved.

Harding, Rev. Ephraim, was born in New Sharon, Me., Dec. 23, 1809. He was the son of Jedediah Harding, M.D., and of Lydia (Dyer) Harding. The former was buried at sea when his son was thirteen months old. At the age of seven he was sent away among strangers. He was converted Oct. 25, 1825, at the age of thirteen, and baptized by Rev. Samuel Hutchins, uniting with the church in his native town. In 1838 he began to preach and Oct. 13 received his license. Jan. 29, 1843, he was ordained at New Portland by the Anson Q. M.

Rev. E. Harding.

During his last forty-five years he has labored extensively in the Maine Central and Penobscot Y. M's, preaching in the Edgecomb, Farmington, Waterville, Sebec, Exeter, and Ellsworth Q. M's. He has been pastor of fourteen churches, and has had revivals in fifteen churches, and baptized 150 persons. He organized eight churches; among them, the Hancock, the Calais, and the Ellsworth. In 1847 he helped to build the meeting-house in Corinth. He then labored twenty years in the Sebec Q. M. He was pastor of the Hancock church three years from 1867. In 1870 he was the missionary of the Ellsworth Q. M. He was pastor of the Calais church three years from 1873, and has since lived at Ellsworth.

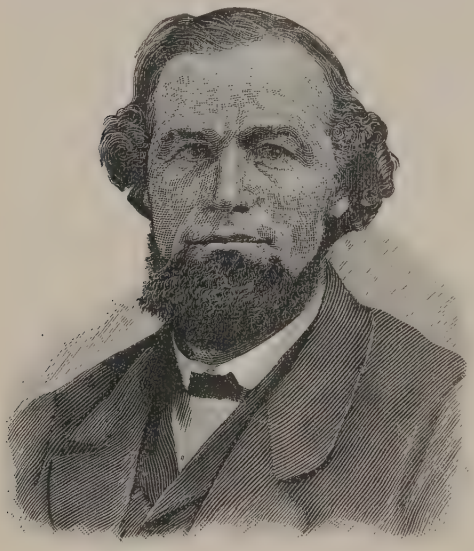
He has been in the Penobscot Y. M. thirty years, has attended all but two of its sessions, and been a member of the business committee six years. Five times he has been a delegate to General Conference; and once to the Free Christian Baptist Conference of New Brunswick. Though his own denomination is first in his affections, he is in sympathy with all Christians and Christian efforts, and deeply interested in all moral reforms. He married June 12, 1832, Catharine Hannewell, who has been a true helpmate to him—a woman earnest in God's service in every good work. They have one child living.

Harmon, Rev. E. C. was born in Hollis, Me., May 27, 1848. His parents were Levi and Eliza A. (York) Harmon. He became a Christian when twenty years of age, at Fryeburgh, and immediately felt a call to the ministry, but did not choose the work till after eight years. He united with the church at Steep Falls in 1876, and began his ministry in Limington in March, 1877. He was licensed in January, 1884, by the Cumberland Q. M., and ordained by the same body in August, 1885. His pastorates have been, Windham Centre from May, 1883, Little Falls (Gorham) from January, 1884, North Shapleigh from March, 1886. Nearly thirty have already been converted at North Shapleigh.

Harmon, Rev. Lot L., of Pomona, Putnam County, Florida, was born at Madison, N. H., in 1826. His parents were Henry and Ruth Harmon. He became a Christian when ten years old, and studied at Parsonfield Seminary and Bangor Theological Seminary. He was licensed in 1856, and was ordained March 5, 1857, by Rev's M. J. Steere, P. S. Burbank and J. R. Cook. He was pastor of the First Scarborough church (then West Branch, Cape Elizabeth,) two years from May, 1856, and of the Corliss Street church, Bath, two years, till in the fall of 1860 he entered the Bangor Seminary. While there he preached in the surrounding region, among other places at Pitts-

field; also at North Bangor and Veazie alternately.

After graduating he continued pastor of the North Bangor church, and made a specialty of Sunday-school work, mostly in Maine. Being a gifted musician and singer, sometimes for weeks he talked and sang with the children three or three and a half hours a day. Toward the close of 1865 his health failed from overwork. During the session of the Maine Legislature in 1866 he supplied at Hallowell, and assisted in getting the charter of the Maine Central Institute. In June of that year he went to Portsmouth, and remained till August 1877. He was next pastor in Hampton, N. H., about four years. After a year's work in Philadelphia, Pa., under the direction of the Home Mission Society, he went to Florida, where he was relieved from the rheumatism, which had afflicted him several years. He reached Pomona Sept. 1, 1882.



Rev. L. L. Harmon.

He has been very successful in his pastorates. At Scarborough the church was nearly doubled by baptisms, at Bath the membership was increased from thirty-eight to 154, at Bangor it was more than tripled, and at Portsmouth more than doubled. His greatest revival was at Bath, where it continued during all his pastorate. In the twenty-six years before he went to Florida he was not without a pulpit a single Sabbath. He organized the Pomona church in 1885. He was general agent of the S. S. Union from 1868 to 1883, and recording secretary of the F. B. S. S. Union from 1877 to 1882. Before entering the ministry he was justice of the peace five years, had charge of schools in Madison, N. H., several years, and was on the school board in Portsmouth seven years. He was married in 1877 to Miss Mary Jane Butler. Death had twice thwarted his plans of marriage. He has lost one child and one is living. He thinks his own experience a warning to young men entering the ministry, to keep free from the entanglements of financial enterprises.

Harper, Rev. Joseph M. (M. D.), died in Canterbury, N. H., Jan. 15, 1865. He was born in Limerick, Me., June 21, 1787, and commenced the practice of medicine and surgery in Canterbury in April, 1810, where he was a physician for thirty years. Converted in October, 1810, he was baptized, uniting with the church in Canterbury. He was ordained April 11, 1838, and preached for more than twenty-seven years. He was a man of remarkable physical strength, and never had an illness during his long life till his last. He was possessed of quick sensibilities, and was humble and true, though enjoying great success.

He was moderator of the ninth General Conference at Greenville, R. I., in October, 1837; of the tenth, at Conneaut, O., in October, 1839; of the eleventh, at Topsham, Me., in October, 1841. In the war of 1812 he was surgeon in the United States Army. In 1826 he was member from his town in the House, and two years later in the Senate, during which he was president of that body. When the office of governor became vacant through the resignation of Hon. Matthew Harvey, he served the state in that capacity for several months. He was a member of the United States Congress for four years, taking his seat in December, 1831.

His last illness was long and painful. He fell asleep sweetly as a child while his daughter was singing, "My heavenly

home is bright and fair." The Rev. Jeremiah Clough spoke feelingly at his funeral from the text, "Godliness is profitable unto all things." He had tireless energy and perseverance, marked business ability, and was a wise counselor, a true friend.

Harper, Rev. Williams V., a native of Tennessee, died suddenly, Feb. 28, 1879, aged 55 years. He was a licensed preacher among the Methodists until 1876, when he joined the Free Baptists, and was ordained in May, 1878, in the Makanda Q. M. (Ill.), and continued with the Mt. Zion church until his death. He had served three years in the Third Illinois Cavalry; and the exposures of camp life hastened his death.

Harriman, Rev. David, the youngest child of David and Sarah Harriman, was born in Plaistow, N. H., Nov. 11, 1788. He was converted in 1807 and baptized by Rev. Timothy Morse in May. He soon began to teach and preach. Late in 1808 he taught at Bangor, Me., and saw a good revival. Early in 1809, he returned to Plaistow and was married. In September of that year he witnessed an extensive revival at Brentwood, in which about sixty are said to have been converted in eight days. Finally he removed to Candia, where he was ordained Nov. 30, 1817. His successive pastorates were, Candia seven years, Hopkinton two, Boscawen three, and Weare fifteen, till he died, Dec. 1, 1844, at the age of 56. He was a useful and acceptable minister of the gospel.

Harriman, Rev. David P., son of Rev. David Harriman, was born in Candia, N. H., Jan. 31, 1818. His mother's sudden death at the age of thirteen made a deep impression upon him, and three years later, after many years of secret prayer, he made a public profession. He soon after entered Parsonfield Seminary, where, gaining strength, he was baptized by Hosea Quinby. In 1843 he graduated from Bowdoin College, and in the spring of 1844 he accepted a call to the Pascoag church, R. I., where he was ordained April 10, 1845. In May, 1846, he married Miss S. A. Hobson, of Buxton, Me. In 1847 he moved to Saccarappa, for two years. For a time he was home missionary in the Cumberland Q. M. Solicited to return, he again settled with the Pascoag church. For a time he also taught a high school in connection with his pastoral duties. In 1856, he became pastor at Danielsonville, Conn., for a year. In 1857 he was pastor at South Berwick, Me., and 1862 at Strafford Centre, N. H., in both places combining the duties as teacher and pastor at the same time. He was a member of the fourteenth General Conference, in 1850. For six years he was recording secretary of the Foreign Mission Society, and for seven years a member of the executive committee. He died of consumption in Strafford, June 23, 1864.

Harrington, Rev. John S., son of Hiram and Matilda (Hallock) Harrington, was born at Zorra, Oxford County, Ont., Dec. 17, 1846. He received an academic education, was converted at the age of twelve, licensed March 5, 1870, and ordained by J. Ingram and George Donnocker May 12, 1872. He had pastorates at Round Plains and Oak Grove two and a half years, and at First and Second Zorra churches one and a half years. He then served the Wheatland, Mich., church three years, and Osseo, Mich., church one half year. He graduated from Hillsdale Theological Seminary in 1880, and in July, 1881, took charge of a mission at Elmira, N. Y. When he entered on his present pastorate at Portsmouth, N. H., in April, 1888, he left at Elmira a self-supporting, thrifty church, with a property valued at $12,000. He saw revivals in all his pastorates. In 1872 he married Elizabeth Bigham, of Zorra, Ont., and has seven children.

Harris, Rev. Horatio W., died in Corinth, Vt., March 10, 1865. He was born in Orford, N. H., in November, 1808. At the age of nearly twenty-two he removed to Canaan, where a revival was in progress, and on his birthday he was converted. He was soon after baptized by Rev. David Cross, and united with the church at Wentworth. Going to New Hampton to prepare for the ministry, he while there joined the Calvinistic Baptists. He then entered the Free Baptist ministry as an itinerant, and in 1837 he labored in the Corinth, Q. M.

In March, 1837, he married Miss Mary L. Glines, of Meredith, N. H. He still continued to itinerate, and in 1839 united with the Free Baptist church at Stowe, Vt.

In January, 1840, he was ordained at Sutton during a session of the Wheelock Q. M., and settled at Waterford, Vt., and a year later removed to Wheelock, preaching to both churches for about five years. After a year spent at Walcott, in 1848 he moved with his family to Cape Sable Island, N. S., and during the seven years that followed saw a widespread revival. In 1855 he returned to Wheelock, Vt., and after a year entered upon a three years' pastorate at North Danville. Here he baptized three of his children. In 1859 he settled for three years in St. Albans. He preached in Elmore, and in July, 1863, became pastor of the First church at Corinth. The churches under his care have enjoyed great prosperity. He died after a brief illness of lung fever. Possessed of mechanical talent that would have made him conspicuous had he devoted himself to secular affairs, he loved the cause of Christ so well that he gladly resigned earthly preferment. He was a good preacher and especially spiritual.

Harris, Rev. James, a native of Connecticut, was converted in Ontario, Can., in early life and lived a devoted Christian. Being ordained an evangelist in 1822, he traveled in the vicinity of his home, holding meetings among those in need, preaching, but not taking a pastorate. He was a man of peace especially and died, much loved, Sept. 15, 1858, at Dereham, Ont., aged 73 years.

Harris, Rev. Lucius T., died at Sutton, Vt., Oct. 10, 1864, aged 46 years. He was converted at the age of seventeen, and four years after began to preach. His labors were confined mostly to the Corinth and Wheelock Q. M's. In 1847 he was ordained as pastor of the Worcester church; the next year he became pastor at East Brookfield. In 1853 he began a three years' pastorate at East Williamstown. In 1856 he settled with the church at West Fairlee. In 1859 he settled as pastor of the Sutton church, where, after five years of faithful service as an able and efficient minister, death called him from work to reward.

Harris, Rev. T. H., son of Henderson, was born in Louisiana, June 10, 1850. He was married in 1875 in Henderson County, Ky., and with his family resides in Wyandotte, Kan. He was brought to God in 1868; received license in 1871, and was ordained in 1884 by the Marshall Q. M., Kan., with which he has continued to labor.

Harris, Rev. Willis, was born in Amite County, Miss., Aug. 9, 1833. He is the son of Hannibal and Orris (Ford) Harris. In 1854 he was married to Elizabeth Tillmon. He became a follower of God at the age of seventeen. In 1872 he was given a license, and later in the same year was ordained by the Free-will Baptists. He has had seven pastorates, during the time baptizing about six hundred converts. He is now pastor of the Pleasant Grove, Spring Hill, Lion Hill and Cockerham Chapel churches, in the Mississippi Y. M.

Harrison, Rev. M. N., son of Asa and Thankful Harrison, was born at Stafford, Conn., May 5, 1815. After an academic education he studied at the Biblical School at Whitestown, N. Y. He was converted in August, 1835, and licensed June 10, 1848. He was ordained Dec. 14 following, by the Western Rhode Island Q. M., at Pascoag, R. I., and has held pastorates at Pascoag, R. I., and at Fitchburg, Mass. For the past twenty years he has preached only occasionally. He married Harriet H. Taft, March 27, 1849, and Susan E. Smith, June 27, 1861, and has two children living.

Hart, Rev. Bennett, after his ordination at Lebanon, N. Y., in 1821, ministered to the churches in Plymouth, German and Virgil, commencing the work at the latter place in 1830, and continuing until near his death, about 1841. He had much natural ability, though with little education, and was useful in the work.

Hart, Rev. Chauncey B., son of William, was born at Hillsdale, Mich., Dec. 7, 1834, and married to Sarah J. Potter, Oct. 7, 1857. Being led to Christ in 1866, he soon began to preach, and was ordained by a council of the Roches-

ter, N. Y., Q. M., March 14, 1875. He has served the Q. M. as its clerk five years, and has ministered to the East Penfield church four years, to the Walworth church eight years, and baptized forty-seven converts.

Hart, Rev. Ephraim H., died in Lynn, Mass., Jan. 4, 1877. He was born in Barrington, N. H,, June 11, 1809. His parents moved to Rochester when he was quite young. He became a Christian when nineteen years of age, was baptized by Rev. Enoch Place in March, 1829, and united with the Second Strafford church. He studied at Rochester, Parsonfield, and at Strafford Academy. He taught for several years, and was an assistant in Strafford Academy. At length he yielded to a call to preach which he had long felt, and preached his first sermon in Dover, December, 1839. He was married in August, 1840, and December 23 was ordained at Brownfield, Me., by the Parsonfield Q. M. His other pastorates were in N. Berwick, Bethel, Harrison, Hiram, Shapleigh and Georgetown, Me., and in Farmington, Northwood and Alton, N. H., where his health failed. In 1872 he moved to Lynn. His wife and four children survive him.

Harvey, Rev. Edwin E., son of Rev. Erastus and Betsy (Bettis) Harvey, was born at Stanstead, P. Q., Aug. 18, 1835. He married Lucy Polley in 1857, and has four children, a son, A. A., being now a licentiate. Brother Harvey yielded to the claims of God in 1867; received license in 1873, and was ordained by a council of the Republic Q. M., Kansas, in 1876. He ministered to the White Rock church two years, to the Montana church five years, and now five years to the Buffalo Valley church, which he organized in 1882.

Harvey, Rev. Erastus, was born in E. Haddam, Conn., March 8, 1789. He served five years in the regular army, was married in Woodbury, Vt., in 1816, licensed by the Wheelock Q. M. in 1822, and ordained at Lyndon, Aug. 28, 1825. His first ministerial labors were in Vermont, then he was at Littleton, N. H., then for several years at Stanstead and Barnston, Que. We next find him at Woodstock, O., preaching in Champaign, Clark and Union Counties, then in Logan County. About 1855 he moved to Iowa and preached in the northern part of the state, and continued to do so occasionally until his death, near Castalia, Aug. 27, 1872. Everywhere he is recognized as the same faithful and devoted servant of Christ, making full proof of his ministry. He succeeded well as pastor and enjoyed some revivals.

Harvey, Rev. Nathaniel, was born in Nottingham, N. H., in 1787, and was converted in early life under the labors of Elder Randall. He began to preach when eighteen years of age, and was ordained in 1812, when he settled at Atkinson, Me., where he remained pastor about thirty years. In 1844 he moved to Fulton, Wis., where he remained until about four years before his death, at Evansville, June 3, 1870. While in Wisconsin, Brother Harvey was connected with the Calvinistic Baptists. He was a faithful Christian.

Haskell, Rev. Geo. W., died in Hodgdon, Aroostook County, Me., Dec. 30, 1874. He was born in Poland, Dec. 9, 1814. He became a Christian in early life, and resisted for some time a call from God to the ministry. He was ordained in 1840, and after three years of very successful evangelistic work, moved to Aroostook County. In 1844 he married Miss Hannah M. Smith, of Hodgdon, and resided in the town of Hodgdon the remainder of his life. His labors in Aroostook County were very extensive, and resulted in the conversion of about one thousand, the most of whom he baptized. His last work for the Master was the erection of the house of worship at Hodgdon. He identified himself with the anti-slavery movement, and represented his district in the Legislature in 1855, 1866, and 1867. As the result of his benevolence and large-heartedness, he had great popularity.

Hatch, Rev. Aaron, was born in Maine, ordained in 1816, and labored in Maine and Ohio.

Hatch, Rev. A. P., was born in Washington, Me. His parents were Methodists, and members of a church in Bristol organized by Rev. Jesse Lee. In

1856 he became a Christian. After some years of disobedience on account of limited education, he began to preach the gospel, and his labors were blessed with conversions. He was ordained by the Primitive Freewill Baptists in Garland June 25, 1871. He has held a few pastorates, but has labored chiefly as an evangelist. He now resides in Burnham.

Hathaway, Rev. Asa H., son of Rev. Leonard and Dorcas (Harvey) Hathaway, was born Sept. 27, 1842, at Atkinson, Me. He was educated in the public schools. Converted in 1875, and ordained in September, 1884, he has had pastorates at Charleston and at Garland. Seven have been baptized. He married Jan. 5, 1869, Virania R. Bachelder.

Hathaway, Rev. Leonard, was born in Middleborough, Mass., in 1802, and ordained in 1826. His labors have been in Maine.

Hathorn, Rev. Samuel, died in West Gardiner, Me., Dec. 13, 1858. He was born in Bowdoinham, Me., Sept. 14, 1794. He led an active rather than a studious life in youth, and was converted in 1817, in a revival conducted by Asa Foster. He was active and consecrated in his Christian life. In 1819, in connection with Andrew Rollins and one other, he purchased a tract of land and began clearing it. In January, 1821, Rollins left his associates and began to preach. Hathorn soon sold the land, and commenced his labors with the Rock River church in the vicinity in September 1825. The revival was such that the first church of Free Baptists in town grew from it. He was one of the members who constituted the First Free Baptist church of Bowdoinham at its organization in 1825.

He was licensed by the Bowdoinham Q. M. in October 1825, and Jan. 12, 1826, was ordained. After an itinerant ministry of five or six years in his own Q. M., he extended his labors to different portions of the state, witnessing refreshing results. Late in 1836 he went to Indiana, and after a brief visit to Maine in the summer of 1837, he returned and settled at Milan, Ripley County, Indiana, with his wife, and lived there three years. Finding the climate ill suited to their health, they returned to the home of their early years. Before 1844 he had made four tours through the Western States. In 1852 his wife died of consumption. In July, 1853, he married Cordelia Clough, who survived him. They spent the following winter in the Western States, and on their return to Maine they purchased a farm at West Gardiner. He preached his last sermon May 30, 1858, at Bowdoinham Ridge, from Hosea 6: 3. He spoke of his uninterrupted peace and joy, and of the brightness of his hope beyond. During his ministry he baptized 1350 persons. Many churches were gathered and organized.

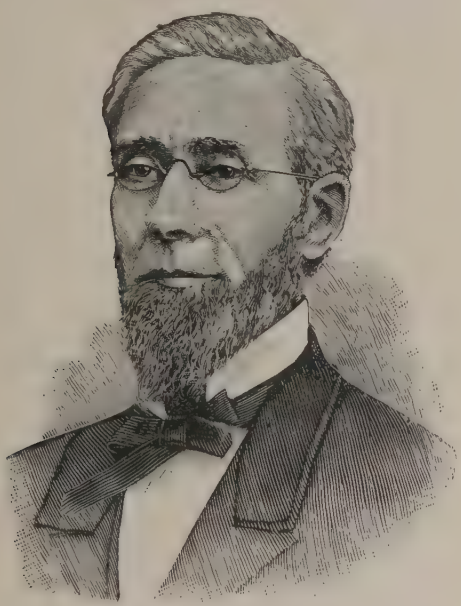
Hayden, L., son of Clem. and Mary A. (Gouch) Hayden, was born in Madison Parish, La., Nov. 4, 1852. He was married to Laura A. Harris in 1869, and has four children. He turned to God in 1870; received license to preach in 1877, and is now engaged in the work at St. Louis, Mo.

Hayden, Rev. Wentworth, son of Clement and Mary (Humphrey) Hayden, was born in Skowhegan, Me., Oct. 28, 1813. He married Lovina Ames, April 13, 1837, and was the father of eight children, of whom three served in the Union Army, the oldest, Alonzo C., being killed at the battle of Gettysburg. Brother Hayden was ordained at Mayfield, Me., in 1838, ten years after his conversion. In Maine he labored for some time as a home missionary. His ministry was attended with many revivals and several churches were organized. In 1856, because of impaired health, he went to Minnesota, where he was pastor of the Minneapolis church. He served in the Maine Legislature in 1854, and later in the Minnesota Territorial and State Legislatures, and was the only member of the Minnesota Constitutional Convention that voted against excluding the black man from the ballot. After many years of usefulness he passed to his rest Feb. 8, 1886, widely lamented.

Hayden, Rev. Wilson Warren, son of H. W. and Cynthia A. (Bigelow) Hayden, was born in Corinna, Me., April 26, 1856. He was converted

when eleven years of age. He prepared for college in the Corinna Union Academy and the Maine Central Institute, finishing in 1876. He graduated from Bates College, Lewiston, in 1881, and from Bates Theological School in 1884. June 7, 1882, he received license to preach from the Exeter Q. M., and Aug. 14, 1884, was ordained by the Lisbon Q. M., N. H., and became pastor of the Whitefield church. June 17, 1884, he married Miss Cora R. Lambert.

Hayes, Rev. Benjamin Francis, D.D. (from Hillsdale College 1881), son of Rev. Jesse and Mary (Harmon) Hayes, was born at New Gloucester, Me., March 28, 1830. He fitted for college at the Lewiston Falls Academy (now Edward Little Institute), Auburn, Me. He graduated from Bowdoin College in 1855, and from the Theological Seminary at New Hampton, N. H., in 1858. He was teacher of sciences and German



Rev. B. F. Hayes, D. D.

in New Hampton Literary Institution 1855–59. Converted in 1843, he was baptized in August. He was ordained in 1859 by the Rhode Island Association, and May 1 entered upon a pastorate at Olneyville, R. I.

August, 1863, he became principal of Lapham Institute, which office he filled till July, 1865. Since that date he has been professor in Bates College (professor of modern languages 1865–69, of intellectual and moral philosophy since 1869); and since 1873 he has been also professor of exegetical theology in the theological department of the college. He studied at Halle, Germany, with Ulrici, 1873–74. He was appointed acting president of the college 1877–78, during the absence of the president in Europe. He has been connected with our schools or colleges as teacher or superintendent ever since his graduation in 1855.

He has been vice-president and acting president of the Foreign Mission Society, member of the Home Mission, Education, and (since 1873) the Printing Establishment boards. In 1862 he was a delegate to General Conference, and in 1880 preached the triennial sermon at Weir's. He married Aug. 12, 1856, Miss Arcy Cary, of Turner, Me.; of their three children Rev. F. L. Hayes is pastor at Boston, and Elizabeth is wife of Rev. A. E. Cox.

Hayes, Rev. Francis L., son of Rev. Benjamin F. and Arcy (Cary) Hayes, was born at New Hampton, N. H., Jan. 5, 1858. He studied at Nichols Latin School, and at a Gymnasium in Halle, Germany. He graduated in 1880 from Bates College. He was one year a tutor and two years a professor in Hillsdale College. In 1883–84, while pursuing a course in Bates Theological Seminary, he was general secretary of the Y. M. C. A. at Lewiston. At his graduation in theology in 1884, he was invited to become general secretary of the Y. M. C. A. at Cleveland, O., also to become state secretary of the order in Minnesota. Declining, he settled as pastor of the Boston, Mass., church, where his labors have been blessed of the Lord. In 1884 he married Cora M. Walker, of Washington, D. C.; they have one child.

Hayes, Rev. Jesse, a younger brother of Rev. Robert Hayes, was born in New Gloucester, Me., June 2, 1797, and died in North Scituate, R. I., May 11, 1865. On reaching his majority he enjoyed his first opportunity for an unbroken term of school. The money he could now earn

at his trade he purposed to expend for education. Having, after a period of deep conviction, at the age of nineteen, devoted himself to Christ, he felt that he ought to seek the qualifications needed by an ambassador of the gospel. But at the earnest entreaty of his parents that he, the youngest son, would return and live at home, he concealed his convictions and returned to the care of the farm. June, 1828, he was married to Mary, daughter of Daniel Harmon, Esq., of Durham, Me. Still burdened with convictions of duty, he offered to relinquish to a brother the product of his seven years of toil on the farm and once more go out with empty hands, if he might thus be free to attend school and devote himself to the calling to which, by a deep though unconfessed sense of duty, he was drawn. But again the preferences and entreaties of father and mother prevailed.

Being frequently encouraged by ministers to conduct religious meetings he at length did so, and in 1831 received license from the Methodist Quarterly Conference. Duty to his parents, now aged, prevented him from joining the itinerant ministry, but he preached as occasion offered in the vicinity till 1842, when he began occasionally to supply Free Baptist churches in the Cumberland Q. M.

Having united with the Poland and Danville church he became its pastor, and was ordained there March 14, 1844. After two years the failure of health left him an invalid for the rest of his life. He removed to Auburn, Me., joining with his family the church in Lewiston. For three years he was treasurer of the county. Occasionally prayer-meetings were held in his house. The nucleus there gathered, with others ultimately attracted to it, became the Court Street church. On the removal of his son, Rev. B. F. Hayes, to Olneyville, R. I., in 1859, he also took up his residence there; in 1863 he moved to North Scituate.

His character was one of rare simplicity and transparency. He was always a true helper of the pastor in the churches where he lived, with comforting words being constant in his attendance at church. "The cheerful patience, the entire absence of peevishness or complaint during nearly six months of almost unparalleled suffering, was a triumph of grace over nature of which," says one who saw him, "I never think without wonder and gladness."

Hayes, Rev. Raleigh, of Marshall, Mo., was born at Point Pleasant, Mo., in 1853. His parents were Joseph and Ann (Strother) Hayes. In 1867 he married Sarah Green, and now has five children. He turned to God in 1866; received license in 1871, and was ordained at New Madrid in 1873. He has labored as pastor and evangelist, baptizing sixty converts, organizing two churches and assisting in the erection of three houses of worship. The church at Marshall is now prospering under his devoted ministry.

Hayes, Rev. Robert, was born of Christian parents in New Gloucester, Me., April 3, 1785. His father was a soldier of the Revolution. His conversion in early manhood was a radical transformation. He joined the New England Methodist Conference at the age of twenty-two, and was stationed on circuits in Vermont, Canada, and Maine. On some of these his labors were attended by extensive revivals. About 1814 he was married to Miss Patience Hussy, of Windham, Me. The needs of an increasing family led him to leave the itinerancy and settle as a local preacher in Livermore, Me. Subsequently uniting with the Free Baptists he became pastor successively in Livermore, Leeds, Buckfield, West Paris, Mt. Vernon, and East Livermore. He was a member of the General Conference held at Sutton, Vt., in 1847. He continued to preach till beyond his eightieth year, and died March 31, 1871, within three days of his eighty-sixth birthday. He was well and agile to the day before his death.

Haynes, Arthur Edwin, Ph. M., Professor of Mathematics and Physics in Hillsdale College, was born in Van Buren, Onondaga Co., N. Y., May 23, 1849. His parents were Horace and Adaline S. (Sweet) Haynes. At the age of twenty-three he became a Christian. He was educated at Baldwinsville Acad-

emy and Hillsdale College. Professor Haynes is a thorough scholar and an enthusiastic teacher in his chosen line, and is often called upon to conduct state teachers' institutes, being considered one of the most efficient institute teachers in the state. In December, 1885, he was elected a member of the London, (Eng.) Mathematical Society. June 24, 1875, he was married to Miss Mary Hewitt.

Hazeltine, Rev. Simeon, was born June 5, 1779. He married Lydia Reed Sept. 20, 1801, who died April 4, 1829. Feb. 9, 1830, he married Polly Geer. He preached among the Methodists, and united with the Free Baptists about 1827. Ordained in 1829, he preached mainly in the Enosburgh Q. M., of Vermont. Like his associates in the ministry, he supported himself. His trade was house-carpentering. During his labor and preaching he suffered much from asthma. To aid health he went to central Ohio about 1835, and after attending in 1839 General Conference at Conneaut, he returned to Vermont. Spending a short time in Concord, N. H., and finding his disease worse, he started in 1840, with his wife and a loaded emigrant team, for the West, and reaching Nelson, N. Y., he was detained by sickness, and died Aug. 11, 1841. He was an acceptable preacher, and ready to sacrifice in his work. Dr. R. Dunn is a nephew of his first wife, and Rev. N. H. Farr his grandson.

Hazelton, Rev. Samuel, died in Albany, Me., Dec. 31, 1867. He was born at Windham, N. H., August, 1787. He was converted in 1800, joining the Congregational church in Methuen, Mass. About three years after his conversion, he was baptized by Rev. Mr. Merrill and united with the Baptist church in Manchester, N. H. Here he served an apprenticeship as blacksmith. He joined the Free Baptists and was licensed by the Sandwich Q. M., and was ordained in Bartlett, N. H., in November, 1819, by Rev. Daniel Elkins and Joshua Quinby. He resided in Bartlett and in the adjacent town of Jackson till 1836. Aug. 28, 1826, the Willey family were buried by the land-slide in the White Mountain notch. He with others searched till they found seven of the nine who perished, and laying the remains in one wide grave, the voice of his prayer echoed among the lonely mountains, as at dusk they engaged in the funeral rites. During his residence in Bartlett and vicinity, he saw the work prosper in Albany, Eaton, Conway, Lisbon, Bethlehem and Whitefield, N. H., and St. Albans and Swanton, Vt. There, in 1828, Alice Bodwell his wife, whom he married in Methuen, died, leaving her large family. In 1829 he married Mary Tasker, of Bartlett, and in 1836 moved to Bethel, Me., where he was pastor for nine years, till failing health compelled him to abandon the ministry. He was a man of original thought.

Head, Rev. George Richard, son of George and Elizabeth (Winters) Head, was born Aug. 4, 1834, in Robertson County, Tenn. At the age of nineteen he was converted, and July 14, 1866, he received a license. The following year he was ordained. His ministry has been in the Cumberland Association, Tenn., in which he has occupied a prominent position. He was married to Joanna F. Moore, Oct. 23, 1853.

Heard, Rev. Chester, was born in Newport, Can., Sept. 22, 1806, and died at Massawippi, P. Q., Sept. 3, 1887. He was son of William Heard, who fought in the Battle of Bunker Hill, and of Tirza, daughter of Col. William Williams, who fought at Bennington, Vt. His father moved from Holden, Mass., to Newport, Can., thirty miles into the wilderness, where, in a log hut, Chester was born. There was no church nor schoolhouse. Marcy Harvey, afterwards the mother of Dr. G. H. Ball, taught a school for a short time in a log cabin on the farm of Mr. Heard. With the cold season of 1816–17, most of the emigrants deserted the settlement, and those who remained suffered from hunger. On his sixteenth birthday, through the earnest prayers and entreaty of a sister and a cousin, Chester knelt alone in the woods by the side of a hemlock stump, and began his first prayer; but "O Lord" was all he could say, there was such a feeling of his lost condition. He turned to

the Bible for comfort, and finding peace, he erected the family altar and began religious work in town. This was the beginning of a revival that continued for years. Converted in September, 1822, he was licensed in September, 1841. He could not accept the doctrine of the only church, the Calvinistic Baptist, in his vicinity. Finding himself in accord with the teaching of the Free Baptist Treatise, he was ordained in September, 1842, by a council consisting of Rev's Zebina Young, Steadman Cummings, Stephen Leavitt, Willard Bartlett, and O. Shipman.

He soon after entered upon a pastorate of forty years with the Hatley church. He toiled for his support on the homestead, at the shoe-bench, and at times at teaching. He settled many estates, among the number the Taylor-Little estate, from which the Home Mission Society has a yearly allowance. He was an earnest supporter of all our missionary interests and a firm friend of our denomination. He took the *Morning Star* for over fifty years. He was present at the General Conference at Weir's, N. H., in 1880.

He married in 1833 Hannah E. Carr, of Colebrook, N. H., who died in 1879. She was an excellent wife, and having a family of sweet singers, the home became a gathering-place for religious song, and hospitality abounded to friends of the cross of Christ. Three children survive him. His eldest son, William Heard, an officer in a Wisconsin regiment during the Civil War, died in that state in camp.

Hearn, Rev. R. K., was born in Pitt County, N. C., Oct. 19, 1819. His parents were Howell and Sallie (Randolph) Hearn. He was married to Luceta Rives in November, 1846, and with her received baptism Dec. 25, 1850. They have six children. Brother Hearn commenced preaching in 1853, and has been prominent among the Original Freewill Baptists of his native state, with whom his ministry has been spent. *The Freewill Baptist* (*q. v.*) was established by him.

Heath, Rev. J. L., a native of New York, was converted in Theresa, N. Y., about 1841 and united with the Free Baptists. About 1844 he moved to Wisconsin, where in 1859 he was ordained by the Sauk County, Q. M., among the churches of which he labored until 1864, when because of failing health he moved to High Forest, Minn., where he died April 12, 1865, aged 45 years. He was a man of excellent spirit.

Hecox, Rev. Luther, son of Truman and Sarah Hecox, was born at Whitestown, N. Y., Dec. 28, 1795. Five years later his parents settled in Meigs County, O., where he married in 1817 and early became one of the active Free Baptists. After serving as a licentiate several years, he was ordained in 1850, and continued in the work of the Lord in that vicinity until the infirmities of age compelled him to desist. He was a consistent Christian, pathetic and earnest in preaching, and passed from this life Sept. 1, 1878.

Hedge, Rev. Barnabas, was ordained in 1821, and labored in Maine.

Heffron, Prof. D. S., was a licentiate among the Free Communion Baptists in 1841. He attended the convention which provided for establishing Clinton Seminary, with which he was connected. He was a teacher in Whitestown Seminary for several years and did much to promote its success.

Heltzler, Rev. John, died in Lamoille, Ill., July, 1852, aged 62 years. In early life he was connected with the United Brethren in Pennsylvania, by whom he was ordained in 1834. Subsequently he removed to Illinois, and joining the Free Baptists labored with the Greenfield and Dover churches. He was a warm friend of the slave, and was prized for his Christ-like spirit.

Henderson, Rev. James P., son of James and Jane (Thompson) Henderson, was born in Lewis County, Ky., Oct. 10, 1828. He was married to Elizabeth Pell in 1854, and has seven children. He received license to preach in 1863 and was ordained by the Little Scioto Q. M., Ohio. He has been pastor of five churches. The past ten years he has spent in preaching on the Kansas prairies, where his labors have resulted in many conversions and the organization of several churches.

Henderson, Rev. Moses C., son of David and Rebecca (Chase) Henderson, was born at Meredith, N. H., in 1819. He was converted in 1837, being baptized by Rev. T. P. Moulton. In 1840 he was one of the eight students who constituted the first class in the Theological School at North Parsonfield. The same year he was licensed. He was ordained in 1842, and did missionary work in Nova Scotia. He was pastor at Cape Sable Island, N. S., three years; at Tunbridge, Vt., three years; at East Randolph, five years; Corinth, two years; Lyndon Centre, eight years; Lake Village, N. H., three years. In these places and elsewhere he has been connected with about thirty revivals, baptizing in all 318 persons. In an extensive revival at Lake Village he baptized twenty-nine; on one occasion he immersed two persons at once. He gave the hand of fellowship to forty persons at one time. He organized four churches, Westmore, Vt., Petite Revere, N.S., Carroll, N. H., and Franklin Falls. He has solemnized 221 marriages. Of the 675 persons whose funerals have been attended, ten have been ministers. Twice he has been called upon to attend the funerals of four persons at one time. He has served on many Q. and Y. M. councils, has been clerk of the Vermont Y. M. four years, clerk of Strafford Q.M., and has preached ten dedication sermons, and nine sermons at ordinations. He has been twice a delegate to General Conference and one year president of the Free Baptist Home Mission Society. He and his wife are life members of the Foreign, Home, and Education Societies, also of the Vermont Bible Society and of the American Bible Society. He has for six years served as superintendent of schools; and been three years a member of the Vermont Legislature. At present he is laid aside from an active ministry; his home is in St. Johnsbury, where his only son resides. His marriage was in 1843, to Susan A. Wood.

Hendrix, Rev. J. N., son of Jeptha and Nancy (Jordan) Hendrix, was born in Sumter County, S. C., in 1835, and educated at Sumterville, S. C. He was converted in 1859 and licensed to preach the same year, receiving ordination in 1870. He has since labored within the bounds of the South Carolina Y. M., enjoying several revivals and baptizing many converts. The Little Sister, Shiloh and Macedonia churches are now under his care.

Herrick, Rev. William, was ordained July 4, 1836, and died at his father's residence at Woodbury, Vt., May 19, 1838, aged 28 years. He was fitted as a teacher, but consumption prevented his prosecuting the vocation, as well as that of preaching, though he preached somewhat in Vermont, New Hampshire and Maine. He was agent for a short time for Parsonfield Seminary.

Hersey, Rev. Levi, died at his home in Buckfield, Me., Mar. 12, 1885. He was born in New Gloucester Sept. 11, 1803. He was a business man in the earlier part of his life, and in 1836 was engaged in trade in Minot. March 20, 1838, he was converted and united with the Baptist church in Minot. The first Sunday in July he preached his first sermon. He joined the Free Baptists, uniting with the church in Lewiston, and in October, 1838, was licensed at Leeds by the Bowdoin Q. M. He was ordained in June, 1839, Rev. Silas Curtis preaching the sermon. The next month he became pastor at Buckfield, and in two years and a half baptized forty-two. He was pastor at Falmouth one year, in 1842, and another year beginning July 1, 1844, baptizing forty-four. He then settled in Harpswell till the close of 1854. During the first four years he preached half the time in Brunswick. In the spring of 1855 he settled for seven years at Phippsburgh, preaching at the same time at Small Point. In 1862 he moved to Bath, where he was pastor of the Corliss Street church three years. He was pastor at Bowdoinham Ridge six months and at Richmond Corner over five years. In 1872 he bought a farm in Buckfield, after which he was not a settled pastor. He was a man of sterling integrity and of great usefulness as a revivalist. He baptized 300 persons and attended 600 funerals.

Hewes, Rev. J. P., son of David and Sarah (Thompson) Hewes, was born at Clayton, Wis., March 30, 1851. His

father was killed in battle at Corinth, Miss., in October, 1862, and his invalid mother was dependent on her only son. With commendable perseverance he applied himself to the work, studying at Lawrence University, Wis., and at Hillsdale College, Mich., graduating from the theological department at Hillsdale in 1886. He received license to preach in 1872, nine years after his conversion, and was ordained March 8, 1876. His pastorates have been at Pittsford and Bankers, Mich., and Hortonville, Fairwater and Waupun, Wis. These pastorates have been successful, those at Hortonville and Pittsford having been attended with extensive revivals.

Hibbard, Rev. Daniel, was born in 1757, and was a member of the Gray and New Gloucester church from the time of its organization, in 1782. He was one of the first Calvinistic Baptist ministers to be ordained in Maine. His ordination seems to have been called in question, for at the first Q. M. in New Dunham in June, 1783, it was voted to give him the following paper: "This certifieth that Elder Daniel Hibbard is considered by virtue of his former ordination a regular, ordained elder." From this time he was intimately associated with Randall and Tingley. He was chosen moderator of the second Q. M., held at New Gloucester, March 6, 1784, and about this time he moved to Woolwich and took charge of the church there, which numbered eighty-nine members; he at the same time served the Westport church. He gave the hand of fellowship in June, 1785, at the ordination of John Whitney—"the first ordination of the new connection." In 1786, Hibbard on invitation moved to Squam Island (now Westport), and rendered timely aid to the church there, which was passing through perplexity.

A church of twenty members was now organized at Edgecomb by him, assisted by Whitney, who now lived there. Previous to the establishment of the Y. M. in 1792, he was moderator of seven sessions of the Q. M. out of the thirty-four. He was sent on the committee with Rev's Randall, Tingley, Whitney, and Deacon Otis, to the Sandy River region in September, 1793, by the Y. M., to acknowledge the return of Edward Lock and to encourage the new churches. The Y. M. convened at his place took the initiatory steps which resulted in the establishment of the Elders' Conference. At that same time he, with Whitney, accepted the appointment to visit the brethren on a circuit as far as Burnham.

It is recorded that a complaint was brought against him for preaching for money. His reply was that his people took his time, and proposed to aid him in the support of his family. The proposition he accepted, and Randall sustained and defended him in the arrangement which he had made. At the Q. M. in Bristol in 1801 the church at Westport reported that they had been passing through difficulties. Then Hibbard made a "very solemn confession of his backslidings in the work of the ministry, and deplored his fainting in the time of adversity;" and all took new hope and courage. He died at Westport in 1827 at the age of 70.

Hicks, Rev. Peleg, a Baptist minister with two churches united with the Wheelock (Vt.) Q. M. Aug. 29, 1802. He had been ordained in 179–.

Higgins, Rev. Joseph, aged 91, and wife, aged 89, died in Thorndyke, Me., Feb. 5, 1867, within a few hours of each other. He was born in Eastham, Mass., in 1776. In 1797 he became one of the first settlers at Thorndyke, teaching its first three schools. He was converted in 1803, joining the church in his place organized that year. He began his ministry in 1806, and was ordained in 1811. He took the *Morning Star* from its first issue, and was an earnest worker in all the enterprises of the denomination. The church in Thorndyke owes much of its strength and prosperity to the labors of this good man. He left seven children, all of whom are Christians.

Higgins, Rev. Josiah B., died in Canterbury, N. H., May 16, 1878. He was born in Livermore, Me., Jan. 19, 1830. He was converted in 1850, and baptized the next year in Biddeford, Me., by Rev. J. L. Sinclair. He was deeply interested in Sabbath-school and Christian work in Bartlett, N. H. In 1862

he enlisted, and at once began to work among the soldiers. He was ordained in February, 1865, at Alton, N. H., by a special council called for that purpose, and was soon after appointed chaplain. He finished his services in the army in June, 1865. He preached in Barnstead, Wolfborough, Canterbury (First church), and Canterbury Centre, where he organized a church. He preached at the same time in Northfield. His illness was short. He left a wife and one son.

Higgins, Rev. K. F., one of the fathers in the Free Baptist ministry in central Ohio, was born in Cayuga County, N. Y., March 18, 1813, and experienced religion at the age of twelve years. In 1834 he was married to Amelia Hall, and their three sons still live. He moved to Ohio in early life, and though uneducated felt it his imperative duty to enter the ministry. His ordination took place April 6, 1845, Elders G. W. Baker, Aaron Hatch and G. H. Moon serving on the council; and for over forty years he was an earnest and successful preacher. He had the care of churches in central and southern Ohio, and in Indiana. He was possessed of excellent natural ability, was a close reasoner, and his sermons were clear and strong presentations of gospel truth. In 1887 he was called from labor to reward, and the large attendance of ministers at his funeral testified to the high regard in which he was held by those who knew him.

Higgins, Rev. Yates, hearing of the needs in New Brunswick, journeyed along the coast of Maine late in 1828, preaching as he went, and at Eastport embarked for St. John. He was cordially received. His appeal in the *Morning Star* interested others in their behalf, and the Farmington Q. M. began an active correspondence with the brethren in that province. In 1829 he was ordained.

Hill, Rev. Albert G., son of Joseph A. and Sophia A. (Roberts) Hill, was born in Newfield, Me., in 1839. He studied at the Parsonfield Seminary and at New Hampton Institution 1867-69. In 1858 he was converted. He was licensed in 1867, and ordained by the Cumberland Q. M. in 1869. He has labored at Buxton, Bromfield, Steep Falls, Topsham, North Berwick, Beech Ridge, Dexter, Corinna and Dover, Me. As the result of revivals in several of these places, he baptized 105 persons. He now has charge of the Dover and Foxcroft church. In 1888 he had in addition the interest at South Dover. He married in 1861 Miss Lydia M. Dearborn, and has three children.

Hill, Rev. George S., son of William F. and Rachel (Chambers) Hill, was born in Bedford, England, Aug. 18, 1832. He was converted in October, 1851, and studied in Smerdon's Academy, London. He searched the Scriptures five years, under the instruction of Mr. John Roberts of London. Sept. 6, 1861, he was ordained at Pontiac, R. I., by Rev's Geo. T. Day, B. F. Hayes and Reuben Allen. His pastorates have been Pontiac, R. I., Taunton, Mass., Deerfield and East Rochester, N. H., North Lebanon, Parker's Head, Rockland, and Rockville, Me. He has also preached extensively as an evangelist in Maine and New Hampshire. He was engaged in city missionary work in Providence, R. I. There was an extensive revival under his labors at Deerfield, N. H., in 1878–79. He has baptized 107 persons, among whom was Rev. Henry C. Crane of Norton, Mass. He was a delegate to General Conference in 1871. He married Feb. 3, 1852, Miss Maria Hales of Merton, Eng., and has four children living, one the Rev. G. W. F. Hill of the Baptist denomination.

Hill, Rev. Horace G., was born in Athens, Ohio, Dec. 9, 1853. His parents were Wm. R. and Mary J. (Gilkey) Hill. Oct. 7, 1879, he married Samantha Leath. He turned to God in 1878. In the spring of 1887 he received a license, and in the fall of the same year was ordained. He has conducted successful revival work in Texas, and in Sciotoville, O. He is pastor of one church in Ohio, and three in Kentucky, in the Ohio and Kentucky Y. M.

Hill, Rev. Isaac, of Hornby, N. Y., was converted in his youth, ordained Feb. 22, 1838, and died Oct. 7, 1842, aged 57 years. He was earnest and pointed in preaching, gentle in manner, and much respected.

Hill, Rev. John, was born in 1791, and was converted at the age of fifteen. He was ordained in 1822, and residing at Meredith, N. H., for fifteen years, he remained a faithful minister of Jesus Christ, being true to the benevolent enterprises of the day. He died the 28th of February, 1837. He had gone the day before to North Parsonfield on business, and the next morning while standing in the stable he was seen to fall, and before medical attendance could arrive life had fled.

Hill, Rev. John F., united with the Conneaut, O., church in 1834, and was ordained soon after. He was a man of more than ordinary ability ; but the state of his health, with the weakness of his nervous system, seemed to prevent his usefulness for several years. Later he resumed work with considerable vigor and success. In 1853 he united with the Wisconsin Y. M., and in 1860 settled with the Georgetown church. He soon entered the Twelfth Wisconsin Regiment, and after some service died in the hospital at Savannah, Tenn., May 1, 1862, aged 56 years. He was a brave soldier and Christian.

Hill, Rev. J. I., son of W. W. Hill, was born in Early County, Ga., and converted in 1872. Two years later he received license to preach, and in 1875 was ordained by J. B. McCullers and others. He has ministered to the Howard's Grove church, Ala., baptizing twenty-one, to the New Salem church, Ga., baptizing twenty, and to the Springfield church, Ga., baptizing eleven.

Hill, Rev. Loren, died March 31, 1882, aged 72 years. He performed a large share of the pioneer work in the Washington Q. M. (Pa.)

Hill, Rev. Louis Samuel, son of Henry and Elizabeth Hill, was born in Goldsborough, N. C., June 13, 1858. He was converted in 1876 and ordained in 1879. He organized churches at Greensboro, N. C., and Terre Haute, Ind. His pastorates have been at Howell Grove, Goldsboro and Greensboro, N. C., Corydon, Ky., and Terre Haute, Ind. Dec. 20, 1877, he was united in marriage to Celeith Thompson. At present he is preaching at Greencastle, Ind.

Hill, Rev. Mark, died in Sutton, Vt., Nov. 3, 1866. He was born in Buxton, Me., May 22, 1796, and was the youngest of thirteen children, all of whom he survived. Converted in the fall of 1817 he was baptized by Rev. Clement Phinney, and feeling called to the ministry he spent two years in preparatory studies at an academy. In 1820 and 1821 he was principally engaged in teaching. The next year he went to Rhode Island to confer concerning his call to the ministry with Rev. J. White, and soon found his place on the walls of Zion. He preached in Maine, and emigrated to Vermont. In 1825 he bought a farm in Lyndon of Rev. Joseph Quinby, on which he worked, teaching winters and preaching with Quinby and others. In 1827 he married Arvilla Ruggles, of Lyndon, and the same year united with the church there, being chosen its clerk. At the time of his marriage, of the three hundred dollars he possessed two hundred dollars had been loaned to the F. B. Printing Establishment in Limerick. In 1833 he moved to a farm in Sutton. In 1834 he was ordained in Lyndon. He preached chiefly in Sutton, Sheffield, Wheelock, Lyndon, and South Bartor, and saw many conversions. For twenty-five years he was clerk of the Wheelock Q. M. He acquired a competence, and gave liberally for education and missions, generously remembering them in his will. His last public utterances were at an anti-slavery meeting.

Hill, Rev. Samuel, died in Loudon, N. H., Dec. 27, 1853, aged 68 years. Converted at the age of eighteen, he was baptized at Canterbury, July 12, 1803, by Rev. Winthrop Young, and remained a worthy member of the church there for fifty years. He was chosen deacon in 1819, and was ordained in January, 1821, by the New Durham Q. M. In 1842 he settled his earthly business, expecting a cancer to terminate his life, but he recovered through the aid of the surgeon. He held offices of trust in his town ; was a member of the Legislature during Jackson's administration. Many were baptized by him. He died respected and honored.

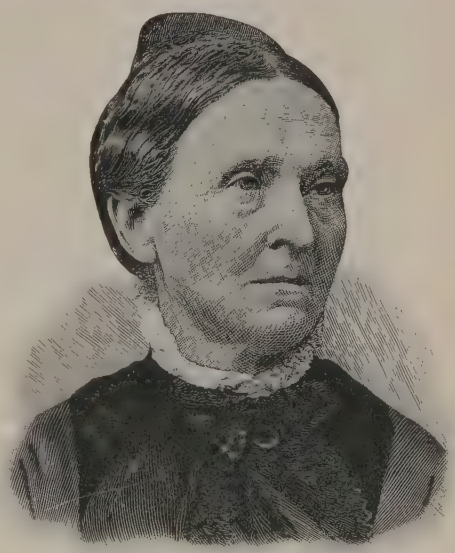
Hill, Rev. True Worthy, died in Ossipee, N. H., May 10, 1864. He was

born in Loudon, N. H., Nov. 8, 1825. His father moved to Canterbury when he was four years old. He remembered the helpful prayers of his pious mother. At the age of sixteen he was converted, and September 7 was baptized by Rev. M. Cole. After ten years of wavering he began to preach in July, 1852, having received a license from the Canterbury church, with which he was connected. During the fall he labored with Rev. Uriah Chase in Buxton, Me. Jan. 1, 1853, he married Miss E. A. Mason of Canterbury. He moved with his wife to North Parsonfield in March, to study, meanwhile supplying the Brownfield church, at first fortnightly. The church, revived, requested the Q. M. to ordain and settle him, which was done Feb. 22, 1854. During three years fifty-seven were added to the church. In April, 1857, he began the pastorate with the First Ossipee and Wakefield church which terminated with his death. Eighty were added to the church. He was a good mechanic and faithful preacher. He was instantly killed in a saw-mill, and was buried in Canterbury.

Hill, Rev. Wiley Jefferson, of Belknap, Ill., and son of B. and Martha (Rouse) Hill, was born in Rutherford County, Tenn., in December, 1835. He married M. Morris in 1864, and has six children. He was brought to God in 1859; received license in 1870 and was ordained Aug. 10, 1879. His ministry has continued in the Mound City Q. M., Ill.

Hills, Rev. James Wightman, grandson of Elder Jno. Hills of the Six Principle Baptists and older brother of Rev. O. C. Hills, was born at Fabius, N. Y., Oct. 1, 1816. He was educated at Fabius' Academy, De Ruyter Institute and Whitestown Seminary, all in N. Y., received license in 1836, and was ordained by the Spafford Q. M. Sept. 8, 1844. His pastorates have been Willet, Sherburne, Virgil, and Dryden, Willet (again), and Union Center, N. Y., Jackson and West Lennox, Pa., Summer Hill, Philadelphia, Depauville, Holmsville, and Oxford, N. Y., East Troy and Sullivan, Pa., Caroline and Dryden, N. Y., Warren Center, Windham and Belle Vernon, Pa., South Plymouth, Prospect, and Grant, N. Y. The years of his long ministry have been filled with active service, some of the time two or more churches being under his care. He has engaged in many revivals and organized seven churches. In the time of the war he labored in the South under the Christian Commission. He was for several years clerk and treasurer of the Susquehanna Y. M., and has twice served as delegate to the General Conference. He was married to Miss Clarissa Quivey in 1847, and two years after her death to Miss Rebecca A. Randall in 1862. Both were of Cincinnatus, N. Y., the latter a teacher in the academy at that place.

Hills, Mrs. Marilla Marks Hutchins, daughter of Daniel and Jerusha (Tyrrell) Turner, was born March 20, 1807, at Arlington, Bennington County, Vt. She studied in the schools of her



Mrs. M. M. H. Hills.

native place and at the college in Oberlin, Ohio. Converted in 1829, she has heartily given herself to the Lord's work, being especially identified with our foreign missionary interests. She became acquainted with Rev. Amos Sutton in June, 1833, on his first visit. She witnessed the sailing of our first missionaries from Boston in September, 1835. In September, 1829, she married Rev. David

Marks. Christmas, 1846, she married Rev. Elias Hutchins, who for seventeen years was corresponding secretary of the Foreign Missionary Society. In October, 1848, she became treasurer of the Female Foreign Mission Society at its organization. She assisted in forming the constitution of the society. After three years the office of treasurer was abandoned, and from 1851 for about twenty years she was corresponding secretary of the society, and did much in dispensing information concerning the work in India. But her great achievement for the cause is her publication in 1885 of Missionary "*Reminiscences*," under the auspices of the Woman's Missionary Society. A portion of that useful book had previously appeared in articles in the *Missionary Helper*. In April, 1870, she married Deacon Orsemus Hills of the Fabius church, N. Y. She lives in Dover, N. H., warmly esteemed by her many friends.

Hills, Rev. Oliver Clinton, son of Daniel and Ruth (Hill) Hills, was born June 8, 1824, and experienced the new birth in February, 1843. He received

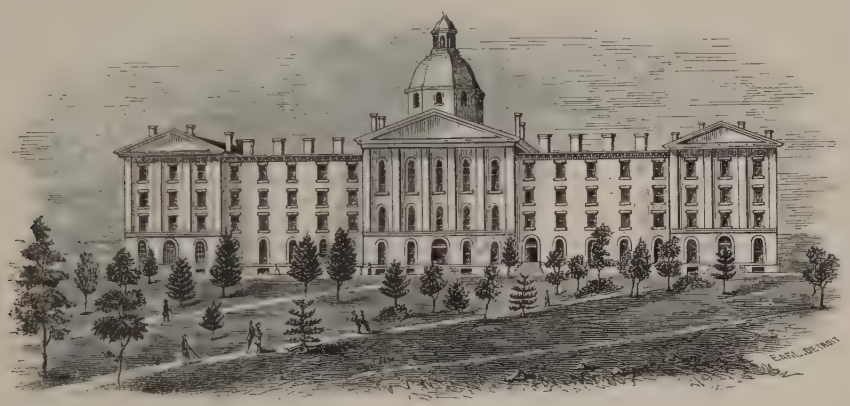
Rev. O. C. Hills.

license to preach Dec. 23, 1854, and was ordained by a council of the Spafford Q. M. Sept. 9, 1855. His early ministry was in the Spafford and Troy Q. M's of the Susquehanna Y. M. Later he ministered to churches in the New York and Pennsylvania Y. M. He has had revivals each year of his ministry, has organized six churches and baptized 221 converts. He has assisted in raising funds for building several meeting-houses; and for two years, 1868–70, he engaged in church extension work under direction of the Pennsylvania Missionary Society, receiving cash and subscriptions for church building amounting to more than nine thousand dollars. He has long held a prominent position among the brethren, and has twice served as delegate to the General Conference.

Hillsdale College, located at Hillsdale, Mich., on the L. S. & M. S. R. R., is the oldest of the denominational colleges. It grew out of a demand for better educational facilities, not only in the denomination at large, but also in that section of country which in 1840 to 1850 was well-nigh our western frontier. Patriotism and denominationalism may therefore be regarded as the motives of its existence. But without the denominational motive, the other would hardly have called the college into being. Said Professor Dunn at the first conference with Hillsdale citizens, when he was seeking to enlist their interest in its behalf: "One thing must be distinctly understood, and that is that the school from the first is to be a denominational one, but not sectarian, furnishing no special advantages to any denomination, nor refusing favor to any. Neither does it propose to make distinctions on the ground of sex or color. While there is at this time no intention to teach a denominational theology, we do intend to make the college strongly religious." The intentions thus proclaimed have been faithfully pursued. It has been no less religious than literary in its character. Even its theological department requires no exception to be made to the statement just quoted, for the theology which it teaches is denominational because it is Biblical and not because it is sectarian.

To trace the development of the college more exactly, it should be said that it is the outgrowth of a seminary which the Michigan Y. M. opened at Spring Arbor in that state in 1844 (see *Michigan*

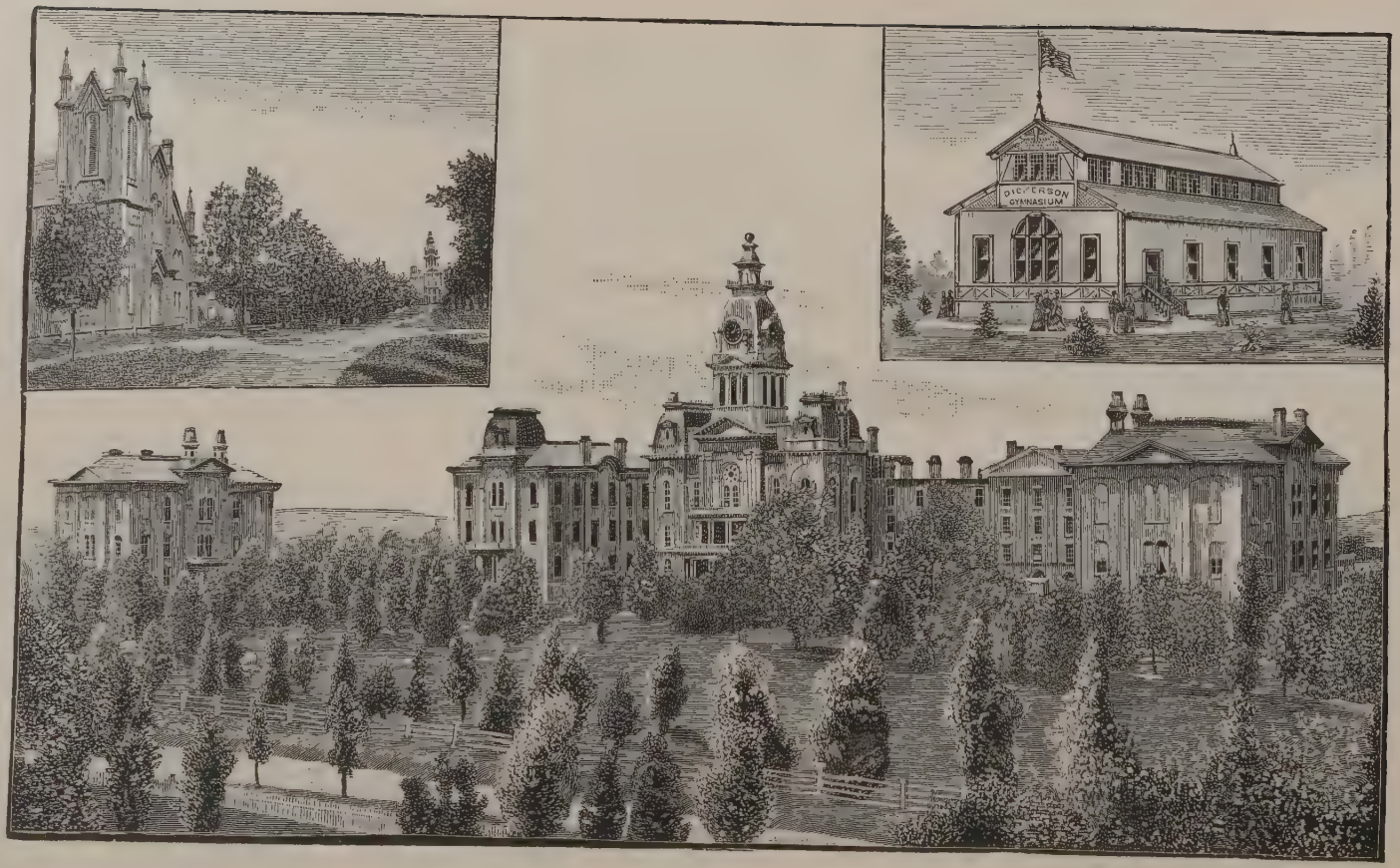
Central College). The seminary was demanding increased facilities for its work. These not being furnished at Spring Arbor, it was decided in 1853 to seek a more favorable locality. The enterprising town of Hillsdale made liberal pledges towards the building fund, and the institution at Spring Arbor was accordingly abandoned at the close of the academic year in 1854. Then followed a year of earnest work in raising an endowment and building fund. A fine campus of twenty-five acres was presented by Esbon Blackmar, Esq., of Hillsdale, suitable buildings were erected, and the college began its career the first Wednesday in November (the 7th), 1855. The nucleus of a library had also been formed, which now contains over 7,000 volumes. The first catalogue's summary of attendance



Original Buildings.

the opening year is as follows: "Freshmen, 6; Preparatory, 278; Ladies' Course, 59; Ladies' Preparatory, 150; total, 493." The courses of a study were: "Classical," "English and Scientific," and "Ladies."

The college entered at once upon a prosperous career. Its organizers were men of energy and perseverance. They carried through the State Legislature the present general statute under which a college can be incorporated. Before that time it had been the fixed policy of the state to incorporate no colleges, but to reserve the power of conferring degrees for the state university. Still greater energy was needed in raising the endowment. The men who endowed the college often pledged and paid what they did not actually possess. "From log houses, from shanties, from homes destitute, not only of the luxuries but often of some of the necessities of life, came the first endowment of Hillsdale." Of all the $50,000 raised at the opening of the college, but one single gift was over $100, and that was only $200. The pledges were in sums of $20, $50, and $100, principally the latter sums. That money, never lost and never squandered, remains to-day the most significant and inspiring part of the endowment. The donors are mostly in their graves, but their gifts, extorted often from their poverty, still do a noble work. Since that time there has been a gradual increase of the endowment each year, generally in small sums, so that at this date (January, 1888,) the fund actually available for maintaining the college is about $150,000. In this fund is included, in various stages of completion, that of the Burr professorship of Pastoral and Systematic Theology, in honor of Wm. Burr, the well known editor of the *Morning Star*, and towards which the Printing Establishment contributed $3,000; that of the Marks professorship of Ecclesiastical History, which has been mainly raised by the Central Association: that of the Alumni professorship of Logic and Belles-lettres, contributed by the alumni; that of the Fowler professorship of Mathematics, named in memory of the late Professor Fowler of the college, who by personal effort added $20,000 to its endowment;



Knowlton Hall. Griffin Hall. Center Hall. East Hall. Fine Arts Hall.

that of the Waldron professorship of Latin, consisting of $15,000 given by the heirs of the late Henry Waldron, of Hillsdale, an honored trustee from the founding of the college; and that of the Smith professorship of Christian Metaphysics and Theology, in acknowledgment of a gift of $10,000 by the Rev. S. F. Smith, of Nebraska.

The trustees never allow the college to go in debt. Hence donors to its fund may be confident that their gifts will be sacredly devoted to the work of education. The institution offers peculiar facilities for those whose means may be limited. Scholarships having been freely issued in consideration of subscriptions to the endowment fund, tuition is practically free. The whole college charge for fees of all kinds amounts to only $6.50 a term for gentlemen and $4.50 for ladies. All other expenses, excepting the matriculation fee of $3.00, to be paid but once, are for board, clothing, books, etc., which vary according to the tastes and habits of the student.

Besides a well equipped preparatory department, there are academical (classical, scientific and normal), theological, musical, art and commercial departments. The advantages of each of these departments are open to students in any of the others. Extra tuition is charged to students in the art, musical, and commercial departments.

During its existence the college has had under its care about fifteen thousand different students and has graduated six hundred. About one-third of these in each case have been ladies. Its literary societies, which afford students excellent advantages not only for writing and debating but also for thinking and speaking upon their feet, have always been a marked feature of the college. There are three of these societies among the gentlemen (one theological), and two among the ladies.

The college exists to give a liberal education under Christian auspices. Its Christianity is active. More or less conversions occur among the students every term.

Its location is healthful and charming. The original buildings were destroyed by fire in March, 1874, but they have been replaced by a group in cream-colored brick that is not only artistic in its exterior arrangement but is internally well adapted to class and laboratory work. The buildings are in the renaissance style, and being embowered in the midst of a finely wooded campus, present a pleasing appearance. An excellent museum, a well equipped chemical and biological laboratory, a telescope and philosophical apparatus, add to the interest and profit of study in these departments.

Among its alumni are twenty-nine missionaries in India, China, Africa, the West Indies and this country, many Christian ministers and teachers, two members of the present (fiftieth) Congress, besides honored members of all the learned professions.

Its presidents have been: Rev. Edmund B. Fairfield, D.D., LL.D., (1855–69); Rev. James Calder, D.D., (1869–71); Rev. Daniel M. Graham, D.D., (1871–74); Rev. De Witt C. Durgin, D.D., (1874–84); Rev. Ransom Dunn, D.D., (1884–86); and George F. Mosher, (1886––).

Hilliard, Rev. John, four years after his ordination, and in his forty-sixth year, closed a consecrated life, in 1830, at Topham, Orange County, Vt. He bore a painful sickness of twelve weeks with Christian patience, sustained by a living trust in Christ. Elder Nathaniel King preached his funeral sermon from II. Tim. 6: 7, 8. His life was useful and he died beloved.

Hilton, Rev. Charles A., son of George and Abigail (Ricker) Hilton, was born at South Parsonfield, Me., in 1845. Converted in 1856, he served nearly two years in the Civil War, and returned with impaired health. In 1868 he was licensed, and soon after ordained. After a pastorate of one year at Ross Corner, Me., he settled for three years at Frankfort Station, Ill., for seven years at North Parma, N. Y., where seventy-five were baptized in a great revival, and for one year at East Kendall. In 1883 he became pastor of the church at Haverhill, Mass., where good work has been accomplished. He left this pastor-

ate in 1888 to take charge of the new church organized at Chelsea. In 1872

Rev. C. A. Hilton.

he married Sarah A. Carpenter, and has two children.

Hinckley, Rev. James W., son of Josiah and Mercy (Williams) Hinckley, was born in Industry, Me., March 12, 1827. He was converted on his thirtieth birthday, and Jan. 3, 1862, received license. He was ordained Dec. 25, 1863, and has been pastor of the Brighton, Athens, Harmony, Cambridge, and Parkman churches, where in eight years he baptized thirty converts. He now (1887) resides at Athens and supplies as occasion requires. Jan. 23, 1850, he married Miss Mary J. Ladd, and four of their five children are living.

Hinckley, Rev. Jonathan N., was ordained at Russia, N. Y., in 1806, and settled in Parma in 1816. He soon found nine others at Ogden who were ready to unite with him, and a church was organized which soon numbered nearly one hundred. Among the original members of this church were John Hill and Oliver A. Willard, the grandfathers of Miss Frances E. Willard. In 1819 he gathered the Harrisville, O., church, which, though not itself permanent, was the germ of the Medina Q. M. At Milan he organized another church, which stood as a moral light until the Huron Q. M. was built up. He soon returned to New York, however, and continued to labor with the churches of the Monroe Q. M. until 1847, when he removed to Michigan, and remained with the Antwerp church (Van Buren Q. M.) until his death, June 27, 1855. He was thus for many years a leader and a father among the people of his choice.

Hisey, Rev. Christian, son of Jacob and Amelia Hisey, was born in Shenandoah County, Va., in 1809. In 1816 he went to Ohio with his parents, and in 1837 married Miss Sarah Leah. He united with the Wayne church in 1834, remaining with it all his life, and in 1850 was ordained by the Miami Q. M. He was pastor of that church six years and preached in the vicinity. He was a good man, and Sept. 13, 1888, passed to his reward.

Hisey, Jacob, died at Waynesville, O., Dec. 26, 1847, aged 31 years. He was converted in 1836, licensed by the Miami Q. M. in 1843, and spent some time at the Biblical School at Whitestown, N. Y. In his death the church lost a faithful, earnest young man.

Hix, Rev. Orrin, was born in Montpelier, Vt., Sept 11, 1807, and died in Benton, Ia., March 5, 1880. He went to Ohio in youth, married Sally Gregory in 1831, and commenced ministerial work in 1840, receiving ordination five years later. He continued to labor in Ohio until 1854, and then took up the work in the Van Buren Q. M., Iowa. He had a social and kind disposition, a charitable spirit, winning a large circle of friends and holding the confidence of the good.

Hoag, Rev. C. H., now of Naples, N. Y., is a son of Peter and Mariah (Palmateer) Hoag, and was born in Ridgeway, N. Y., March 25, 1835. He turned to God when eighteen years of age, and married Mrs. Minerva Power Dec. 25, 1858. He received license to preach in 1876, and ordination Dec. 11, 1880. His ministry has been in the Genesee Y. M., with the Elba and Alabama, Italy and Naples, and Naples churches.

Hoag, Rev. I. J., son of Daniel and Hannah (Beeman) Hoag, was born in Chatham, N. Y., March 11, 1819. He

was converted when fifteen years of age, and on becoming acquainted with the Free Baptists united with them at W. Stephentown. He received license to preach from the Rensselaer Q. M. in 1846, and for two years supplied the Poestenkill and Stephentown Centre churches. He then became pastor of the Poestenkill church, receiving ordination Sept. 10, 1848. After six years at that place, he was pastor at Johnsburg two years, at Chesterfield, Mass., five years, at Veteran, N. Y., three years, at Parma three years, at Odessa three years, at Ellington two years, at Hamlin three years, at Odessa, a second time, three years, at Johnsburg, a second time, three years, at Hague two years, and then

Rev. I. J. Hoag.

again at Poestenkill six years. After this long and useful service, his health being impaired, he now retires from the active work of a pastor. He has assisted in organizing four churches, and has baptized nearly four hundred converts. He has rendered the cause permanent service by encouraging and aiding fourteen young men to enter school and prepare for the ministry. He was married Sept. 6, 1838, to Miss Martha Tifft, who, after forty years of helpfulness, passed to a better home. Oct. 7, 1880, he was married to Miss N. W. Whitaker, his present wife. He now lives on the old farm near Johnsburg, and his only child, Mrs. L. A. H. Straight, is near him.

Hobbs, Rev. Henry, was born in Berwick, Me., March 3, 1768. He began to preach in 1798, and strengthened the church in Waterborough, which had recently been reorganized with eight members by P. Tingley. The rest of the church had gone with their pastor to the Baptists. In January, 1800, he visited the Farmington Q. M., with John Buzzell, and assisted in quieting the Lock trouble. He was ordained in Standish, May 22, 1801. He was one of the original petitioners in 1804 to the Legislature of Massachusetts for a recognition and incorporation of the "Freewill Anti-pedo Baptists" of Maine. It was his sonorous voice which was heard over a mile distant during the grove reformation in August, 1808, and which brought Rev. Henry Leach to a sense of his sin. He was clerk of the Parsonfield Q. M., and treasurer of the "Maine Freewill Baptist Charitable Society" from its organization, Nov. 27, 1824.

In 1825 he was one of the nine who assumed financial responsibility for the publication of the first *Morning Star*. In February, 1826, he was chairman of the meeting at which the legal company was organized for the publication of the paper. The printing house was known as Hobbs, Woodman & Co. From this press John Buzzell issued his life of Benj. Randall in 1827. H. Hobbs was six years a proprietor of the *Morning Star*, and in 1832 was on the publishing committee for a year. He was one of the committee of twelve to whom the call for a General Conference of the denomination was referred by the Y. M. at Parsonfield in November, 1826. He was a member of the Second General Conference in 1828, and chairman of the business and standing committees. He was moderator of the third General Conference and preached the opening sermon. He also sat in the fifth and sixth sessions of the General Conference. He represented the district of Maine in the Massachusetts Legislature, and was a member of the convention which drafted the constitution of Maine. He subsequently served in the Legislature, and was on the Gov-

ernor's council several times. He was a man of strong mind and good business tact. He was an excellent presiding officer. He died in Waterborough March 20, 1848. Rev. O. H. Tracy is a great-grandson.

Hobson, Rev. Andrew, son of Joseph and Rebecca (Sawyer) Hobson, died in East Cambridge, Mass., May 1, 1877. He was born in Buxton, Me., in 1795. He was converted when twenty-one years of age, with fifty or seventy-five others, under the labors of the Rev. Clement Phinney, and was baptized by Rev. Jonathan Clay, uniting with the church in Buxton. He began to preach in 1821, and was ordained two years after. He was pastor at South Gorham three years, baptizing seventy; in Buxton fifteen years, baptizing 100, and building a meeting-house; at South Gorham; Fort Hill, Steep Falls, ten years, organizing the church; South Gorham again, and at Falmouth. He returned to Steep Falls in 1861, and in ten years baptized over fifty. In 1871 he entered upon his last pastorate, which was at Hollis. Here his health became impaired.

He was one of the committee of twelve that reported to the Y. M. at Parsonfield in favor of establishing a General Conference, and was a member of the first and of several other General Conferences. He was one of the original trustees of the *Morning Star*. Every genuine interest received his sympathy. He was twice married. The Rev. John Stevens, his lifelong friend, conducted his funeral services.

Hobson, Rev. Pelatiah M., son of Rev. Andrew and Adaline (More) Hobson, was born at West Buxton, Me., July 20, 1818, and died in Steep Falls (Standish), Me., Jan. 8, 1888. He became a Christian at the age of seventeen, joining the church in his native place. He was educated at Parsonfield Seminary and Gorham Academy, and was a member of the first class in the Biblical School at Parsonfield. He received license from the Gorham Q. M. in 1842, and was ordained by the Bowdoin Q. M. at Bath, Me., in July, 1843. He was the first settled pastor of the North Street church, Bath, and remained two years, baptizing about twenty. At this time his health failed, and he was able to preach only occasionally for eleven years. He married, March 22, 1846, Miss Hannah Mann, of Gorham, Me., and engaged in business with his father at Steep Falls. He helped build up the church there, which was organized in 1847. Beginning in the spring of 1856, he was pastor of this church three years, and added sixty to its membership, forty by baptism. His health again failed, and he was able to preach only at intervals. After the death of his first wife, leaving two daughters, who have since died, he married Mrs. Martha Nevins, also of Gorham, who survives him.

Hodge, Rev. Ephraim C., was born in Oneonta, N. Y., July 11, 1809. His parents were Joseph and Lydia (Chapel) Hodge. He was married to Miss Miami Strait, April 18, 1833; was ordained at Oneonta Plains in September, 1850, and has always preached with churches of the Otsego Q. M., having ministered to the West Oneonta church twenty years, and for shorter periods to the Otsdawa, Davenport and East Meredith churches. He was held in high esteem by the people among whom he lived so long. His ministry was especially successful in revival work, and he baptized about five hundred converts. He died at Oneonta, Aug. 5, 1887.

Hogan, Rev. John, son of Patrick Hogan, was born in Indianapolis, Ind., in November, 1859, and was married to Miss Irena Bonard in 1878. He studied at Rochester Seminary, and was ordained by the Middle Caney Q. M., Kan., Nov. 7, 1880. His ministry has been with the churches in Kansas, and in 1886 he served as delegate to the General Conference.

Holbrook, Rev. Paul, was ordained in 1805, and died after a ministry of nearly twenty years in Vermont in 1824.

Holloway, Rev. James A., was born in Monroe County, Tenn., Sept. 13, 1847, and was the son of John A. and Mary J. (Sitsler) Holloway. He was married Sept. 25, 1865, to Miss S. Whitesides, and was ordained in October, 1875, in Missouri. Going to Kansas he engaged in missionary work and organized

eight churches, which he formed into a Q. M. Removing to Dickson, Benton County, Ark., he has had the care of several churches, among which were Wire Springs, Oak Grove and the Sulphur Springs churches.

Holman, Rev. J. W., died in Providence, R. I., May 16, 1873. He was born in Canaan, Me., in 1805, and was converted at the age of thirteen. He began to preach July 4, 1824, and was pastor in the denomination till 1844, when, on account of personal differences while pastor of the Boston church, he joined the Baptists. The last twenty years of his life he preached as an evangelist or pastor in New York, Massachusetts, Maine and Connecticut. He was pastor of a church in Stonington, Conn., when he died. He was an able minister, and saw revivals from his earliest ministry to his latest. He wrote many hymns.

Holmes, Rev. D. G., received license from the Boston Q. M. (Mass.) in 1844. Three years later he was an ordained minister connected with the Fairport, N. Y., church. About 1848 he became pastor of the Walworth church, to which he ministered some ten years, after which he served the Fairport church a like term. He was highly esteemed for his work's sake. About 1868 he moved to Chicago, and from there he made yearly visits to certain churches in Missouri, and greatly aided them by his counsel. He continued to reside in Chicago.

Holmes, Rev. Hiram, died May 1, 1863. He was born in Rochester, N. H., Oct. 3, 1806. After years' delay, he consecrated himself to the Saviour on Nov. 18, 1827, and the next August was baptized at Crown Point by Rev. E. Place. He soon began to appoint meetings, and in January, 1830, the New Durham Q. M. licensed him. He was ordained in Strafford, Feb. 8, 1831, Rev. B. S. Manson preaching the sermon. After a brief itinerant ministry he settled at Wolfborough, where he became clerk of the Q. M. at its organization, Aug. 6, 1831. In and around Wolfborough he baptized thirty-seven during the next four years. He preached in Hopkinton, in Weare and in Epsom. Oct. 19, 1837, he married Miss Susanna Brown of Weare, and in 1838 settled in Raymond. In 1839 he went to Bradford. During the next twenty years he made at times tours among the destitute churches of the Weare Q. M. For several years, feeble health limited his labors. In 1860, he supplied the Congregationalist church in town, half of the time. He was a member of the sixth, seventh and eighteenth sessions of General Conference.

Holmes, Rev. J. C., died in Nottingham, N. H., Sept. 13, 1866. He was born in Rochester, N. H., Oct. 4, 1804, and was converted in 1829. He was licensed by the Otisfield Q. M. Sept. 4, 1838, and ordained in Hiram, Me., by a council from the Parsonfield Q. M. In his successful ministry hundreds were converted. His intense sufferings were borne with Christian resignation. His wife survived him but a few months.

Holroyd, Rev. Charles, a native of Yorkshire, Eng., received ordination in Wisconsin, where he was connected with the Crawford County Q. M. Later he was connected with the Delaware and Clayton Q. M., Iowa, and traveled as an evangelist among the churches. He died Oct. 23, 1874, aged 52 years.

Holston, Rev. B. W., son of Benard and Clancy (Cook) Holston, was born June 10, 1857, in Clinton, Miss. In December, 1881, he married Carrie Bailey. He was converted in 1875, received his license in 1881, and was ordained April 19, 1885. He is pastor of the Morning Star church of the Angola Q. M., La.

Holt, Rev. George R., was born in Lykens, O., May 26, 1844. His parents were Martin W. and Salley L. (Black) Holt. He was educated at Hillsdale College, Mich., in the college and theological departments. Devoting his life to God in September, 1854, he received license in 1865, and was ordained Feb. 24, 1868. While pursuing his studies at Hillsdale, he had the pastoral care of the Cook's Prairie church three years and of the Pittsford church two years. He has since done substantial work as pastor of the Rome and Cambridge churches seven years, and of the Jackson church eight years. He has conducted several series of revival meetings, organized one church

and baptized 209 converts. For six years he served on the executive board of the Home Mission Society, and he is now a trustee of Hillsdale College. He has also been a representative of the Michigan Y. M. in the General Conference. He was married July, 1868, to Marilla Waller, and now has two daughters, one, Luella, having died early in 1889. In 1888 he became pastor at North Parma, N. Y., where he now continues his useful labors.

Home Mission Society, the Free-will Baptist, was organized at Dover, N. H., July 31, 1834. The call for a meeting to organize the society was issued by David Marks in the *Star* of July 9, preceding. A good number of those interested in the cause assembled on the appointed day; and, after the organization, ten men became life members by paying $15 each, and four women became honorary members by paying $10 each. The constitution and by-laws then adopted, through a committee consisting of David Marks, Arthur Caverno, and Wm. Burr, have done good service to the present time, with but slight changes. After some delay on the part of the New Hampshire Legislature, because "the Freewill Baptists taught that the gospel inculcated the abolition of slavery and were actually engaged in promulgating the doctrine," a charter was granted the society in June, 1838.

Among those who have served the society as officers for considerable periods may be mentioned Wm. Burr, treasurer from 1834 to 1866; Rev. Silas Curtis, corresponding secretary from 1839 to 1869, and treasurer from 1866 to 1882; Rev. S. B. Dyer, president from 1834 to 1839; Rev. Thos. Perkins, president from 1850 to 1856; and Rev's A. Caverno, E. Mack, J. C. Hill, N. King, J. L. Sinclair, E. Place, H. Quinby, N. Brooks, A. H. Chase and A. L. Gerrish, and Bro's E. W. Page, L. W. Anthony, and others, who have by their continued interest and care made the work of the society successful.

The receipt of the society, according to the printed reports, were the first year $209.98. The receipts the first decade (reports of 1835–44 inclusive) were $5,525.78; the second decade $19,249.06; the third, $35,089.32; the fourth, $116,996.06; the fifth, $85,137.60, and the last four years, $32,566.60. Thus the total amount raised,—including the permanent fund, now $11,700.45, and the amounts raised for Storer College and other similar work, but not including the large amounts raised by state societies and not reported to this society,—the sum total, to Sept. 1, 1888, is $294,564.42.

The first missionary of the society was Rev. J. Woodman, who in 1834–35 traveled in the interests of the society, forming several auxiliaries, and spending two months each with the interests at Boston, Mass., and Portland, Me., both of which were strengthened. He continued this work during six months of the succeeding year. Rev. Zebina Young also was appointed as a missionary in the Wheelock Q. M., Vt. During 1837–38, Rev. John Stevens went to the Montville Q. M., Me., and revivals attended his labors, many of the churches there being revived. In 1839–40 two churches were added to the Montville Q. M., and Rev. John Chaney was sent into Nova Scotia. During the next few years Rev's Mark Atwood and M. C. Henderson, of Vermont, represented the society in that province and enjoyed precious revivals.

During its first year the society also sent Rev. S. J Pitman to Ohio to strengthen the churches there. In 1835 Rev. B. F. Nealy was sent to "the Mississippi valley." He established himself at Howard, Mich., opened a school (see *Randalian Seminary*), and, with the aid of Rev. S. L. Julian, who went to him in 1836, gathered the Howard Q. M. Misses Amy Lord, of Great Falls, N. H., Alice Abbott, of Standish, Me., and (the next year) Jerusha Darling, of Vermont, also went as teachers to that vicinity. Rev. A. Dodge went to Michigan as a missionary, and organized the Decatur church. Rev's R. Reed and A. C. Andrus were employed in 1838, the latter in Indiana. In 1839 Rev. S. L. Julian was sent to Illinois, where he was instrumental in gathering the Fox River Q. M. In 1841 Rev's A. C. Andrus and R. M. Cary were also sent to that state. Rev. C. M. Sewall was employed there in 1842, and gathered the Quincy church.

In 1847 Rev. N. W. Bixby and wife began the work in Iowa as representatives of the society; and, in 1851, Rev. C. G. Ames appears as a missionary in Minnesota. In 1859 Rev. L. Given began work in Aroostook County, Me., and the results still remain.

These aggressive and useful missionaries did not receive a full support, but were aided in this pioneer work. The society, the first ten years of its work, employed laborers to the total amount of twenty-two years, an average of more than two a year. The average yearly receipts for that decade being only $552.58, it is very manifest that the salaries paid to these missionaries was not great. In the case of one of the most successful of them, it was but a little more than his traveling expenses to his distant Western field; and this case may perhaps illustrate others.

In succeeding years the society has accomplished much by making appropriations of a limited amount to aid churches in their work. During the year 1868–69, fifty-eight churches were aided in this way. By timely assistance to churches in need, as well as by the labors of its agents, wavering churches have been saved, and feeble interests have been made strong. The following list of churches that have been aided by the society will show how extensive the work has been. It will be seen, too, that many of the churches, now strong, have been nurtured by its care. In this list the date indicates the year the assistance was begun, and the years indicate the total number of years the assistance was rendered. In both the figures are given as accurately as possible:

LIST OF CHURCHES ASSISTED.

Churches.	*Date.*	*Years.*
MAINE.		
Athens,	1869	2
Augusta,	'50	9
Auburn,	'61	5
Bangor,	'49	13
Bar Mills,	'85	1
Bath, 2nd,	'45	4
Bath, North St.,	'70	1
Bethel,	'72	3
Biddeford,	'51	1
Brunswick,	'66	4
China,	'55	2
Cornishville,	'53	2
Dalton,	'70	1
Dexter,	1869	4
Dover,	'51	5
East Dixfield,	'68	3
Exeter,	'70	1
Farmington,	'60	5
Hallowell,	'47	7
Harrison,	'71	2
Houlton,	'67	5
Kendall's Mills,	'63	2
Kittery,	'81	1
Leeds,	'63	3
Lewiston,	'48	3
Lewiston, Pine St.,	'75	1
Lisbon,	'61	6
Madison,	'66	2
Mechanic's Falls,	'60	2
Milo,	'52	1
New Gloucester,	'67	3
Newport,	'68	2
North Berwick,	'49	2
North Parsonfield,	'49	6
Patten,	'73	2
Portland,	'43	2
Presque Isle,	'81	2
Richmond,	'68	1
Rockland,	'52	4
Sabattusville.	'52	6
Saco,	'49	1
Shapleigh,	'67	2
South Berwick,	'50	8
South Buxton,	'68	2
Standish,	'51	1
Steep Falls,	'52	6
Unity,	'73	4
Unity and Thorndike,	'53	2
Wayne,	'65	2
Winnegance,	'67	1
NEW HAMPSHIRE.		
Carroll,	1887	1
Concord,	'45	9
East Rochester,	'66	2
East Tilton,	'67	5
East Washington,	'74	1
Farmington,	'54	4
Franklin,	'71	6
Gonic,	'72	3
Lancaster,	'79	4
Lee,	'65	1
Littleton,	'71	3
Manchester, Pine St.,	'67	1
Manchester, Merrimack St.,	'74	5
Meredith Village,	'54	9
Milton,	'62	5
Moultonborough,	'74	2
New Durham,	'66	3
North Weare,	'70	2
Ossipee Corner,	'71	1
Portsmouth,	'52	18
Raymond,	'49	1
Rochester,	'74	5
Wilmot Flat,	'69	3
VERMONT.		
Newport,	'71	3
North Danville,	'68	3
Plymouth,	'69	2
South Barton,	'73	1

Churches.	*Date.*	*Years.*
VERMONT.		
South Wheelock,	1870	1
St. Johnsbury,	'70	11
Waterbury,	'82	6
West Charlestown	'68	2
West Derby,	'68	7
Westmore,	'69	2
Wheelock,	'50	1
PROVINCE OF QUEBEC.		
Bolton,	'86	1
Hatley,	'83	6
MASSACHUSETTS.		
Amesbury.	'50	12
Boston,	'44	12
Fall River,	'50	2
Haverhill,	'59	4
Lawrence,	'46	20
Lowell, Chelmsford St.,	'84	1
Lynn,	'46	9
Natick,	'70	1
Roxbury,	'52	1
South Boston,	'50	8
Taunton,	'61	7
Worcester,	'81	7
RHODE ISLAND.		
Arlington,	'84	1
Auburn,	'84	2
Carolina,	'53	4
Newport,	'48	1
Block Island,	'75	2
Pawtucket,	'66	3
Pawtuxet,	'49	1
Providence, Park St.,	'63	14
Providence, Greenwich St.,	'71	3
Providence, Pond St.,	'73	6
Warren,	'65	3
CONNECTICUT.		
Danielsonville,	'53	5
Westford,	'76	1
NEW YORK.		
Brockport,	'51	1
Buffalo,	'35	14
Caroline Center,	'72	2
Ellenburg,	'73	2
Elmira,	'71	2
Lowville,	'61	5
Marilla,	'73	2
New York,	'49	16
Norwich,	'69	4
Phoenix,	'51	4
Rochester,	'45	11
Three-Mile Bay,	'47	4
Utica,	'47	1
NEW JERSEY.		
Elwood,	'73	2
South Vineland,	'67	1
PENNSYLVANIA.		
Belle Vernon,	'64	1
Harrisburg,	'70	2
Jefferson,	'63	3
Macedonia,	'81	2

Churches.	*Date.*	*Years.*
OHIO.		
Albany,	1857	2
Cleveland,	'48	10
East Liberty,	'65	1
Macedonia,	'56	4
Medina,	'51	1
Middleport,	'66	1
Springfield,	'79	5
INDIANA.		
Evansville,	'38	2
Ridgeville,	'69	2
Washington,	'72	1
MICHIGAN.		
Burlington,	'73	4
Capac,	'75	2
Decatur,	'39	1
Girard,	'86	1
Grand Ledge,	'75	2
Hillsdale,	'55	4
Howard,	'36	4
Hudson,	'54	5
Jackson,	'49	9
Lansing,	'49	6
Northport,	'69	2
Osseo,	'74	2
Town Four,	'36	1
Volina,	'38	2
ILLINOIS.		
Cairo,	'74	4
Chicago,	'65	7
Dover,	'44	1
Elburn (Blackberry),	'57	3
Elgin,	'42	6
Fairbury,	'71	1
French Grove,	'41	1
Hamilton,	'64	2
Kewanee,	'66	3
Livingston,	'43	1
Mendota,	'70	2
McHenry,	'67	1
Mound City,	'74	3
Pine Creek,	'39	1
Quincy,	'43	2
Warren,	'56	2
WISCONSIN.		
Berlin,	'61	10
Fon du Lac,	'51	4
Johnstown,	'43	1
Mt. Pleasant,	'47	6
Richland,	'66	7
Waupun,	'57	6
IOWA.		
Clay,	'67	1
Delhi,	'52	3
Lodomillo,	'52	3
Mitchell,	'64	1
Postville,	'71	1
Sac City,	'75	1
Waterloo,	'67	7
MINNESOTA.		
Minneapolis, First,	'51	14
Elk River,	'82	1

Churches.	*Date.*	*Years.*
NEBRASKA.		
Kenesaw,	1884	1
Lincoln,	'86	2
Salem,	'84	1
VIRGINIA.		
Richmond,	'74	2
WEST VIRGINIA.		
West Charleston,	'84	2
LOUISIANA.		
New Orleans,	'73	6
MISSOURI.		
Kirkville,	'67	1
SOUTH DAKOTA.		
Sioux Falls,	'86	1
CALIFORNIA.		
Oakland,	'86	2
WASHINGTON.		
Wallula,	'86	3

In many of the states local societies have been organized. These societies have sometimes collected and used large amounts of home mission funds that have not passed through the treasury of this society, and their work is not here reported. It should be added, too, that many times this society has appropriated money to local interests to be used in their vicinity, but this application is not included in the above statement. On the other hand, local agencies and friends of particular interests have collected funds for special objects, and being reported through this society, the money appears as if collected and appropriated by this society for those objects.

Special opportunities for labor among the freedmen of the Southern States were opened during the Civil War. The denomination, true to its well-known friendship for the oppressed, did not neglect the providential call; and this society was naturally the one through which the work was carried on. In 1863 Rev. E. Knowlton was made the agent of the society for this department, and in December of that year Rev. S. S. Nickerson began the work in South Carolina. In March a church was organized at Beaufort, S. C., which in two days attained a membership of 177. A meeting-house was soon erected, and the church flourished until President Johnson's reconstruction policy brought back the former land-holders. The work was also begun in other states; and, in the year 1864–65, forty-six missionaries and teachers were employed in seven states.

The period of reconstruction was not favorable to missionary work in the South, and after a brief time it was thought wise to centralize it. This resulted in the *Shenandoah Mission* (*q. v.*), with *Storer College* (*q. v.*), and the *Cairo Mission* (*q. v.*).

The names of those who have served the society as its missionaries, with the field of labor and the year when the work was begun, we give below:

Name.	*Field of Labor.*	*Date.*
Abbey, M. H.	Freedmen	1864
Andrus, A. C.	Ind. and Ill.	'38
Atwood, M.	Nova Scotia	'46
Baker, Joel	Freedmen	'64
Belknap, P. W.	Wisconsin	'48
Bixby, N. W.	Iowa	'46
Brackett, N. C.	Freedmen	'64
Cary, R. M.	Wisconsin	'42
Clark, O. T.	Kansas	'81
Clark, S. M.	Freedmen	'66
Cooley, R.	"	'65
Davis, I. G.	Nova Scotia	'46
Davis, K. R.	"	'46
Dodge, Asa	Michigan	'38
Donaldson, A.	Iowa	'53
Dunjee, J. W.	Freedmen	'74
Dunn, Ransom	Ill. and Wis.	'54
Eaton, Wm. F.	Freedmen	'64
Fuller, S.	"	'64
Gifford, Henry	Iowa	'54
Given, L.	Freedmen and Me.	'66
Hamblen, W. B.	Illinois	'53
Harding, J. C.	Iowa	'53
Harris, H. W.	Nova Scotia	'48
Hayden, W.	Minnesota	'55
Henderson, M. C.	Nova Scotia	'42
Holmes, D. G.	Illinois	'71
Johnson, J.	Freedmen	'65
Jordan, C.	"	'65
Julian, S. L.	Mich. and Ill.	'36
Knowlton, E.	Freedmen	'64
Lord, John	Maine	'43
Manning, J. S.	Freedmen	'65
Morrell, A. H.	"	'67
Nealy, B. F.	Michigan	'35
Nickerson, S. S.	Freedmen	'63
Pierce, C.	"	'66
Pinneo, J. R.	Pennsylvania	'48
Pitman, S. J.	Ohio	'35
Purinton, C.	Maine	'66
Rice, A	Freedmen	'65
Scott, Edward	"	'64
Sewall, C. M.	Illinois	'42
Shaw, J. A.	Freedmen	'65
Smith, C. H.	Wisconsin	'57
Smith, J. B.	Canada Fugitives	'53
Smith, S. F.	Wis. and Minn.	'49
Star, D. S.	Wisconsin	'46
Stevens, John	Maine	'37
Stinson, R.	"	'42
Stockman, E. A.	Freedmen	'65

Name.	*Field of Labor.*	*Date.*
Tarbox, M. H.	Maine and Minn.	1866
Tasker, L. B.	Freedmen	'67
Taylor, T. O.	Alabama	'74
True, C.	Freedmen	'65
Turner, Able	Maine	'53
Wesscher, J. H.	Illinois	'54
Woodman, J.	N. E. and N. Y.	'36
Woodward, A. N.	Freedmen	'65
Young, Zebina	Vermont	'36

Hooper, Rev. William, M. D., a native of New Jersey, was converted at Alexander, O., where he was soon licensed to preach, and ordained a few years later. He labored as an itinerant minister in Athens, Meigs, Gallia, Lawrence and Scioto Counties twelve years, and gathered one or two churches. He then turned his attention to medicine, graduating from the Starling Medical College at Columbus in 1857, and devoted but little time to ministerial duties. He died March 21, 1877, aged 58 years.

Hopkins, Rev. George Bentley, son of William B. and Mercy A. (Hoag) Hopkins, was born in Oakfield, N. Y., April 11, 1855. His parents now reside at Indian Falls, N. Y., and have been for many years useful members of the church there. He graduated from Pike Seminary in 1879, from Hillsdale College in 1884, and completed the theological course in Bates College in 1887. He made a public profession of Christ in 1876, received license to preach from the Genesee (N. Y.) Q. M. in January, 1886, supplied the West Falmouth church, Me., one year while in school, and settled as pastor at Cowlesville, N. Y., Oct. 1, 1887, where he received ordination the January following. He married Miss Dora J. Murphy, of Geneseo, Ill.

Hopkins, Rev. George E., son of Simon and Marcy (Cornell) Hopkins, was born in Foster, R. I., Dec. 18, 1811. He studied at the Scituate Academy and at the Westfield (Conn.) Academy. He was converted in 1835. Having been licensed for two years, he was ordained by the Western Rhode Island Q. M. He was pastor of the Morning Star church in Foster ten years, during which the church was increased from twenty-five to seventy-five; part of the time he was pastor at West Scituate. He has served from one to two years the churches in Coventry, Chepachet, Westford, Foster, and East Putnam. At the request of Rev. Thomas Brown he visited the churches of the Barrington Q. M., Nova Scotia. He has baptized about fifty. He was two years representative in the Legislature, and has been superintendent of schools in Foster, Gloucester and Scituate. He taught for many years. He lives at South Franklin, Mass. He married in 1840 Eliza Cooke, and in 1885 Mrs. Margaret Fuller. His seven children have been all teachers. Two sons have graduated from Brown University; a daughter married Rev. Richard Woodworth.

Horton, Rev. George H., son of Gilbert M. and Sarah F. (Pierce) Horton, was born in Rehoboth, Mass., Jan. 29, 1862. His mother was the eldest daughter of Rev. Waterman Pierce. Converted in January, 1879, he was licensed Sept. 29, 1881, and ordained June 7, 1883. He became pastor of the church at Barneyville. As the fruit of a revival in May, 1884, he organized the South Rehoboth church. He has baptized twenty-four. He married Aug. 30, 1883, Miss Loretta H. Lee, who died three months later. In March, 1885, he married Miss Carrie E. Sisson; they have one child.

Hoskinson, Rev. A. J., of Odin, Ill., and son of Joshua and Pleasant (Johnston) Hoskinson, was born in Athens County, O., Aug. 4, 1816. He experienced religion in 1837, and in 1843 was ordained by Rev. S. S. Branch and others. He has labored as an evangelist and among destitute churches; has organized several churches and baptized about eighty converts. He is now preaching in the Lebanon Q. M., Ill.

Houghton, Rev. Alphonso L., was born in Weld, Me., May 3, 1847, and died there Oct. 2, 1881. He was the eldest child of Azel E. and Betsey (Hawes) Houghton. When about sixteen years of age he became a Christian, was baptized by Rev. Orin Pitts and united with the church. He graduated from Bates College in 1870, as valedictorian of his class, and at once entered the Theological School. During this course he was a tutor in the college. In May, 1872, he received a unanimous

call to the church in Lawrence, Mass. He accepted the call and began his labors there in July ; was ordained and installed Sept. 4. Jan. 1, 1873, he married Miss Hattie B. Mallet, of Bath, Me., in whose death, three years later, he was grievously afflicted. He held the pastorate eight years, when broken health compelled him to resign. As a minister, the scholar and pastor were most finely blended. He was an organizer. Besides the addition of nearly three hundred members to the church during his pastorate, he trained the church into such order and efficiency that, when he was cut off, the church went on steadily with its work.

Rev. A. L. Houghton.

For several years he served on the school committee in Lawrence. He was a member of the executive board of the Foreign Mission Society, and a trustee of Bates College. He left his excellent library and $1,000 to this institution, $500 to the permanent fund of the Bible School in India, and a microscope and cabinet of minerals to Maine Central Institute. After seeking recovery in Europe and in Colorado, he returned to his native place shortly before his death. He was deeply beloved by all who knew him.

Howard, Rev. Francis, of North Washington, Me., was born in Warren, Me., Nov. 2, 1810. His parents were Rev. Micah and Betsey (Young) Howard. He was converted when thirteen years of age. In 1843 he was licensed, and the same year was ordained. He has labored in many revivals, and been pastor eight years. He has baptized seventy-four and attended 412 funerals. He married, Feb. 4, 1835, Miss Hannah Linscott, who died in 1848. In 1851 he married Miss Elizabeth Mores, and has six children living.

Howard, Rev. George H., son of Anson M. and Bershabee L. (Lawrence) Howard, was born April 18, 1829, in Union, Broome County, N. Y., and was married, Aug. 31, 1858, to Olive O. Howard. He consecrated his life to God in November, 1857, and received ordination June 16, 1867, in the Wolf River Q. M., Wis. He entered upon his work at Rosendale, Wis., and from there removed to Ortonville, Mich., and later to Lisbon, Mich., where he now resides. His work has been successful, notably so at Ortonville, where, during his eleven years' pastorate he baptized nearly two hundred converts. Aug. 20, 1883, he married, as his second wife, Mrs. Harriet L. Martindale.

Howard, Rev. George N., son of Rev. R. L. and Clara J. (Nelson) Howard, was born in Farmington, Mo.,

Rev. G. N. Howard.

July 30, 1855. He became a Christian in February, 1865. He studied in the Academy and Classical Institute at Fairport, N. Y., and at Bates College and Hillsdale College four years. In June, 1879, he was licensed by the Exeter Q. M., Me. He graduated from the Bangor Theological Seminary, and was ordained at Franconia, N. H., in 1883. During this pastorate of one year and seven months, sixty-three persons were converted or reclaimed, twenty-two were baptized and forty were received into the church. The church and parsonage were repaired at a cost of $4,600, and a weak church became strong. Jan. 1, 1885, he became pastor of the Paige Street church, Lowell, Mass., and in the first three years 180 persons were added. Oct. 28, 1888, the church edifice, having been remodeled at a cost of $6,000, was re-dedicated. He married, Sept. 1, 1880, Miss Anna A., daughter of Deacon Edmund H. Fogg, of Bangor, Me.

Howard, Rev. John, after serving as a deacon for some time in the Little Hoosack church, was ordained Dec. 6, 1795, at Dosset Hollow, N. Y., and became pastor of the church there. After some years of usefulness at this place, he gathered a church in the West.

Howard, Rev. Richard L., was born in Oxford, N. Y., March 3, 1824. He is the brother of Rev. G. H. Howard. His father was clerk of the Susquehanna Y. M., and of the Owego Q. M. He was baptized by Rev. Asa Dodge, at the age of ten, and reclaimed when thirty-two years of age, beginning to preach the next year. He received an academic education in the town of Union, N. Y. In June, 1857, he was licensed, and in December was ordained by the Boone County Q. M., Ill. He organized two churches in Moniteau County, Mo., and baptized thirty or more, among whom was his brother, Rev. G. H. Howard. He labored with the churches in the Quincy Q. M., Ill., and was pastor of all its churches, organizing two and baptizing over two hundred.

He enlisted in the summer of 1862, as first lieutenant in the One hundred and twenty-fourth Illinois Infantry, and had command of his company through the Vicksburg campaign under Grant; was promoted to the chaplaincy in September, 1863, and served till the close of the war. In 1865 he became pastor of the Commerce church, Michigan. In 1870 he took charge of the *Christian Freeman*, Chicago, and after a year settled with the Mt. Pleasant church at Racine, Wis. He was called to Fairport, N. Y., in 1873; to the Pine Street church, Lewiston, Me., in 1876; to Bangor in 1879, and in March, 1885, he entered upon his present pastorate at Franconia, N. H. In these churches he has baptized over five hundred. He raised the debt of the Bangor church, of $3,000, in his last winter there. He is a member of the executive committee of the Home Mission Society, and has been a member of General Conferences in 1868, 1874, 1880 and 1886. He was a trustee of Hillsdale College ten years, of Maine Central Institute six years, and is now a trustee of the New Hampton Institution, N. H. While in Maine he was president of the Maine State Sunday-School Association two years, and chaplain of the Grand Army in Maine eight years. He has published a history of his regiment. He was on the school board of Bangor five years, the last three chairman, and is doing similar service at Franconia. Sept. 3, 1853, he married Miss Clara J. Nelson, it being his second marriage, and has three children living, among whom is the Rev. George N. Howard.

Howe, Rev. Geo. W., son of Deacon Lorenzo G. and Dorcas (Mallon) Howe, was born at Lowell, Mass., Jan. 5, 1833. He was converted in 1851. He completed his preparation for college at New Hampton, N. H., in 1855, and graduated at Bowdoin College in 1859. Three years later, 1862, he graduated from Andover Theological Seminary. Nov. 12, 1863, he was ordained by the Cumberland Q. M., Maine. He was pastor of the West Buxton church three years, of the Harrison church five years, and of the South Limington church two years. Mainly in the two former pastorates, he baptized sixty converts. During the last eight years (1888) he has been principal of the Colburn Grammar School, Lowell, Mass. He is a member of the executive com-

mittee of the Education Society, and was for a time agent of the Maine State Home Mission Society. He was superintendent of schools in Buxton, Me. He married Annie E. Bean Aug. 20, 1862, and Sept. 12, 1866, Emily R. Hobson. He has one child, William B. Howe, a graduate of Harvard College.

Howe, Rev. James A., D. D. (Hillsdale College, 1876), brother of Rev. Geo. W. Howe, was born in Dracut, near Lowell, Mass., Oct. 10, 1834. In early boyhood his parents moved to Centralville, now a part of Lowell. The parents, possessed of great strength of character and governed by deep religious convictions, exerted on all around them a positive Christian influence. The father, led to Christ by the mother, was

Rev. J. A. Howe.

for over forty-two years one of the most useful members of the Lowell church. Their home was widely known for its Christian hospitality.

The son was converted under the labors of Rev. O. T. Moulton, and soon after united with the church. He studied a term at Smithville Seminary, and another at New Hampton Institution, and was persuaded from returning to business by Professor Benjamin Stanton. He prepared for college with his elder brother under this able teacher, and in 1856 entered the sophomore class of Bowdoin College, graduating in 1859. He studied in the Biblical School at New Hampton, and at Andover Seminary, and accepted the church at Blackstone, Mass., where he was ordained by the Rhode Island Association. The next year he married Miss Rachel E. Rogers of Upper Stillwater, Me. After a pastorate of eighteen months he was pastor for over eight years at Olneyville, R. I. Here he added 104 to the church, sixty-two of them by baptism. He resigned in 1872, to accept the chair of theology in the theological department of Bates College (*q. v.*). Two years later his wife died at Providence, R. I., and was buried at Pocasset Cemetery, near Olneyville. She left a son and a daughter. In 1877 he married Miss Julia R. Woodman, of Portland, Me.

Howe, Rev. L. D., son of Rev. S. Howe, died at East McDonough, N. Y., Aug. 15, 1878, aged 71 years. He was baptized by Rev. C. Steere at the age of twenty-three and soon commenced preaching. His early ministry was in the Union Y. M. (N. Y.), where he was ordained about 1850, while connected with the McDonough Q. M. His later ministry was in the Susquehanna Y. M. He labored as an evangelist as well as pastor.

Howe, Rev. Solomon, was born in Hillsborough, N. H., in 1786, and died in Smyrna, N. Y., May 9, 1859. He was converted in 1804, licensed in 1812 and ordained in New Hampshire in 1819. He labored in that state and Vermont until 1826, when he removed to New New York and became one of the honored fathers in the Union Q. M. as it grew up. He spent many years in the McDonough Q. M., and from 1845 to 1850 was in the Nelson Q. M.

Howes, Rev. E. J., was born in Ontario County., N. Y., Oct. 17, 1838. His father, A. W. Howes, was from Norwich, Vt.; his mother was a daughter of Wm. Bodman from Massachusetts. The family moved to Hillsdale County, Mich., in 1848, and nine years later Brother Howes was converted, uniting with the N. Reading church. He was ordained by the Hillsdale Q. M. at Cambridge in 1864. His pastorate with the Salem and

Green Oak churches, of the Oakland Q. M., in 1865, was interrupted by ill health. He was married in 1870, and the next year became pastor at Fairfield, Mich. After twelve years' faithful labor there, he was again compelled to abandon the work, his health failing and his wife and child having died. He has since resided at Kinderhook, preaching a part of the time.

Hoyt, Dea. Benjamin, was born in Deerfield, N. H., in 1791. He was converted early in life, and served as deacon in the church at Cabot, Vt. He came to Honey Creek, Wis., in 1837, and united with the church there at its organization, serving it as deacon until his death, Feb. 16, 1860. He was one of the leaders in the early years of the Wisconsin Y. M. He was married to Susan Adkins and had six children. His son, Avery A., has been prominent in the home church for years.

Hoyt, Rev. Jay W., was born in Martinsburg, Lewis County, N. Y., June 30, 1845. His parents were James F. and Elizabeth B. (Greene) Hoyt. He became a follower of Christ in 1865, received his license in 1876, and two years later, June 9, 1878, was ordained by the Lawrence (N. Y.) Q. M. He has had pastorates with the West Parishville, and Ellensburg Depot churches.

Hoyt, Hon. Tristam C., was a native of New Hampshire. He united with the church in Cabot, Vt., at an early day, and assisted largely in building its house of worship. In 1834 he moved to Indiana and in 1837 to Rochester, Wis. He united with the Honey Creek church at its organization, and remained an active member until his death, Aug. 5, 1872, when nearly 79 years of age. He was a very earnest worker in the church and denomination. Occupying a prominent position in society and in civil affairs, he exerted a grand influence for the right on all moral questions.

Hubbard, Rev. George H., was born at Burlington, N. Y., Feb. 16, 1823, his father, Eri J. Hubbard, residing at that place. He was converted in 1836, receiving baptism at the hand of Elder Wm. Hunt, and united with the Free Communion Baptist church. He studied at Clinton Seminary, received license from the Otsego Q. M., about 1852, and was ordained June 28, 1857, at Libertyville, Ill. Since October, 1855, with the exception of one year, his ministry has been with the churches of the Wisconsin Y. M., the longest pastorate being with the Honey Creek and Caldwell churches. He has been clerk of the Honey Creek Q. M. seventeen years, and has held other positions of trust for long terms. The sermons preached number 3,700, and have resulted in much good. The assistance of his faithful, consecrated wife, Mary Wilbur Hubbard, since their marriage, Jan. 6, 1848, has aided him materially amid the toils and trials incident to a minister's life, and will ever be remembered with appreciation.

Hubbell, Rev. M. S., was born in Bedford, Mich., Dec. 15, 1837. His parents, William Pierce and Mary (Willard) Hubbell, natives of New York, were not friendly to religion. His conversion, when a young man, and thought of the ministry led him to leave home for study at Hillsdale, supporting himself by teaching and other work. He soon engaged in evangelistic work in the Fox River and Walnut Creek Q. M's (Ill.), and then conducting a revival in his native town, in which his parents, five brothers and sisters and many others were converted. Some years of ill health intervening, he became pastor of the Prairie City, Ill., church, and continued the work in the vicinity until his removal to Iowa in 1870. In 1872 he made his home at Cromwell, Ia., until his removal to Nebraska in 1887. In his ministry in Illinois and Iowa he engaged in many revivals, and aided in gathering several churches. The later years in Iowa were largely devoted to the success of enforced constitutional prohibition. He was married in 1868 to Marilla, the youngest daughter of the Rev. Wm. Bonar.

Huckins, Rev. Thomas, was born in Lee, N. H., in 1795. Left an orphan in early life, after serving in the war of 1812, he married and removed to Canada East, where he joined the First Freewill Baptist church organized in that locality. In 1819 he removed to Dun-

wick, and later to London. In these places churches were organized, and in the latter he served as deacon until 1827. His ordination to the ministry, which occurred soon after, was the first among the Freewill Baptists in Canada West. He labored in that vicinity ten years, gathering three churches, and then removed to Lexington, Mich, where his remaining years were spent. Here he soon organized a church, to which about sixty members were added during his pastorate. His death, which occurred suddenly in 1853, was greatly lamented; but the influence of his work was long felt for good in the community. His son, Deacon Israel Huckins, has since been prominent among the Free Baptists of the state.

Hudgens, Rev. K. D., of Tribune, Mo., and son of Robert and M. C. (Dodd) Hudgens, was born in Phelps County, Mo., Aug. 28, 1847. He was married to M. J. Thompson, Jan. 10, 1871, and has five children. He entered the ministry among the Presbyterians in 1875, and a few years since became a Freewill Baptist in connection with the Big Creek Q. M., Prosperity Association, Mo., ministering to the Liberal church.

Huggins, Orville E., removed in 1847 from Penfield, N. Y., to Illinois, where he united with the Osceola church in 1852, and was soon licensed to preach by the Walnut Creek Q. M. He was a young man of much promise, and his death, Sept. 14, 1855, at the age of 23, was much lamented.

Huling, Rev. Ansel H., son of the Rev. Daniel and Lydia (Burlingame) Huling, was born June 7, 1838, in New Berlin, N. Y. He was educated at Mendota Seminary and Hillsdale College. His ordination took place in 1863. He has held pastorates at Sugar Grove, Ill., Raymond and Evansville, Wis. He was one of the founders of the *Christian Freeman* (*q. v.*), and was one of its editors and corporators. In 1874 he was chosen editor and manager of the Western Department of the *Morning Star*. He was instrumental, as agent of the Wisconsin Y. M., in the founding of the Cairo, Ill., Mission. He has been several times elected delegate to General Conference, and has been a member of the Home Mission Board. He was married in April, 1860, to Emily L. Stewart. His home is in Cincinnati, where he is at present engaged in literary work.

Huling, Rev. Daniel, a native of East Greenwich, R. I., died at French Creek, N. Y., Jan. 8, 1853, aged 73 years. He was converted in 1817, and ordained in 1847, becoming soon after pastor of the church with which he died. The benevolent enterprises of the church had in him a faithful advocate. He filled his place well.

Huling, Rev. Darius, was born in Willet, N. Y., and converted at the age of eighteen. In 1844 he completed his medical studies and began practice as a physician. Three years later he removed to Illinois, was licensed by the Rock River Q. M. in 1859, and ordained Feb. 4, 1866. He was a useful man, by nature a radical, and died in Marmaton, Kan., July 18, 1866, aged 43 years.

Huling, Rev, J. D., whose parents were Daniel and Lydia (Burlingame) Huling, was born in Willett, Broome County, N. Y., May 17, 1827. In September, 1852, he was married to Mary W. Moore. In 1870 he was ordained, and labored from 1870 to 1875 in connection with Rev. J. B. Fast in evangelistic work in the Cherokee County Q. M., Kansas. In 1877 he organized the Caney church, and with Brother Fast they organized the Montgomery Q. M. and also the church in Nevada, Kan. Increasing infirmities prevent his holding a pastorate, but he still preaches as opportunity offers and strength permits.

Hull, Rev. John G., a native of Patton, Can., died suddenly of brain fever, at Sioux Falls, Dak., Feb. 29, 1884. aged 60 years. He was converted when nineteen years of age and the next morning started out to preach Jesus. After a few months he went to the Biblical School at Whitestown, N. Y., where he remained a year, and then became pastor successively of the churches at Phœnix, Amboy, Hastings, Parish and Union Settlement. In 1855 he moved to Wisconsin and was active in labor with the churches of the Rock and Dane Q. M.

He was zealous for souls even to the end. His labors were made more efficient by the assistance rendered by his devoted wife, formerly Miss Lois A. Higbee, whom he married in 1846.

Hull, Rev. John J., son of Rev. John G. and Lois Ann (Higbee) Hull, was born in Oswego County, N. Y., May 7, 1847. He was converted in January, 1878, in Rutland, Wis., and baptized by his father. He was licensed in May, 1878, and ordained by the Waupun Q. M. in May, 1879. In Wisconsin he was pastor of the Scott and Marcellon church. He organized the Marcellon church in 1882. He had revivals in Fairwater, Nekimi, and Winneconne. He went to Dakota in 1884, where his father died. The church at Sioux Falls in two years grew from eighteen to thirty-nine members. He organized the Valley Springs church, becoming its pastor in 1886. He has since organized the Spring Dale church. He has had 600 conversions and baptized 140. He was married to Barbara J. Conner July 19, 1874.

Humphrey, Rev. Sardine P., son of William G. and Sarah B. (Cook) Humphrey, was born in Rutland, O., Feb. 2, 1862, and was married to Hattie M. Mills Dec. 24, 1884. He was educated at Rio Grande College, and is now principal of the Middleport High School. His life was consecrated to God in 1878. In 1884 he received license to preach, and Jan. 1, 1886, he was ordained by Rev. W. J. Fulton and others. He has conducted a revival at Canaan, and for a time had charge of the church there.

Hunt, Rev. Daniel W., son of Byram and Mehetabel (Weller) Hunt, was born in Otsego County, N. Y., April 21, 1821, and was married to Sally Ann Wakley in 1843. Having studied in Deerfield, Pa., he was brought to God in 1855 and the same year received license to preach. He was ordained Sept. 26, 1858, being connected with the Brookfield church of the Tuscarora Q. M. His ministry has been spent in this vicinity, his labors having been with the Chatham, Cameron, Woodhull, Troupsburg and Brookfield churches, and in other places.

Hunt, Rev. Robert, a younger brother of William, received ordination among the Free Communion Baptists of New York about 1835. He was a man of considerable education, progressive in his tendencies and a good pastor.

Hunt, Rev. William, was converted in 1801, and ordained June 12, 1815, at Columbia, N. Y. As a revivalist he was very successful, and in an active ministry of some forty years, including the time he preached before ordination, he became known in nearly every church among the Open Communion Baptists of New York. "Clear in conception, quick in speech, bold and energetic in action and impressive in manner," he had great power over the people and led many to Christ. Toward the close of his life, his mind was impaired. For many years he was connected with the Plainfield church. He died at Utica, N. Y., June 29, 1859, aged 85 years.

Huntley, Rev. Calvin, died in Duxbury, Vt., Aug. 13, 1856, aged 76 years. He was born in Marlow, N. H., Aug. 11, 1780. In the summer of 1811 he was converted, joining the Methodist Episcopal church. He united with the Free Baptists, March 26, 1815. He was licensed by the Q. M. Conference Jan. 17, 1819, and ordained Jan. 15, 1821, by a council consisting of Rev's Samuel Webster, Ziba Woodworth and Charles Bowles. He labored principally in and near Duxbury. He was highly esteemed for his exemplary life.

Huntley, Rev. Leland, was ordained in 1820 and labored in Vermont.

Huntoon, Rev. Henry B., son of John and Mary S. (Fifield) Huntoon, was born at Salisbury, N. H., Oct. 9, 1840. He studied in the common schools and was converted in 1854. Licensed in 1883, he was ordained in 1886 by the Wolfborough Q. M. His pastorates were at Lower Gilmanton, Wolfborough and Ossipee. He has been justice of the peace. He married E. F. Follansbee, Nov. 13, 1859.

Hurd, Rev. Charles Edwin, son of Caleb and Judith C. (Allen) Hurd, was born at Gilmington, N. H., May 1, 1838. He was married Feb. 29, 1859, to Miss Anna G. Drake, of Chichester,

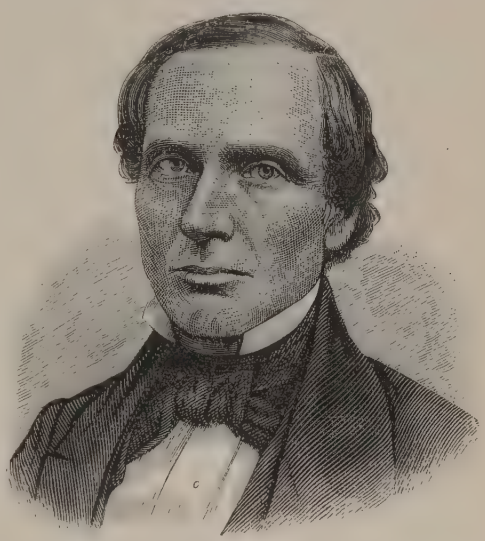
N. H. In 1861 he enlisted in the Civil War, and served till its close. He removed to Dover, N. H., in 1871, and united with the Charles Street church. His first sermon was at Manchester. After two years of itinerant service, he was ordained in 1880, and soon after settled at Loudon. After serving three months as state evangelist, in August, 1885, he became pastor at North Tunbridge, Vt., and in 1888 of the Acton and Milton church, N. H. His labors have been blessed with converts.

Hurlbut, Rev. Darius, of Armada, Mich., died at his home June 22, 1875, aged 61 years. He had been a member of the Bruce church for many years, his ministry being spent in the Oxford Q. M. He was a good man, wise in counsel, fervent in piety and much respected by all.

Hurlin, Rev. Charles, was born in London, Eng., May 6, 1818, and labored several years as a missionary in his native city, being connected with the Methodists. In 1851 he was baptized by Jabez Burns, D.D., and, health being impaired by overwork, he came to America a year later, when he took pastoral charge of the church at Lyman, Me., and was ordained June 10, 1853. After this he was pastor at Kittery, North Parsonfield, Limington and Brownfield, Me., and Madison and Jackson, N. H. Early in 1876 he entered the Lawrence Q. M., N. Y., and was active in work with the churches there until his death, Aug. 10, 1877. He was respected in all the places where he labored, and esteemed by his brethren in the ministry.

Hutchins, Rev. Elias, was born in New Portland, Me., June 5, 1801. He was converted there in the fall of 1818, and baptized by his uncle, Rev. Samuel Hutchins, uniting with the first church. Feeling no great ecstasy in his religious life, he at one time requested that his name be erased from the church roll. After some misgivings he yielded to a call to preach, and Jan. 8, 1823, he was licensed by the Farmington, Q. M., at Vienna. He had preached a few times at the age of eighteen; he now began in earnest the work of proclaiming Christ. Purchasing a horse and saddle, he entered upon an itinerant ministry of two years in the Farmington and Edgecomb, Q. M's. Feb. 1, 1824, he was ordained at Wilton as an evangelist. In November, 1826, he set out on a two years' tour among the churches in Ohio and Indiana. The principal field of his labors was in Marion, Clark, and Warren Counties, O., and in Dearborn and Switzerland Counties, Ind. The churches were encouraged and a goodly member of souls saved. In the fall of 1828 he had an extensive revival in Sandwich, N. H., which continued through the winter.

The winter of 1829 he spent among our people in North Carolina. Many of



Rev. Elias Hutchins.

the slaves flocked to hear him preach. In the summer of 1830 he went to Ohio and Indiana, and remained there till he returned to New England, in the autumn of 1831, to spend a year in New Hampshire and Maine. When his life was despaired of in the winter of 1831, it seemed that God raised him up in answer to prayer. In the fall of 1832 he returned to North Carolina, accompanied by his wife, having the previous summer married Miss Lucy Ambrose, of Sandwich, N. H. They were joyfully received, and he was offered a house and slave with which to make a home. The offer was declined, and he returned to the North and soon closed his itinerant labors.

In October, 1833, he became pastor of the church in North Providence, R. I. In April, 1838, he resigned this charge and assisted the Rev. Nathaniel Thurston in pastoral work at Lowell, Mass., until August. He then settled at Hampton, N. H., till May, 1840, when he entered upon a five years' pastorate at New Market. In 1841 he was elected corresponding secretary of the Foreign Mission Society, and held the office till his death. There about this time his wife died, leaving a daughter a month old. In May, 1845, he accepted a call to the Washington Street church in Dover, N. H., and for a time he edited the *Myrtle* and the *Gospel Rill*. Dec. 26, 1846, he married Mrs. Marilla Marks, the widow of Rev. David Marks. He continued his connection as pastor of this church till in March, 1858, he was seized with a severe nervous fever, from which he never completely recovered. Each time he rallied he was prostrated with greater severity. Rest at the place of his early life accomplished little. July 15, 1859, he was present at the dedication of the Maine State Seminary, and on his return to Dover sank rapidly, and died Sept. 11, 1859.

He died as he lived, a sweet, loving example of Christian trust. The heathen and the slave found a firm friend in him. He represented Ohio in the Second General Conference, and was a member of the committee on an itinerant ministry. He afterwards wrote an able article in the *Morning Star* on, "The Necessity of an Itinerant Ministry." He served the General Conference in 1835, and 1850 on the committee on correspondence. In 1842 he was president of the Home Mission Society, and in 1848–52 of the Education Society; in 1840–41 of the Sunday-School Union. He was a trustee eleven years and corporator twenty-four years of the Printing Establishment.

Hutchins, Elias, a Santal preacher, died at Santipore, British India, April 17, 1856. As a preacher he was fluent and eloquent, and gave great promise of usefulness. "His was one of those leading minds, such as are not often found among the natives of India," and his loss was deeply felt by the mission.

Hutchins, Rev. Leonard, son of Capt. Hollis and Olive (Parker) Hutchins, was born in New Portland, Me., April 20, 1828. His mother died when he was twelve, and three years later he was converted. He studied in the schools near him, and dwelt with his father till the father's death in May, 1868. He had been licensed in June, 1853, and was ordained Sept. 21, 1856. Thirsting for knowledge, he entered Bangor Theological Seminary in 1869. He was pastor at Lexington 1856–64, at West Freeman and Avon 1866–68, at Freeman and Salem 1868–70, Second New Portland 1872–73, Garland 1873–79, Second New Portland 1879–83. He saw revival interest in each pastorate, baptizing fifty in Garland and about one hundred and fifty in other pastorates. From 1883–87 he was employed in missionary work by the Maine State Mission Society in the Anson Q. M., having under his care churches in Starks, Freeman and Salem, Lexington and Dead River. In 1887, while still living at East New Portland, he became pastor of the Lexington church. He is clerk and treasurer of the Anson Q. M., also a trustee of Maine Central Institute. He married April 13, 1851, Abbie P. Chapman.

Hutchins, Rev. Richard B., is the son of Richard and Eliza (Mitchel) Hutchins, and was born Nov. 22, 1855, in Lexington, Me. April 3, 1888, he married Flora A. Gibbs. He turned to God in 1873, and two years later received a license. In July, 1887, he was ordained by the Anson Q. M. He took his preparatory course at Anson Academy, class of 1883, and theological at Bates College, class of 1887, and became pastor of the church in Fowler, N. Y.

Hutchins, Rev. Samuel, died at West Waterville, Me., April 9, 1876. He was born in New Portland, Me., Nov. 29, 1790. He was converted when twelve years of age, and began to preach at the age of nineteen. In 1810, at the age of twenty, he was ordained and became the first settled minister in New Portland. Previous to his marriage, he taught school and preached in Madison. He witnessed several revivals there. In

Mt. Vernon many were converted under his labors. He also preached in Boston, Mass., Portland, Bangor, and Augusta. He was pastor at Norridgewock several years. He then moved to Belgrade, and was pastor of the church there and at the same time at Smithfield, till his death. He baptized more than 1,000 persons, and his labors were widely known and appreciated throughout the Kennebec Y. M. For several years he was military chaplain. He was a representative in the Legislature two or three years, and while there preached in Portland. He was a member of the Second and Third General Conferences.

Hutchinson, Rev. Asa F., was born in Buckfield, Me., Aug. 1, 1824. His parents were Rev. Samuel and Mercy (Randall) Hutchinson, and a cousin of Rev. C. T. Keen. He was converted at fifteen, and studied in North Bridgton Academy, Me., and in Strafford Academy, N. H., and in the Biblical School at Whitestown, N. Y. He was licensed in September, 1845, and ordained in September, 1850, by Rev's Stephen Hutchinson, Austin Wheeler and others. His pastorates have been in Sweden, New Gloucester twice, Sabattus, Lisbon twice, Brunswick, Canton, West Gardiner, Cape Elizabeth, West Lebanon, Peru, South Gorham, and Scarboro, East Livermore, and Wales. In all but five of these places there were revivals. He organized churches at Saccarappa and Webb's Mills, and has baptized 185 converts. He has been on school committees in various towns, and in 1865 he represented the towns of West Gardiner, Farmingdale, and Pittston in the Legislature. He was married Oct. 15, 1850, to Miss Eleanor Frank, and has two children living. His home is at Cape Elizabeth, Me.

Hutchinson, Rev. Daniel, was born in 1780, in Windham, Me. He was a nephew of Rev. Joseph Hutchinson of Hebron. He was converted about 1800, and was ordained in 1802. In November, 1814, he gave account at the Y. M. of a Freewill Baptist interest at Plymouth, Pa., established by Rev. Lemuel Crocker. After having been an acceptable minister for thirteen years, having embraced a kind of modified Calvinism, he united with the Calvinistic Baptists in 1815. He died in 1854.

Hutchinson, Rev. Ebenezer, brother of Rev. Asa F. Hutchinson, died at Cape Elizabeth, Me., Sept. 29, 1865. He was born in Scarborough, Me., in March, 1818. Converted at the age of nineteen, he united with the Baptist church in Dover, Me. He entered the Parsonfield Seminary under Hosea Quinby soon after his conversion, where he joined the Free Baptists. He was licensed by the Otisfield Q. M., and saw many converted in an itinerant ministry. In 1843 he married Miss Frances Dyer, of Cape Elizabeth, and for several years gave his attention to teaching. In 1856 he was ordained as pastor of the Cape Elizabeth church, and in the five years which followed many were converted, and the meeting-house enlarged and improved. He now completed a course of medicine which he had left unfinished years before, and prosecuted successfully that practice, preaching only occasionally. He enlisted early in the Civil War in the Twenty-fifth Maine Regiment, and served nine months. He contracted in camp in 1863, consumption, from which he died.

Hutchinson, Rev. Joseph, of Hebron, was born in Penobscot County, Me., in 1755. He moved with his father to Windham about 1780. He married Rebecca, daughter of Joseph and Ann Legro, of Marblehead, Mass., in 1778, and he had eleven children. In 1794 he moved to Hebron. He was the first minister of the denomination to die. As early as 1790 he was ruling elder and an unordained preacher, and nine years later he was ordained. He was present at the Y. M. at Anson, Me., in 1800 and chairman of an important committee. At the beginning of the year 1801, he visited with a friend the members of the church, and seemed impressed with the necessity of diligence. He would call upon a family, speak to them of Christ, kneel and pray, and hasten to the next house. The church was revived, but in the midst of the interest he was taken sick, and on the 24th of February, 1801, in the vigor of manhood, at the age of 40, he passed away. His funeral was attended by

Elder Stinchfield. During twenty years the denomination had increased to thirty in its ministry, without a death.

Hutchinson, Rev. Joseph, the oldest child of Rev. Joseph Hutchinson of Hebron, was born at Windham, Me., Nov. 2, 1779. He moved with his father to Hebron about 1794, where he died Jan. 21, 1840. He was ordained in 1825. He would not accept a salary for his services. He married Deborah, daughter of Jesse and Ruth Fuller, of Hebron.

Hutchinson, Rev. Joseph, of East Otisfield, Me., was born in Gorham, Me., April 5, 1811. He was an older brother of Rev's Asa F. and Ebenezer Hutchinson. Converted at the age of twenty-two, he preached his first sermon on Bailey Hill, Poland, April 1, 1856, and was ordained July 8, 1858. His pastorates have been in Poland, Danville, Sumner, Buckfield, North Freeport, Otisfield, Bridgewater, and Minot. He has had revivals at each place, and baptized 125 converts and organized two churches. After three years of suffering he passed to his reward Jan. 25, 1889. He married Miss Martha J. Tobey, and has five children living. Two sons served honorably for three years in the war.

Hutchinson, Rev. Samuel, son of Rev. Joseph Hutchinson, of Hebron, was born in Windham, Me., Aug. 8, 1780. In 1801 he experienced religion, and was ordained in 1806. In 1808, with Zachariah Leach, he baptized 150 converts from the revival that began that year at Standish. In 1815 he adopted extreme views through a rigid interpretation of Scripture; he conscientiously believed it wrong to accumulate earthly goods, hold office, bear arms, take an oath, receive usury, or spend money for superfluous articles of dress. He was tenderly labored with by his brethren, but finding it impossible to harmonize their views, he published his protest and left the connection. Three of his sons afterwards entered the ministry, and were efficient in building up the doctrines so dear to their father in the strength of his early years. He died March 7, 1828, at Buckfield.

Hyatt, Hermon R., son of Rev. Isaac Hyatt, was born at North Tunbridge, Vt., Dec. 18, 1864. He was converted in 1874, received his preparatory education at Pike Seminary, and entered Hillsdale College, where he was pursuing a course of classical study, with promise of great usefulness, when in 1888 he was called away from earth. His early death was greatly lamented.

Hyatt, Rev. Isaac, was born in Montreal, P. Q., Feb. 22, 1837. His father died when he was five years of age, leaving the mother with two children. He went to live with Jacob Hyatt, his grandfather, and early had a thirst for knowledge. The support of his mother soon developed upon him, till her death in his eighteenth year. He graduated from the Biblical School at New Hampton in 1862. He was pastor at Tunbridge, Vt., and from June, 1865, at East Rochester, N. H., where the church was organized and a house of worship built. His subsequent pastorates have been: Pawtucket, R. I., 1867–72, thirty-seven additions; St. Johnsbury, Vt., two years, twenty-three added and a parsonage built; Starksborough, 1874–78, where an oppressive church debt was paid; Hamlin, N. Y., 1878; Dale; East Gaines, and Sandy Creek churches, 1883–85, when he entered upon his present pastorate at Guilford Village. He has been a financial as well as spiritual help to the churches to which he ministered. At Starksborough he publicly renounced his connection with Free Masonry. In his present parish he testifies of some remarkable cases of healing in answer to prayer. He was married, Feb. 2, 1858, to Miss Susan L. Mansfield, of East Farnham P. Q. She died at Pawtucket, R. I., in 1868, leaving three children. Jan. 13, 1870, he married Miss Hannah Allen, of Farnham P. Q. He has seven children; all but the youngest are Christians; the oldest son was Herman R. Hyatt.

Hyde, Charles E., the son of Zetta and Hannah (Fields) Hyde, was born in Chautauqua County, N. Y., in 1843, and married in 1865 to Wealthy S. Russell. He was converted in 1864, and received license from the Holton and White River Q. M. in 1884. He supplies the

Blooming Valley and East Otto churches in that Q. M.

Hyde, Rev. David, son of Elisha and Eliza (Holden) Hyde, was born in Poultney, Vt., Oct. 2, 1805, and married Sybil Ellis Jan. 18, 1829. He was ordained Dec. 4, 1853, and was pastor four years at Poestenkill, N. Y., where he baptized fifty-six, four years at Stephentown and about thirty years at Hadley, where he now resides. His son, Henry, is a prominent worker in the Hadley church.

I

Ide, Rev. Rogers, born in Vermont in 1788, was converted in Spafford, N. Y., in 1825 and ordained in 1836. He labored in southern Indiana about fifteen years, with the Colby, Liberty, and Milan churches, where his condemnation of slavery greatly offended many of its adherents. About 1854 he again became connected with the Spafford church, and remained with it until his death, June 20, 1863.

Illinois. The denominational interests in this state have been developed from three sources, viz.: The inflow of denominational influences from the East, the accession of kindred bodies already organized, and the work of the Mission to the Freedmen in Cairo and vicinity. (See *Cairo Mission.*) The churches formed from the first source were many of them broken up, as they had been formed, by removals to the westward; and, while they accomplished much good in their day in the conversion of thousands, the results abiding in the state are not correspondingly great. The growth from the other sources has been among more permanent residents, and is correspondingly satisfactory. These interests will be stated in the order named.

1. The Walnut Creek Q. M. was organized July 4, 1839, by Rev's Samuel Shaw, Luther Driscoll and Thomas Caine. John B. Fast, then a licentiate, was made clerk. The Walnut Creek, Sugar Creek, and Alum Creek churches entered into the organization, having together twenty-nine members. The Big Neck, First Adams County, and Rock Creek churches were added in 1841, and dismissed the next year to form the Adams County Q. M. The Crooked Creek church, added in 1842, was also dismissed a year later to the Adams County Q. M. The Bethany and Liberty churches, added in 1842, and the Sweegle Creek church, added in 1843, were, with the Sugar Creek church, dismissed in 1844 to form the Fulton Q. M. The Mt. Pleasant and Osceola churches were also added in 1842, the Mackinaw and New Boston in 1844, the Salem in 1845, the Fiatt, French Creek, and Fraker's Grove about 1849, the Boyd's Grove, and Troy Mills about 1852, and the Elmira soon after, the Bradford, and Pleasant Valley in 1854, the Burns, Middle Grove, and Wyanet in 1855, the Prairie City about 1858, the Ellison and Point Pleasant, and Pleasant Hill about 1859, the South Cambridge about 1861, the Liberty, and West Kewanee in 1862, the Kewanee in 1865, and the Mineral about 1869. The Fiatt, Middle Grove, Prairie City, and Ellison and Point Pleasant churches were dismissed in 1860 to form the Prairie City Q. M. Thus three Q. M's were organized directly from churches set off from this. The Burns church attained a membership of 105 in 1860. The Liberty church had more than half a hundred members for twenty years. The Mineral church numbered fifty-nine in 1880. The Kewanee church has maintained a membership of ninety or more for many years. All these abide to the present. The Walnut Creek, Boyd's Grove and Wyanet churches continued to do a useful work for many years, while others were active for briefer periods. For a time this Q. M. covered a wide area, but after dismissing its churches as stated above, it was confined to Henry and the adjoining counties east and south. S. Shaw, L. Driscoll, R. Ashcraft, J. B. Fast, J. B. Lewis, Wm. Bonar, and P. Christian were among the earlier ministers in the Q. M.; while Phillip Sharp, David Johnson, Solomon Brooks, E. H. Connibear, and John Taylor should be mentioned as prominent among the reliable and helpful lay members.

The Fox River Q. M., located west of Chicago along the river whose name it bears, was organized Dec. 29, 1839, consisting of the Greenfield, Pine Creek, and Sugar Grove churches, with thirty members. J. Hetzler and S. L. Julian were the ministers. The report for 1841 adds the Inlet Grove, Willow Creek, Melugin's Grove, Newark, Coon Creek, and Ohio Grove churches to the list, and mentions A. Hoff and I. Eaton among the ministerial workers, the members numbering 120. The Dover church, added in 1842, was dismissed the next year, with the Greenfield, Pine Creek, and Inlet Grove churches, to form the Rock River Q. M., and the Melugin's Grove church soon followed. The Elgin church from the Honey Creek Q. M. (Wis.) and the Pleasant Grove church were added about 1843, and the Burlington church a year later. The New Lebanon church was added in 1848, the Big Woods in 1849, the Grundy County in 1850, the Kingston, and McHenry about 1851, the Burlington and Virgil, and New York in 1853, also the West Mazon at about this time, the North Virgil in 1854, the West Kingston about 1857, the Blackberry a year later, the Burlington and North Plato about 1860, the Cortland in 1863, the Virgil Centre about 1865 and the Batavia three years later. Of these the McHenry church was soon dismissed to enter the McHenry County Q. M., and the Newark and West Mazon churches to enter the Cook County Q. M. The Sugar Grove, Elgin, Burlington, and North Virgil churches were useful many years, and the Burlington and North Plato church (later North Plato) until near the present. The Kingston church soon disappeared, but was organized again in 1884. This, and the Ohio Grove church, which has come down from 1841, and the West Kingston, and Blackberry (later Elburn) churches, which have stood more than thirty years, now maintain the work of the Q. M.

The Rock River Q. M., organized in 1843, was located in the northwest part of the state in the vicinity of the Rock River. It was composed of the Pine Creek, Inlet Grove, Greenfield, and Dover churches, set off from the Fox River Q. M., and the Centre Prairie, South Grove, and French Grove churches, then recently organized. The latter was perhaps dismissed to the Walnut Creek Q. M. To these were added the Leaf River church in 1844, its pastor, R. Parks, receiving ordination. In 1845 were added the Portland, Shabone, Grove, Crane's Grove, and Paw Paw Grove churches, also the Melugin's Grove church, from the Fox River Q. M., and at about this time the Four Mile Grove church. The Rush Creek, Bloomfield, and Mill Creek churches were added in 1846, the York Prairie in 1847, the Willow Springs in 1848, the Rush Valley, Greenvale, and Genesee Grove in 1852, the Prairie Center in 1855, the Ridott in 1856, the Homer in 1858, the Rush Grove, and Mendota in 1867, the Stone Ridge about 1869, and the Palestine Grove in 1873. Of these, several soon became extinct. The Mill Creek church went to the LaFayette Q. M. (Wis.), and the Greenvale church to the Apple River Q. M. The Pine Creek church continued its good work until 1874, and the Prairie Centre until 1887. The Inlet Grove (sometimes called Inlet), Four Mile Grove, and Homer (now Troy Grove) churches have continued faithful helpers in the work since their organization.

The Adams County Q. M. was formed in 1842 with the First Adams County, Big Neck, and Rock Creek churches from the Walnut Creek Q. M. The Crooked Creek church also was soon transferred. The Payson and Fairmount churches were added in 1843, also the Mt. Gilead at about this time, and the Quincy and Barry churches in 1844. Rev. C. M. Sewall had been largely instrumental in gathering this Q. M. During his absence, because of differences on the subject of slavery, it withdrew from the Y. M., and for some years was not reported. On his return the Quincy, Adams, Barry, and Fairmount churches withdrew to form the Quincy Q. M., as did also the Mt. Gilead church two years later. In 1849 the Q. M. returned to the Y. M., with also the Honey Creek and Bear Creek churches. It attained a membership of 103 in 1852, but soon after became extinct, the Honey Creek church going into the Quincy Q. M.

THE QUINCY Q. M. was organized by Rev. C. M. Sewall and others in 1845 with the Quincy, Adams, Barry, and Fairmount churches from the Adams County Q. M. The Mt. Gilead and Livingston churches were soon added; also, about 1850, the Jo Duncan, Philadelphia, Pleasant Grove, and St. Albans churches. The Payson and Pittsfield churches joined the Q. M. in 1852, the Honey Creek (from the Adams County Q. M.) in 1855, the Beverly in 1862 and the Fairview soon after. The Mt. Gilead, Jo Duncan, and St. Albans churches were dismissed in 1850 to form the Hancock Q. M., and the Barry, Pittsfield, Honey Creek, Beverly, and Fairview churches, having a membership of 170, in 1869 entered into the Hancock and Quincy Q. M.

THE HANCOCK Q. M., called after its union with the Quincy Q. M. in 1869 the HANCOCK AND QUINCY Q. M., was organized June 7, 1859, with the Mt. Gilead, Jo Duncan, and St. Albans churches from the Quincy Q. M. and the Pontoosuc church, then recently organized. The first of these soon returned to its first home in the Adams County Q. M. The North Rushville, and Pilot Grove churches were added in 1852, and during the next five years the Webster, Hickory Grove, Oakland, Wheatland, Dallas, Franklin, and Hamilton churches. Then followed the Apple Grove and East St. Albans churches. Of these, the St. Albans, Wheatland, Franklin, and Hamilton churches, with 242 members, remained in 1869 to enter into union with the five churches from the Quincy Q. M. The Paloma church was added about 1873. This and the Wheatland and Franklin churches now maintain the work of the Q. M.

THE FULTON Q. M. was organized in 1844, with the Bethany, Liberty, Sugar Creek, and Sweegle Creek churches from the Walnut Creek Q. M. The Liberty church disappeared in 1847, and after 1850 the Q. M. ceased to be reported.

THE PRAIRIE CITY Q. M. was organized in 1860 with the Prairie City, Fiatt, Middle Grove, and Ellison and Point Pleasant churches, from the Walnut Creek Q. M., and the Roseville church, then recently organized. The Walnut Grove and West Prairie City churches were added respectively in 1862 and 1863. Of these the three first named continue their useful work to the present. The Bethel church, added about 1871, maintained itself until this year. The West Macomb church, known also as the Colchester and now as the North Fandon, was added in 1872, the Cottonwood Grove in 1874, also the Colfax at about that time, and the Oak Grove in 1880. These all continue in the work of the Q. M., while the Maple Hill and Webster churches, added respectively in 1875 and 1880, have disappeared. This Q. M. in 1865 reported a membership of 196, and reports the same number at present.

THE COOK COUNTY Q. M., later known as the LIVINGSTON Q. M., was located northeast of the center of the state. It was organized in 1854, the Newark church, from the Fox River Q. M., uniting with the Lemont, Rensselaer (Ind.), and North Marseilles churches, then recently organized. The West Mazon church, from the Fox River Q. M., and the Palos church were added in 1855, the Newton church in 1857, the Dwight (Dwight and Round Grove) about 1860, the Cheney's Grove, Fairbury, and Cropsey, and Green Garden in 1861, also the Point Isabella, organized two years before, the Blue Island, Frankfort, and Round Grove in 1862, and the Cherry Grove, Burnt Grove, and Spring Creek in 1863. The Frankfort and Green Garden churches were reported as one after 1864. The Frankfort and Green Garden, Blue Island, Rensselaer, Dwight, Cheney's Grove, and Spring Creek churches in 1868 reported a combined membership of 221, but the Q. M. soon gave place to other organizations.

THE CHICAGO Q. M. was organized about 1869, with the Chicago church, from the McHenry Q. M., and the Frankfort, Rensselaer (Ind.), and Spring Creek churches, from the Livingston Q. M. The Rensselaer church was dismissed in 1872 to the White County (Ind.) Q. M., and the Spring Creek church, at about the same time, to the McLean Q. M. The Chicago church developed considerable strength, reporting for a time over two hundred members, but after 1877 the Q. M. became extinct.

The McLean Q. M. was organized in 1871, with the Cheney's Grove and Dwight churches, of the Livingston Q. M., the Fairbury church, of that Q. M., revivified, and the Pleasant View and Broughton churches, recently gathered. The Spring Creek church, from the Chicago Q. M., was soon added, as was also the Ashkum church. These continued the work of the Lord a few years, and ceased to be reported.

The Boone County Q. M. was organized Dec. 19, 1849, the Otter Creek, Prairie Precinct, Willow Creek, First Manchester, Second Manchester (Manchester South Creek), and Chemung churches, of the Rock County Q. M. (Wis.), being joined by the Caledonia, Fairfield, and Roscoe churches. The Rockton church was added in 1851, and the Owen soon after. The Cherry Valley, Flora, and Manchester and Caledonia churches were added in 1854, the Laona in 1856, the Pecatonica, and Shirland in 1858, the Newark and Laona in 1864, and the Newark and Shirland the next year. Of these, the Cherry Valley, Manchester and Caledonia, and Laona churches have continued a useful work to the present.

The McHenry County Q. M. (later called McHenry Q. M.), was organized about 1852 with the Big Foot, Marengo (Pleasant Grove), and McHenry churches. The Libertyville church was added in 1853, the Diamond Lake in 1858, the Half Day and the Highland Prairie in 1859, the Chicago in 1867, and the Harvard in 1870. The Chicago church was dismissed to the Chicago Q. M. in 1869, and the Big Foot, McHenry, and Harvard churches continued until 1875, after which they ceased to be reported. This Q. M. was connected with the Wisconsin Y. M.

The Apple River Q. M., in the extreme northwest part of the state, was organized about 1859 with the Mill Creek church from the LaFayette Q. M. (Wis.), the Greenvale church from the Rock River Q. M., and the Mt. Pleasant, Rock Creek, and Yankee Hollow churches, recently gathered. The Milledgeville (Otter Creek) and Stockton Centre churches were soon added, and later the Salem and Elizabeth churches. In 1868 the Salem, Greenvale, Stockton Centre, and Elizabeth churches had a total membership of 195. These churches continued several years, but the Q. M. finally became extinct. This Q. M. was independent until 1867, when it united with the Wisconsin Y. M.

The McDonough Q. M., with the Lamoine and Sciota churches, was organized in 1859, by an excluded minister, and was reported but once.

The Hurricane church, with eighty members, and the Whetstone church, with 105 members, were reported in 1859.

The Illinois Southern Y. M. was reported in 1843 as consisting of the Little Wabash and Oak Creek Q. M's, with twelve churches and 195 members. Of the latter Q. M. little is known. The former was organized in 1841 with the Patton's Creek and Buck Creek churches. J. M. Shurtleff was the only minister. The next year the Sugar Creek, Village Creek, and Maysville churches had been added, and E. Gould and J. Z. Zimmerman were among the ministers. But this isolated interest did not become permanent.

The Illinois Northern Y. M. was organized Nov. 5, 1841, and consisted of the Fox River and Walnut Creek Q. M's. The Honey Creek Q. M. (Wis.) was soon added, but was dismissed in 1845 to form the Wisconsin Y. M. The Rock River and Adams County Q. M's were added as early as 1843, and the Fulton as early as 1844. The Adams County Q. M. was then dismissed, but returned after five years. The Quincy Q. M. was added in 1845, the Hancock about 1850, the Cook County in 1854 and the Prairie City in 1860.

The Central Illinois Y. M. was formed as early as 1852 by a union of the Quincy, Adams County, and Hancock Q. M's, set off from the Illinois Northern Y. M.

The Illinois Y. M. was formed in 1866 by a union of the Q. M's composing the Illinois Northern and the Central Illinois Y. M's, the Adams County Q. M. having become extinct. The Quincy and Hancock Q. M's united in 1869 to form the Hancock and Quincy Q. M. The Boone County Q. M., which had been connected with the Wisconsin Y. M., was

received in 1867, and the Chicago Q. M. was received from the same Y. M. in 1872. The McLean Q. M. was received the same year, but this and the Livingston Q. M. have now disappeared. The White County Q. M. (Ind.) was also received about 1872, but four years later was dismissed to the Northern Indiana Y. M. The Walnut Creek, Fox River, Rock River, Hancock and Quincy, Prairie City, and Boone County Q. M's now carry on the Master's work in the Illinois Y. M.

2. The Central Illinois Y. M.—that now flourishing being entirely distinct from the body of the same name mentioned above—had its origin in the labors of the Rev. H. S. Gordon, who organized a Looney Springs church in 1850, being then connected with the Baptist denomnation. After his exclusion from that body for inviting, by vote of the church, all "believers" to the Communion, this being pronounced "damnable heresy" by the moderator of the excluding council, he organized the present Looney Springs church with twenty-five members, and in three months had a new house of worship erected. R. A. Bradley, later a minister, Deacon John T. Short and John McLoughlin were among those active in this work. Other churches were organized, and in October, 1851, delegates from the Georgetown (now Percy), Looney Springs, Pipestone, and Pleasant Ridge churches met at Georgetown, Randolph County, and organized the Southern Illinois Association of Free Communion Baptists. They were in doctrine genuine Freewill Baptists, and, like those in the East, were nicknamed "Freewillers." In 1856, having become acquainted with the General Baptists of Indiana, they adopted that name, and for nearly twenty years were connected with that body. Rev's H. S. Gordon, Wm. Bradley, R. A. Bradley, Isaac Hale, Jno. McLoughlin, J. C. Gilliland, G. A. Gordon, Wm. Carlisle, Silas Parker, Robert Lee, Willis Charles, W. P. Hale, W. L. Smart, J. M. Modglin, J. Teffertiller, A. Pearson, M. A. Shepard, H. Thompson, J. S. Brown and J. H. Smith were among the workers in these years. The association increased to such an extent that in 1869 it was divided, the eastern part taking for its name the Mt. Olivet Association, the western part retaining the old name. Members of this body assisted in effecting an organization of the General Baptists in a general association in 1871.

There had sprung up at this time also in adjoining counties, under the labors of Rev. W. H. Blankenship, a number of churches known as General Freewill Baptists.

Having become acquainted with the Freewill Baptist denomination, the churches mentioned above, after consultation, formed in October, 1875, the Central Illinois Y. M. This Y. M. included six Q. M's, as follows:

The Looney Springs Q. M. in 1874 reported the Bethlehem (now Dry Hill), Camp Creek, De Soto, Looney Springs, Oak Grove (now Ava), Pleasant Ridge (now Harmony), Pipestone, Shiloh Hill, Shady Grove, and Percy (formerly Georgetown) churches, with a united membership of 592, though this is mentioned as a "partial report." The Ora, Murphysborough, Cedar, and Mississippi Valley churches are reported in 1877. To these the Rock Spring, Mt. Nebo, and Beaver Pond churches were added in 1879, the Macedonia, and Pine Hill in 1880, the Salem probably in 1881 and the Antioch a year later, the Drury, Grange Hall, and New Hill in 1883, the Corinth, and Pomona in 1884, the Buchanan about 1885, and the Romana in 1886. The Pine Hill church was dismissed to the St. Francois Q. M. (Mo.), the Mt. Nebo, Antioch, and Pomona churches were merged into others, and the Shiloh Hill, Shady Grove, Mississippi Valley, Macedonia, Salem, and Romana churches became extinct. The remaining eighteen churches have a membership of 998, the Pipestone, and Looney Springs (with 140 members each), and other churches, having been a tower of strength for more than thirty years.

The Makanda Q. M., composed largely of the General Freewill Baptist churches, was not reported fully until 1878, when it comprised the Freewill, Freedom, Harmony, Mt. Zion, Shiloh, Union, Mt. Tabor, East Cape Girardeau, and Round Pond churches, with 519

members. The two last named disappeared in 1880, as also the one preceding them in 1884. The others continue to the present, the Freewill church having attained a membership of 207, and the Union 150. The Bethel, New Prospect, and Pleasant Ridge churches have since appeared and passed away, while the Liberty, Mt. Moriah, Mt. Pleasant, Cottage Home, and Pleasant Hill churches have added abiding strength to the Q. M., the membership now being 847, in eleven churches.

THE LEBANON Q. M. was first reported in 1873, with the Georgetown, Fairview, Grand Prairie, Lebanon, Mt. Zion, Terrapine Ridge, and Union Grove churches; though it was probably organized some time before. The Elkton church was added about 1874, the Bear Pouch, Bethany, and New Hope, about 1876, and the Ebenezer and Antioch churches soon after. The Georgetown church went immediately into the Looney Springs Q. M. The Elkton, Grand Prairie, Lebanon, and Ebenezer churches have only recently disappeared. The Fairview, Mt. Zion, Bethany, and Antioch churches, with 111 members, now maintain the work of the Lord in this Q. M. The Rev. H. Thompson gathered the earliest churches.

THE ST. FRANCOIS COUNTY Q. M., though situated in Missouri, has been connected with this Y. M. since 1876, and adds materially to its working force. See *Missouri*.

THE FRANKLIN Q. M., in 1878, was composed of the Bearpoint, Hickory Grove, McGlasson, Maple Grove, and Zion Hill churches, with a membership of 206. The Pleasant Grove church was added the next year. Rev. J. C. Gilliland was a leader in gathering this Q. M. It continued a good work for a few years and afterwards was not reported.

THE WAYNE COUNTY Q. M. was organized in 1865, containing the Jeffersonville and Bone Gap churches. The Jeffersonville (now Oak Valley) church was organized in 1856, by Rev. S. S. Branch, and had continued independent until this time. Rev. J. Rhodes was also connected with it, and gathered the Bone Gap church in 1863. The Big Mound church was added in 1872, with Rev. G. H. Moon pastor, and the Union in 1887, with Rev. G. W. Stratton pastor. There has been steady progress in this Q. M. It remained independent until about 1876, when it united with this Y. M. This Y. M. now has forty-eight churches, with 2,435 members.

THE ILLINOIS RIVER Q. M. (*Union Baptist*), with twenty churches and 600 members, was reported in 1859 as not connected with any Y. M.

THE SHELBY ASSOCIATION (*Separate Baptist*) was reported in 1872, with fourteen churches and 578 members; but the connection of this body with the denomination did not continue. See *Separate Baptists*.

3. THE SOUTHERN ILLINOIS Y. M. had its origin in the Cairo Mission (*q. v.*). The Y. M. was organized in 1869, and now contains five Q. M's, two of them in Missouri (*q. v.*), with over forty churches and 2,000 communicants. The Kentucky Y. M. also had its origin in this Y. M. See *Kentucky*.

THE CAIRO Q. M. was organized in June, 1865, with the Cairo, Mound City, Villa Ridge, Caledonia, and America churches, all of which are still living and doing a good work. As a result of the deeply religious services held at the organization, several colored ministers united with us. The following churches were added: Carbondale and Grand Chain, in 1866; New Madrid (Mo.), in 1867; Second Cairo, Uniontown (Ky.), Pennscott (Mo.), and Unity, in 1868; Bethlehem, Birdsville, Centralia, Eddyville (Ky.), Marion, Mound Junction, Murphysboro', Sparta, and Valley Hope in 1869, and Oak Grove and St. Joy in 1870. Fifteen of these churches were dismissed to other Q. M's, but the Mound City church returned to this Q. M. in 1887. The First and Second Cairo churches have done a good work to the present, the latter, with the efficient Rev. N. Ricks for its pastor, having maintained for some years a membership of more than four hundred. The Point Pleasant, Commerce, and Tiptonville (Tenn.) churches, added in 1878, '79 and '80, respectively, were also dismissed to the New Madrid Q. M. The Mt. Zion, Fulton (Station), Lake Creek, Hodge's Park, Bird's Point, and Chest-

nut Grove churches, added in 1871, '73, '77, '80, '81 and '84, continue to the present; while others have disappeared

Second Church, Cairo.

from the lists. Southside (Tenn.) is also reported in 1888. This Q. M., the mother of others, has been a center of strength from the first.

THE MOUND CITY Q. M., at first called the SECOND CAIRO Q. M., was organized in 1869. In 1870 it reported the America, Bethlehem, Caledonia, Eddyville, Grand Chain, Mound City, Uniontown, and Villa Ridge churches, which came from the Cairo Q. M., and the Morganfield (Ind.), First Salem, and Second Salem (Salem Hill) churches, recently gathered, the total membership being 752. Churches were added as follows: Ullen, in 1872; Welfare, in 1874; Mt. Zion, in 1875; second Mound City and Union Grove in 1877; Mossac, in 1878; Siloam, in 1879; New Hope in 1881, and Pulaski in 1887. The Welfare, Mt. Zion, and Mossac churches soon disappeared. The first Mound City church returned to the Cairo Q. M. The Eddyville, Morganfield, Uniontown, and First Salem churches went into the Union Q. M. (See *Kentucky*.) The other churches make up a strong Q. M., with over five hundred members.

THE CARBONDALE Q. M., at first called the THIRD CAIRO Q. M., was organized in 1870, with the Carbondale, Centralia, Marion, and Sparta churches, from the Cairo Q. M., and the Bostick and Elkville churches, recently gathered. The Bethel and Pleasant Union churches were added in 1871, the Murphysboro' (from the Cairo Q. M.) and Pinkneyville in 1872, the Champaign in 1873, the Grand Tower, Mt. Carbon, and Morrison in 1874, the Saline County in 1877, and the Coultersville in 1881. Of these, several did a good work and disappeared, as did also the Cobden church, added in 1885; while the Carbondale, Pleasant Union, Duquoin, and Grand Tower churches continue to the present, as do also the Eden church, added in 1881, the Chapel Hill, and New Bethel, added in 1882, and the Mack's Chapel (Mo.), added in 1886.

The Mound City Q. M. is located near Cairo, to the north and east. The Carbondale Q. M. is still farther from Cairo north and west, the churches being more scattered. The New Madrid and St. Louis Q. M's, of this Y. M., are located in Missouri. See *Missouri*. For the WABASH Q. M. see *Kentucky*.

India Mission Field, The, of the Free Baptists, is in British India. It comprises the districts of Midnapore and Balasore, in the lieutentant-governorship of Bengal, and contiguous portions of other districts on the west and northwest. It has an area of more than 7,000 square miles, and a population of about 3,500,000. See Map in *Mission in India*.

The center of the Midnapore district is about seventy miles nearly south-southwest of Calcutta. The mouth of the Hoogly river and the Bay of Bengal form its southeastern boundary. Its average length, from northwest to southeast, is about ninety miles, and its average breadth about sixty miles, and its area is 5,082 square miles. The greater part of the district is a level plain of rich, alluvial land, but in the northwest the soil is poor. The western part consists of the Jungle Mahals, a region

undulating and picturesque, somewhat wooded and sparsely inhabited.

Balasore district is in the Orissa division of the lieutenant-governorship. It joins the southwest corner of the Midnapore district, and forms a strip of alluvial land along the Bay of Bengal, varying in breadth from about nine to thirty-four miles. Its concave coast line is a semicircle, and the southern part is the widest. It has an area of 2,066 square miles. A range of hills extends along the interior border. Between the jungle lands at the foot of the hills and the desolate salt tract along the coast, there is a long dead level of rich fields. Both districts are well watered by a number of large rivers with their numerous tributaries and distributaries; which meander sluggishly through the level plains, often overflow in rainy seasons, and sometimes shift their courses. By embankments and canals the surplus waters are measurably controlled, and also utilized for navigation and irrigation.

The Midnapore high-level canal is fifty-three miles long. It runs from Midnapore, where it is fed by the Kasai river, almost due east, and enters the Hoogly river sixteen miles below Calcutta. Besides affording direct communication with the chief emporium of India, it supplies water for irrigation when needed. A canal one hundred and twenty miles long begins at the junction of the Rupnarian and Hoogly rivers, crosses the southeastern end of the Midnapore district, passing near Contai, and extends through the Balasore district and across the Byturney river above Chandbali to Cuttack. Since all the rivers crossed by this canal can be navigated several miles either way, it affords communication throughout a strip of country from fifteen to twenty miles wide, and with nearly all the principal points between the Pilgrim Road mentioned below and the sea.

The level plains of these districts are almost treeless, yet the villages are largely embowered in bamboos, which are often arranged in green shady lanes, and there are some pipal, banyan, tamarind and mango trees, and also a few other kinds. The palms dot the landscape, and sometimes form rows about the water tanks; and the same, or a kind of aloe, are sometimes drawn out in straight lines between the fields. Since the villages average about three to every two square miles, in looking across the country there is often the appearance at a distance of a continuous line of grove, just as the numerous islands of a bay often seem to be continuous land. Everywhere through the openings of the bushy bamboos appear the thatched roofs of the houses.

For communication, besides the natural and artificial water routes, there are trunk roads well metaled with laterite stone, and some unmetaled roads which are passable most of the year. Of the former kind, there is the great Jagannath road, leading from the north through both districts to Cuttack and Puri, and the road from Calcutta westward through Midnapore to the interior. Substantial bridges span the smaller streams, while the larger are crossed by temporary bridges of boats in the dry season, and in the rainy season by ferries.

Along the principal roads at convenient stages the government has provided dak bungalows for the use of its officials when traveling through the country. A man is in charge of each, who for a small fee supplies travelers with such things as he needs to procure for refreshment. The missionaries have the free use of these bungalows.

Midnapore, the chief city of its district, with a population of 33,924, is situated on the north bank of Kasai river, about seventy miles west of Calcutta. It has a very large bazar, and there is considerable manufacture of brass and copper utensils in the place. It is also the center of a large indigo and silk industry, carried on by an English company that owns an extensive tract of land in the northern part of the district. It has commodious public buildings, and good schools, including a college. Quite a number of Europeans reside there. The other cities of the district are Chundrakona (21,311), Ghatal (15,492), and Tumlùk (5,849).

Balasore, the chief town of its district, with 20,441 inhabitants, is eight miles from the sea as the crow flies, and sixteen miles by the river on which it is sit-

uated—the Burábalang (Old Twister). It was once a flourishing seaport town. The earliest English settlement in India was at Pippli, in its neighborhood, in 1633, and nine years later a settlement was made at Balasore. But a dangerous bar formed across the mouth of the river in the last century and destroyed its commercial importance.

The climate of these districts is tropical, the northern boundary of the field being in north latitude 22° 57′. The hot season, April and May, is tempered somewhat by sea breezes, and also sometimes by thunder storms which at evening gather suddenly, and, with a furious northwest wind and drenching rain, sweep over the land toward the sea. During the hottest part of the season the thermometer averages about 90° in the coolest places in the houses, about 105° in the shade outside, and about 120° in the sun. During the rainy season, beginning with June and lasting till in August with some rain till in October, the weather is close and oppressive. The average annual rainfall is five and a half feet. In October or November the cooler winter monsoon begins to be felt. With the change destructive cyclones sometimes occur. The lowest temperature in the cool season is about 55°, and anything below 60° is considered very cold. By the last of February the cool season is over. In March the heat rapidly increases. A cyclone may possibly occur about the beginning of the rainy season. The prevailing diseases are fever, diarrhœa, dysentry, and cholera ; but this part of India is not very unhealthy for Europeans. Of the more than fifty missionaries of this mission perhaps six have lost their lives, and a few others have been permanently disabled by the unhealthy climate ; others have been compelled to temporarily leave the country to recover their health.

The rich and well watered plains of the land sustain a dense population, sometimes as many as twelve or thirteen hundred to the square mile. The average in the Midnapore district is 500 to the square mile, and the total 2,514,672 (census of 1881); in the Balasore district, 408 to the square mile, and the total 942,421. About two-fifths of the former and nearly two-thirds of the latter belong to the agricultural classes. The land is rented at from twenty cents to four dollars per acre. The land revenue of the Midnapore district amounted in 1872 to nearly $1,000,000, and of the Balasore district to nearly $200,000. Rice is the staple crop, of which there are three harvests in the year—the spring, the autumn and the winter rice. The latter is much the largest and comes in December or January. The average out-turn per acre in Bengal has been estimated at 1200 lbs. of cleaned rice. Droughts sometimes occur, and when severe, owing to the poverty of a large part of the people, famine follows unless prevented by the government. Other food products are varieties of peas and beans, sweet potatoes, yams, etc., and some garden vegetables. Bananas are abundant : other good fruits are the mango and the custard apple. Indigo, silk, cotton, sugar cane, tobacco, oil seeds, etc., are produced ; and from the Jungle Mahals, lac, *tasar* silk, wax, rosin, fire wood, charcoal, etc., are obtained. Some of the industries are the manufacture of brass and copper vessels, mats and salt. All the usual vocations of civilized communities are followed, though generally in a rude way. All the common domestic animals are kept, and also the buffalo. There is plenty of poultry. In the jungles of the seacoast and of the interior are many wild animals, including the leopard, bear, deer, etc., and sometimes the elephant. Large monkeys abound and throng the villages even. The jackals and the vultures are the scavengers. Reptiles are numerous, including the deadly cobra.

The houses are nearly all made of clay, and thatched with rice straw or coarse grass, but some of the wealthy have brick houses. Water is generally obtained from artificial ponds, the impervious clay being well suited for this purpose.

The people are mostly Hindus, only six per cent of the population of the Midnapore district, and two and four-tenths per cent of the Balasore district being Mohammedans, while the latter make up nearly one-third of the population of Bengal. There are 145,000 Kolarian aboriginees, mostly Santáls,

in the two districts, besides an indefinite number in that part of the field which lies outside toward the interior.

Four languages are spoken in the field, the Bengali in the Midnapore district, the Oriya in the Balasore district, Hindustani more or less by the Mohammedans, and Santáli by the aboriginees. The Hindus are Aryans, but mixed with other races. Though in ignorance, and hence idolatrous and superstitious, they are intellectual and highly susceptible to mental culture. Pride of caste and depravity fortify them against the Christian religion. They are inoffensive and courteous, though often cruelly indifferent to suffering when it is of persons of another caste. It is the custom of the wealthy to keep their women secluded, since the promiscuous association of men and women is not considered chaste. Polygamy is allowed but is not common among the Hindus. Children are betrothed when very young, and, since the betrothal is equivalent to marriage, many of the young girls become widows. Widows are not permitted to remarry, and are denied many pleasures of life.

Such is the field which the Free Baptist Foreign Mission was providentially led to choose. But great changes have been wrought since it was first entered. The burning of widows, human sacrifices, the crushing of victims under the wheels of Jagannath's car, and hook swinging have been abolished by government, though the latter is still practiced in the interior. Caste bonds have been weakened, faith in idols to a large extent destroyed, the great stream of pilgrims to Jagannath reduced to a small fraction of its former volume, and the enthusiasm of its annual festivals largely quenched. Though village schools and the study of Sanscrit literature by the Brahmins existed from time immemorial, the former have been greatly advanced, and English and improved vernacular education for all classes take the place of the latter. The education of girls, also, has been begun. A vernacular literature has been created, and the native press teems with periodicals and books. The government system of education affords grants-in-aid and inspection for village and high schools, when such help is supplemented by private subscriptions. But with such aid, the pupils averaged in 1878 only nine in 1,000 for all India. In the village schools of Bengal there were only five or six in 1,000, and of girls there was only one in several thousands. The nature of the people is such that changes must come slowly, but when changed, this very characteristic will give stability. Already they have felt the uplifting forces of Christianity, and can never become again what they once were. The future suggests great possibilities if the missionary work is prosecuted with continued efficiency.

For an account of the missionary work, see *Mission in India*. For a history of the societies, see *Foreign Mission Society*, and *Woman's Missionary Society*.

Indiana. In 1820 Marcus Kilborn settled near Rising Sun, in the southeast corner of the state, and founded the Bryant's Creek church, which three years later had seventy members. About this time a church was organized in Jefferson County. With new pastors these churches did not prosper, until in 1827 Elder Hutchins visited them, remaining some months. These, and other churches soon formed near them, entered the Miami Q. M. (See *Ohio*). In 1834 the Bryant's Creek, Union, and York churches, with the Franklin and Sparta churches, just organized, reported a total membership of 221.

The Ripley Q. M., called for a while the Dearborn and Ripley Q. M., was organized about 1836, with the churches named above from the Miami Q. M., and the Delaware and Manchester churches, recently gathered. The Washington church was added in 1837, the Jefferson and Pleasant churches about 1839, the Mainsville two years later and the Harmony, Mt. Sterling, and Cæsar's Creek churches about 1842. Of these the Bryant's Creek, Union, York, Jefferson, Pleasant, Harmony, Mt. Sterling, and Cesar's Creek churches were dismissed about 1843 to form the Switzerland Q. M.; the Washington church did good work some ten years, and the Franklin and Sparta churches remained to receive the Milan and Union churches of the Dearborn

Q. M. in January, 1850, the name being changed the next year to Dearborn and Ripley Q. M., and so continuing about five years. To these churches were added the Prattsburgh church about 1855, the Pierceville about 1860, the Pleasant Grove about 1871, the Zion about 1872, the Pleasant Ridge about 1873, and the Providence in 1878. The Pierceville church did good work some fifteen years. The Franklin, Sparta, and Providence churches withdrew to form a second Dearborn Q. M., but the Franklin and Sparta churches returned to this Q. M. in 1886, and continue now, a period of more than fifty years since their organization. The Union church, too, has completed more than forty years. These, with the Pleasant Grove and Zion churches, make up the present Ripley Q. M., with five churches and 199 members.

The Dearborn Q. M. was formed about 1844 with the Colby (Columbia), Liberty, Freedom and Union churches. It was reported only a few years, after which, in 1850, the Milan and Union churches were received from it into the Ripley Q. M. Another Q. M. with this name was organized in August, 1878, with the Franklin, Sparta, and Providence churches from the Ripley Q. M. In 1886 the Q. M. was disbanded, the Franklin and Sparta churches returning to the Ripley Q. M.

The Switzerland Q. M. was formed about 1843 with the Bryant's Creek, Union, Jefferson, Mt. Sterling, Cesar's Creek, York, Harmony, and Pleasant churches from the Ripley Q. M. To these were added the Centre Square church about 1849, the Mt. Pleasant about 1853, and the Turner in 1854. The Jefferson and York churches, after long service, disappear in 1863, the Mt. Sterling, Pleasant, and Centre Square in 1870, while the old Bryant's Creek church (called Randall, 1852-69), the reorganized Union church and the Harmony church continued a few years longer, these being the last to be reported.

The Stuben Q. M., in the extreme northeast part of the state, was organized as early as 1840. The Pleasant church, organized by Elder Stealey, was the first in the north part of the state. The Q. M. in 1840 contained the Pleasant, Fish Creek, Millgrove, First Noble, and Otsego churches. The Milford, First York, and Brockville churches were added in 1841; and the Second Pleasant, Second York, Wilmington, Springfield, Wayne, Second Noble and Clearspring churches were added in 1842. The Pleasant, First Noble, Second Noble, Clearspring, Springfield, and Wayne churches in 1842 withdrew to form the Noble Q. M. To those remaining were added the Lexington and Camden churches in 1844, the Northwest and the Bethel (later North Bethel and South Bethel), in 1846, the Scott in 1849, the Kinderhook in 1850, the California in 1853, and the Algansee, and East Gilead in 1859. The Kinderhook church after a few years joined the Hillsdale Q. M. The Millgrove, Second Pleasant, Wilmington, and Camden churches continued many years. This Q. M. was in part located in Michigan. About 1870, the East Gilead, North Bethel, South Bethel, Algansee, and Otsego churches found a home in the Stuben and Branch Q. M. See *Michigan*.

The Noble Q. M. was organized Sept. 17. 1842, with the Clearspring, First Noble, Second Noble, Pleasant, Springfield, and Wayne churches from the Stuben Q. M. The Hawpatch, Lock, and Sparta churches were added as early as 1843; the Tippecanoe church was added in 1844, the Reserve in about 1846, the Allen in 1849, the Jackson, and Ligonier about 1850, the Paulding about 1851, the Etna, Auglaig, and Union about 1853, the Swan in 1854, the Second Springfield in 1856, the Orange in 1857, the Second Allen, and Whitley in 1858, the Newbury, and Pleasant Hill in 1859, the Olive Branch, and Port Mitchel in 1861, the Wolf Lake and Jefferson in 1863, the Spring Run, and Elkhart in 1864, the Bethlehem, and Defiance in 1869, the Pierceton in 1871 and the Garrett City in 1878. The Wayne church went into the Salem Q. M. about 1846, and the Paulding church into the Putnam Q. M. about 1854. The Hawpatch, Springfield (absorbed in Second Springfield), Newberry, Pleasant Hill, and Olive Branch churches formed the Lagrange Central Q. M.

about 1862, the Ligonier church, revived, and the Elkhart church joining them later. The Allen church continued thirty years; and the Second Noble, Clearspring, Sparta, Pleasant, Union, and Jefferson churches were useful for considerable periods, but with others passed away; while the First Noble, Tippecanoe, Wolf Lake, and Defiance churches, with 224 members, remain to carry on the work of the Q. M.

The Lagrange Central Q. M. (later Lagrange), in the extreme north of the state, was formed about 1862, the Milford church uniting with the Hawpatch, Springfield, Newberry, Pleasant Hill and Olive Branch churches from the Noble Q. M. The Ligonier and Elkhart churches of that Q. M. were added later. The Pleasant Ridge church was added in 1865, the Van Buren in 1867, the Johnson in 1868, the Pittsburgh about 1870, the Bloomfield about 1872, the Wawaka in 1874 and the Rome City in 1882. The Van Buren church continued some twenty-four years, the Ligonier eleven years, and others briefer periods. The Hawpatch, with a good record for more than forty years, the Pleasant Ridge, Wawaka, and Rome City churches, having together 226 members, make up the present strength of the Q. M.

The Putnam Q. M. was organized about 1854, the Paulding church from the Noble Q. M. uniting with the Putnam Union, and Sugar Ridge churches. To these the Powel's Creek church was added in 1856. This Q. M. was active a few years and then disappeared from view.

The Salem Q. M., located in the east central portion of the state, appeared in the reports for 1841 with the Salem, Wayne, White River, Brooks Creek, Mississinawa, and Liberty churches. The next reports are for 1847, when the White River and Liberty churches have disappeared. The Wayne church appears during this time in the Noble Q. M. The Portland church appears in 1858, the Bear Creek in 1859, the Deerfield in 1861, the Union in 1867, the Ridgeville, and White Oak Grove in 1868, the New Corydon, and Zion in 1870, the Day's Creek, and Oakland in 1872, and the Stone church in 1882. The Mississinawa church continued thirty years, the Zion thirteen, and others for a time. The Salem church has done continuous work from the first. This and the Bear Creek, Ridgeville, Day's Creek, and Stone churches have a combined membership of 200, and carry on the work of the Q. M.

The White County Q. M., located in the northwest part of the state, was organized Jan. 18, 1871. The following year it contained the Rensselaer church from the Chicago (Ill.) Q. M., and the Bager's Grove, Burnett's Creek, Indian Creek, Newton, and Round Grove churches. Of these, the Burnett's Creek and Round Grove churches soon disappeared, while the Indian Creek church continued until 1882. The Francesville church was added in 1876, the Providence in 1877, and the Baptist Union in 1878. The two last recently disappeared, leaving four churches and 210 members in the Q. M. in 1887. In 1888 the Vaughn church was added.

The Parke County Q. M., located in the west part of the state, is reported in 1855 with the Bruits Creek, Rocky Run, and Union churches, and fifty members. It was not connected with any Y. M., and after three years disappears from view.

For the Union Q. M. see *Kentucky*.

The Liberty Association of General Baptists, with twenty-seven churches and 1786 members, was reported in 1869, and for a few years following. It was also represented in the General Conference of 1871. After a few years, however, these relations were discontinued. See *General Baptists*.

The Indiana Y. M. was organized about 1843, consisting of the Ripley and Switzerland Q. M's, situated in the extreme southeast part of the state. The Dearborn Q. M's also belonged to this Y. M. during their entire history. Much good has been accomplished through its labors.

The Western Michigan and Northern Indiana Y. M. was organized in 1840 with the Howard (Mich.) and Stuben (Ind.) Q. M's. It was located in northern Indiana and southwestern Michigan. The Noble Q. M. was added in

1843. After working together for a few years, the organization was changed.

THE NORTHERN INDIANA Y. M. was organized about 1846 with the Noble and Stuben Q. M's, from the Y. M. just mentioned. These Q. M's were located in the extreme northeast part of the state. About 1851 the Salem Q. M. united with this Y. M. The Putnam Q. M. and the Lagrange Central Q. M. were received on their organization. The White County Q. M. was received from the Illinois Y. M. about 1876. The Stuben Q. M. withdrew to the St. Joseph Valley Y. M. in 1858.

The work in this state has suffered more than in others from the changes incident to a new country, and many of the churches were hastily organized, without provision for permanence. But the revivals in which these churches had their origin have done much for the Master's cause, and the results, though in part transient here, will appear on high.

Ingalls, Rev. Caleb, was born in 1766, and ordained in 1806. He labored in New Hampshire and Vermont, and died in 1851.

Ingalls, Rev. George F., was born in North Blue Hill, Me., June 18, 1848. He is the son of Nahum H. and Abbie G. (McCaslin) Ingalls. May 11, 1867, he married Louisa B. Davis. He was converted in November, 1860. He studied a term at Bangor Theological Seminary, and was licensed in 1881 by the Methodists, among whom he had been for nine years a class leader. He had revivals in Rockland, Blue Hill, and Franklin. He joined the Free Baptists April 14, 1883. In 1886 he had charge of the West Tremont church. He is a Grand Worthy Chief Templar of the lodge of which he has been a member for twenty-four years.

Ingerick, John Wesley, is the son of Rev. Jacob and Mariah (Howland) Ingerick. He was born in Rutland, Tioga County, Pa., April 24, 1832. His first wife was Miss Harriet Warinner, who died Aug. 6, 1880. He married Mrs. J. B. Roberts May 21, 1883. He was licensed by the Tioga Q. M., February, 1884, and he has done good service in carrying to the outlying districts the word of life. He has served for ten years as Q. M. clerk.

Ingram, Rev. John, was born in Toronto, Ont., in 1840, and began to preach with the Methodists. He joined the Free Baptists in July, 1866, and was ordained the following January. He took charge of the Ionia, Dexter and Loudon churches, which were greatly strengthened under his labors. He then moved to Woodstock, and, while devoting himself to study, preached to the Zorra churches. A Bible class of seventy-five members evinced his success. The studies in school completed, and engaging as home missionary, he organized a church at Napier, enjoyed a revival at Dutton, and was taking up the work at Bloomsburgh, when, after a sudden and brief illness, he died, Jan. 21, 1875, aged 35 years. His death, at what seemed to be the beginning of great usefulness, was deeply lamented.

Inman, Rev. C. C., was born in Spencer, O., Jan. 21, 1839, where, in 1858, he was married to Clemma C. Smith. He was the son of Deacon Stephen Inman, who for many years was a leading and worthy member of the Spencer church and an active worker in the cause of Christ. Brother Inman attended Hillsdale College for a time, and was for a few years pastor of churches in the Oceana Q. M., Mich. He was ordained in 1869, and not long after returned to Ohio and took charge of the Spencer church, and is now pastor of the Beebetown church in the Cleveland Q. M.

Inman, Rev. Loren, was born in Wayne County, N. Y., May 22, 1811, and died at Cedar Falls, Ia., Sept. 12, 1878. When about twenty-one years of age he was baptized, and, three years later, was married and moved to Illinois. He was ordained at Elgin in 1854 and became pastor at Sugar Grove. In 1858 he moved to Marble Rock, Ia., where he organized the church to which he preached many years. He was a good and useful minister.

Iowa. The Free Baptist interests in this state were begun by Rev. N. W. Bixby and his wife. They entered the

state in 1847, under appointment of the Home Mission Society, and the next year organized the Delaware and Clayton Q. M. From this beginning, and with the aid of accessions from immigration, the denomination has increased in the state and done a useful work. As in other new sections, many small churches were organized, which maintained services and did much in shaping the thought of the growing communities, though the churches did not become permanent, the changes incident to a new country interrupting their progress. A brief statement of the organized forces in the state is given below. The blessed results of the work there are recorded on high.

The Delaware and Clayton Q. M., located in the northeast part of the state, in the counties indicated by the name, was organized June 10, 1848, by Rev. N. W. Bixby and his wife, the Boardman Grove, Delhi, Lodomillo (now Edgewood), and Volga Bottom churches entering into the organization, the total membership being thirty-six. The three last named churches have remained in the Q. M. to the present, and in all these years have been faithful to God. The Elk Creek church was received in 1849, the Cox Creek in 1850, and the West Union in 1853. They lacked strength and continued but a few years. The Mink Creek church, received in 1854, the Bloomfield, and Postville, in 1856, and the Leo, and Elgin, in 1857, were with the Boardman Grove church dismissed, in 1857, to form the Elgin Q. M. The Boardman Grove church, known later as the West Farmersburgh, returned to this Q. M. the next year, but soon ceased to be reported. The Coffin's Grove church, later called the Masonville, was added in 1857, the Madison in 1858, the Central City in 1861, and the Buffalo Grove in 1867. These all continue to honor God by a faithful service. Of the Colesburgh, Forestville, Union, and Waterloo churches, added in 1848, the last immediately went into the Waterloo Q. M. The Uniontown church, received in 1864, and the Prairie Creek and Mount Hope churches, received in 1868, did a good work until near the present. The Newton church was also received in 1868, the Bear Creek, Manchester, and Quasqueton in 1870, the Putnam, and Spring Valley in 1871, and the Gatesville in 1875. These with others mentioned have now disappeared. But the Fairfield church, received in 1872, and the Albany, received soon after, with the Waubeek, received in 1885, are numbered with the permanent interests. This Q. M. maintained for several years a membership exceeding five hundred, and has been a steady influence for good in that part of the state.

The Jackson Q. M., later known as The Wapsipinicon Q. M., located in the extreme eastern part of the state, was organized Nov. 12, 1849, by Rev's N. W. Bixby, H. Gifford and A. Donaldson. The churches were the South Fork and Monmouth, which together had a membership of twelve. The Buena Vista church, organized in 1851, was soon added, also in 1853 the Clay and Sugar Creek churches; in 1856 the Pleasant Hill church, which had been organized some time before, and in 1859 the Farmington and Pleasant Prairie churches. Of these, the Buena Vista, Clay, Pleasant Hill, and Farmington churches continue their useful work. The Centre and Scotch Grove churches were added in 1862, and the Welton, and Wilton in 1863. The Scotch Grove church continued several years, and the Welton and Wilton churches until near the present, developing much strength; but adverse influences have taken them away, the remains of the latter going into the Farmington church. The Bethel church, organized in 1868, the Mt. Zion, organized in 1879, and the Pleasant Valley, received in 1876, continue to the present. The Waubeek church, received in 1873, after many changes was reorganized and connected with the Delaware and Clayton Q. M., while the Rochester and Rome churches, received in 1871, the Bertram in 1872, the Calamus in 1874, and the Olin in 1879, have now ceased to be reported. This Q. M. attained a membership of over five hundred in 1870, and over seven hundred in 1876, but has since suffered much from removals and other causes.

The Washington Q. M., in the southeast part of the state, was organized in 1850 with the Elm Grove and Lime

Creek churches, having together eighteen members. Rev's I. C. Harding and J. G. Jones, respectively, were pastors. The Union church was added in 1851, the South English, and Indian Creek in 1852, the Dayton, Pilotburg, and Pilot Grove in 1858, the Jackson in 1860, and the Fillmore in 1861. The Elm Grove, Dayton, Jackson, and Fillmore churches developed considerable strength, but only the Pilot Grove church, of which Rev. J. F. Tufts was pastor, remained to enter into the Tama Q. M.

THE ELGIN Q. M., later called THE TURKEY VALLEY Q. M., located west of the Delaware and Clayton Q. M., was organized in 1857 with the Boardman Grove, Mink Creek, Postville, Bloomfield, Elgin, and Leo churches of the Delaware and Clayton Q. M. To these were added the Claremont and Pleasant Ridge churches in 1858, the Jefferson, and Wadena in 1860, the Illyria in 1861 and the Spring Valley in 1867. The membership numbered 153 in 1860, and 127 in 1870; but the Q. M. soon after disbanded, the Postville and Bloomfield churches continuing their usefulness for a time in the Delaware and Clayton Q. M.

THE WATERLOO Q. M., southwest of the Delaware and Clayton Q. M., was organized in 1858, with the Waterloo church from the Delaware and Clayton Q. M., and the Oxley Grove and Spring Creek churches, then recently organized. To these were added the Black Hawk and Mt. Pleasant churches in 1859, the Alton in 1860, the Pleasant Valley, and Union in 1863, the Mt. Vernon in 1864, the Fairbank about 1868 with the Geneseo from the Tama Q. M., the Laporte City about 1869, the Lester in 1870, the Oelwein in 1875, the S. Hazleton (later Bryantburg) in 1879, and the Woodstock about 1880. Of these the Fairbank, Oelwein, and Bryantburg churches now have the most strength, while the Waterloo, Geneseo and Lester churches still continue their work. The Spring Creek, Alton, and Laporte City churches, for several years, and the Union church, for a longer period, were active in the service, but now, with others, are extinct.

THE CHICKASAW Q. M., located northwest of the Delaware and Clayton Q. M., and later known as THE CEDAR VALLEY Q. M., was organized in 1858, the Chickasaw church, organized by Rev. Prentiss, uniting with the Bradford, Wilson's Grove, and Horton churches. The Union and Forest City churches were added in 1859, the Cedar, and Riverton in 1860, and the Mitchell in 1862. Of these the Horton church has continued to increase in strength, the Union, later called Marble Rock, holds on its way, and the Bradford, Cedar, and Mitchell churches were useful many years; while the others, with the Spring Valley church, received in 1875, and the Nashua church, added later, continued active for briefer periods. The Tripoli church was received in 1868, the Lincoln, at first called Orchard, in 1871, the Burr Oak about 1873, the Six Mile Grove in 1875, and more recently the Coon Valley, Liberty, Liberty Center, and Waterloo churches, the last being the larger part from the Waterloo church of the Waterloo Q. M. These all are working for the Master.

THE TAMA Q. M., situated in the central part of the state, was organized in 1859, the Toledo church, which was gathered in 1855, uniting with the Carleton church; Rev's A. Donaldson and I. J. Wilkins were the pastors. The Jefferson church was added in 1862, the Richland, Perry, and Geneseo in 1864, and the Otter Creek soon after; also the Pilot Grove church from the Washington Q. M. In 1867 the Rock Creek church was received, also at about this time the Green Valley, York, Union, North Brooklyn, and Oxford churches. A little later the Bovina, Chelsea, Three Mile Grove and Oneida churches were added, and in 1874 the Fairview church. The Geneseo church had been dismissed to the Waterloo Q. M., yet in 1870 there were eleven churches, with 397 members. In 1880 there were eight churches, with 298 members, but all soon ceased to be reported.

THE WAYNE COUNTY Q. M., in the south part of the state, was organized in 1871 with the Medicine Creek and West Madison churches. The Salem church was added three years later. The Medicine Creek church did a good work for several years; but all are now extinct.

THE VAN BUREN Q. M., in the extreme southeast part of the state, was organized in January, 1857, by Rev's J. Newbold and J. W. Plannett. It consisted of the Hillsboro' church, gathered by Elder Newbold in 1855, and the Ripley—now Lockridge—church. The Agency City church, received into the Q. M. in March, 1859, was gathered by Rev. E. Dudley two years before. These three churches have done steady, faithful work to the present, the Hillsboro' church the past twenty-five years maintaining a membership of over one hundred. The Washington church, gathered by Rev. D. Smutz in 1856, was received into the Q. M. in 1859, as was the Danville church the December preceding. In 1864 the Benton church was received, and about 1878 also the Liberty, West Liberty, and Utica churches, which had been gathered by Rev. J. H. Decker, who soon left the denomination. Of these, only the Utica church continues the work for God.

The Q. M. felt deeply the loss of its first licentiate, Joseph H. Newbold, who served in the Union army as chaplain and major until his death. The firm stand taken in regard to slavery caused dissensions, from which some of the churches have not fully recovered. Rev's J. Newbold, E. Dudley, and E. Tibbets have been among the chief ministerial helpers. Brethren J. R. Davidson and D. K. Helterbran have served as clerks much of the time. The Hon. Charles Dudley and ex-Gov. J. G. Newbold have rendered valuable service, while Deacons R. Jordan, B. Newbold, C. Wheatley, J. Toothaker, E. Campbell, and S. Nixon have been among the prominent workers in the Q. M.

THE LITTLE SIOUX VALLEY Q. M., in the northwest counties of the state, was organized in June, 1872, with the Spencer, Estherville, Ellington, Bridgewater, and Meadow Brook churches from the Chain Lake Q. M. (See *Minnesota.*) Rev. D. N. Coats was elected treasurer and H. D. Parsons clerk, which offices they still hold. The Meadow Brook and Bridgewater churches the next year united to form the Union church, and in 1874 a new Meadow Brook church was formed. The College Street (later called Rush Lake), Lloyd and Bridgewater, and Second Spencer churches were received in 1873. The next year the Lincoln and Herdland churches were received. The Spencer and Estherville churches have been permanent centers of good. The Rush Lake church for several years, and others for a time, were useful, but now are lost from the reports. The LeMars church was received in September, 1881, the Rutland in June, 1884 and the Ireton in September, 1886, after it had been organized more than a year. These all continue in the work. This Q. M., which in 1875 reported nine churches with 176 members, now reports five churches, with 198 members. It was connected with the Minnesota Southern Y. M. until 1880, when it united with the Iowa Y. M.

THE SWEDEPOINT Q. M., in 1860, reported the Border Plains, Swedepoint, Pioneer, and Providence churches, with a total membership of forty-three. After a few years the Swedepoint church united with the South River Q. M., and the others ceased to be reported.

THE SOUTH RIVER Q. M. was organized about 1859, with the Burr Oak Grove, Prairie Grove, Sandyville, St. Charles, and Union churches. The Fairview and Summerset churches were added about 1868, the Liberty and Otter Creek churches a year later, and the Belmont and Highland churches about 1873. After the disbanding of the Swedepoint Q. M., the Swedepoint church was connected with this Q. M. The Summerset, Belmont, and Swedepoint churches remained in 1880 with a hundred members, but were not reported later.

THE SAC CITY Q. M. was organized in 1874 with the Sac City church, gathered in 1871, and the Deloit and North Coon churches, formed soon after. This Q. M. was not connected with any Y. M. and was soon lost to view.

Mention should be made of the Colo, Grand City, North Glidden, and West Ft. Dodge churches, which were reported in 1871 as not connected with any Q. M.; also the Tinkle Valley church, reported in 1873, the Cromwell in 1880 and the Van Wert in 1884. Some of these, though independent have been useful. It is stated that the Des Moines Q. M. was

organized in 1852 with seven churches, but no further report was received.

THE IOWA CENTRAL Y. M. was organized in 1860, consisting of the South River and Swedepoint Q. M's. After the disbanding of the Swedepoint Q. M., the South River Q. M. remained independent for some years, and then united with the Iowa Y. M.

THE IOWA Y. M. was organized June 21, 1851, consisting of the Delaware and Clayton, Jackson and Washington Q. M's. To these were added the Van Buren and Elgin Q. M's. The latter in 1858 entered the Iowa Northern Y. M., as did also the Delaware and Clayton in 1860. The Tama Q. M. was added about 1864, and the Wayne County and South River Q. M's later. THE IOWA NORTHERN Y. M. was organized June 12, 1858, with the Elgin Q. M. from the Iowa Y. M., and the Chickasaw and Waterloo Q. M's, then recently organized. The Delaware and Clayton Q. M. was added soon after, and later the Root River Q. M. (of Minnesota). Feeling that concentration of forces would be advantageous, the Quarterly Meetings of these two Yearly Meetings were united in THE IOWA Y. M., June 8, 1879. About a year later the Root River Q. M. was dismissed to join the Minnesota Southern Y. M., and the Little Sioux Valley Q. M. was received. The Delaware and Clayton, Wapsipinicon, Van Buren, Waterloo, Cedar Valley and Little Sioux Valley Q. M's in this Y. M. now comprise the organized forces of the state.

Itineracy was mainly the method in use among the first Freewill Baptist churches. Benjamin Randall himself was ordained as an evangelist, and when he moved to New Durham he wished it to be distinctly understood that he would not be confined to any one church. He with his co-laborers in the ministry had particular routes over which they went preaching a free gospel as often at least as once a year. For forty or fifty years it is safe to say that the traveling preacher among our people was a sight frequently met with. The First General Conference voted, "That a society be formed in each Q. M. to receive annual subscriptions and donations and appropriate the same to traveling preachers, who shall be under the direction of the Q. M's." Most of the Q. M's responded. Rev. Elias Hutchins, who had traveled extensively through the West and had seen the need of more system in ministerial labor among feeble churches, was on the committee for an itinerant ministry at the second General Conference. He soon after wrote a long article to the *Morning Star* on, "The Necessity of an Itinerant Ministry." It was discussed by editorials in the *Star* and generally throughout the denomination till a genuine interest was aroused and a partial itineracy was adopted for the feebler churches. In 1832 General Conference defined at length the privileges to be accorded to the itinerant preacher and desired that the destitute churches of each Q. M. should "have regular and uniform preaching as often as once in two weeks if practicable." The evangelist and itinerant preacher are not common now. The Home Mission and State Missionary Societies in a measure provide for growing interests in their infancy and in some cases a state missionary is employed.

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Jackson, Rev. Chester H., son of Rev. Nelson A. and Mary (Williams) Jackson, was born at Arcade, N. Y., in 1834. He was converted in 1849; studied at Pike Seminary, N. Y., in 1860–61, and received ordination June 7, 1863. After ten years spent in caring for a sick friend, he engaged in pastoral work, and went from Pike, N. Y., to Michigan, where he ministered to the Dover church while pursuing theological studies at Hillsdale College, which he has since served as agent for the collection of endowment funds. In 1861 he was married to Sarah M. Grover. Their only son graduated from Hillsdale in 1888, and is now a student in the theological department.

Jackson, Rev. Daniel, son of Daniel and Abigail (Merrill) Jackson, was born in Madison, N. H., Oct. 12, 1804. He

received his early religious impressions from Colby, and was converted under the labors of Woodman in 1818. He was ordained at East Ossipee, N. H., Sept. 14, 1826. His pastorates have been, East Ossipee (five years), Wheelock, Vt. (two years), South Parsonfield, Me., Waterville, Topsham (four years), Meredith Village, N. H., Lewiston Falls, Me., Charlestown, Mass., Topsham, Me., Saco, South Berwick, Lyndon Centre, Vt., and Gardiner City, Me. After 1854, he traveled in the South, and returning, became pastor at Wells, Me. In

Rev. Daniel Jackson.

November, 1857, he settled as pastor of the Providence church at Wright's Corners, Ind. In these pastorates he has been usually successful. At Topsham as a result of one revival ninety-six were baptized. He has been active in the general denominational work, having served in the General Conferences of 1827, 1841, and 1880. He was married to Miss Mary P. Kenneson Sept. 20, 1827, and, after her death, to Miss Hannah B. Fernald in 1853, and, again bereaved, to Mrs. Clara Hewes, in 1857, with whom, after a long life of usefulness, he is passing the remaining years at Varysburgh, N. Y. He has two children living and two have died.

Jackson, Rev. Daniel W., son of Samuel and Martha Jackson, was born in Starksborough, Vt., March 25, 1839. In 1855 he was converted, and a few months later was baptized, joining the church in his native place. In 1856, feeling a call to preach, he consulted with Rev. Mark Atwood, and passed the winter in southern Starksborough, preaching and teaching school. In September, 1857, he was licensed by the Huntington Q. M. He spent the year in over a dozen places in Vermont and Canada, and had revivals in Huntington Gore, Vt., and in Farnham, P. Q. In March, 1858, he went to the Biblical School in New Hampton, N. H., preaching in the vicinity. In the fall he visited Putnam, N. Y., and returning to Vermont in January, he began traveling as an evangelist in the Huntington Q. M. He was ordained Feb. 13, 1859, by that Q. M. at West Berlin. A cough taken at Putnam now troubled him. He baptized several at Underhill and Bolton. In May, his health improving, he returned to the New Hampton Biblical School. But being worse at the close of summer, he went to his father's home at Bristol, Vt., where he sank and died Jan. 27, 1860.

Jackson, Rev. Isaac, son of Henry and Sarah (Childs) Jackson, was born at Troy, N. H., in 1804. He was converted in September, 1832, licensed at Plymouth, Vt., in 1843, and was ordained at Strafford the same year. He labored mostly as an itinerant, enjoying many revivals in New England, New York, Michigan, Illinois, and Wisconsin, in which ten churches were organized, and 309 persons baptized. He has been a warm advocate of all moral reforms. His present residence is Harrison, Me. He married April 16, 1833, Mary Tolman. She was converted under the labors of Elder Tolman, her uncle.

Jackson, Rev. James, M. D., of Eaton, N. H., was ordained with three others Oct. 18, 1799, at the Q. M. convened at New Durham. Services were held in the schoolhouse, where Randall preached the ordination sermon from 1. Cor. 9 : 16. It was an impressive scene—four men on their knees before the Lord, under the consecrating hands of the council, while Rev. Daniel Lord

was calling upon God to endow them "with power from on high." Dr. Jackson, for the sixteen years of his life that remained, dwelt in Madison, where most of his townspeople became members of his church. During a remarkable revival there in 1803 in midsummer, "almost the entire time, day and night, was spent in religious exercises." The power of God was marvelously displayed. Dr. Jackson baptized and added fifty-one to his church. April 19, 1815, while in the midst of his usefulness, he died of spotted fever, deeply lamented.

Jackson, Rev. John W., son of Adam and Caelie Jackson, was born in Rockingham County, Va., in 1863. Miss Bettie Robinson became his wife in 1883. In 1880 he was a student in Storer College, in 1883 was licensed, and now resides in Luray, Page County, Va., and preaches as opportunity offers.

Jackson, Rev. Joseph W., died in Hinesburgh, Vt., Sept. 13, 1865, aged 26 years. He was born in Richland, Kalamazoo County, Mich., and moved with his father to Starksborough, Vt., at the age of ten. Brought up in a Christian home, he found Christ at seventeen and soon joined the church. He began, after hesitation, his ministry in 1861. At the September session of the Huntington Q. M., he was licensed, and in the spring of 1862 he settled with the Middlesex church. The coming summer he preached half of the time in Lincoln, where a church was organized and a house of worship built. The following December he was ordained as pastor of this church. In April, 1863, he gave half of his time to the Starksborough church, and continued pastor of both churches till his death.

Jackson, Rev. Nelson A., was born in Arcade, of Quaker ancestry, and died in New Hudson, N. Y., Sept. 30, 1871, aged 59 years. He was converted under the labors of Elder H. Jenkins when nineteen years of age, and licensed to preach five years later. After spending some time in study, he was ordained in his native town June 6, 1841. His pastorates were with the Varysburgh, Arcade, Elton, Yorkshire, Ashford, and Humphrey and Great Valley churches. But one testimony was borne of him: viz., that he was an earnest, loving, Christian minister. His quiet manner helped to develop thoughtful, abiding piety.

Jackson, Theodore J., of Mason, W. Va., was born at Little Elk, Kanawha County, W. Va., Sept. 7, 1854. He is son of David and Louisa (Paton) Jackson, and married Angelina Hunt in 1877. He is now a licentiate and pastor of the Mason City church of the Shiloh Association.

Jackson, Rev. Thomas M., the nephew of Rev. James Jackson, was born in Eaton, N. H., April 24, 1801. At the age of eight he became deeply interested in the story of Jesus while reading the New Testament through at the wish of an aunt. When ten John Colby preached in Eaton and a deep impression was made upon his young heart. He was converted Dec. 13, 1818, and was baptized on the 30th by Elder Jonathan Woodman, uniting with the church at Eaton. He continued to teach and to study till October, 1822, when he went forth to an itinerant ministry, visiting Whitefield, Lisbon, Bethlehem and Landaff, and seeing souls converted. He continued to preach in New Hampshire and Vermont till he was ordained at Sutton, Vt., Oct. 31, 1824. He was now in his twenty-fourth year, and he traveled incessantly with success. Dec. 20, 1825, he married Matilda Perkins in Cabot, Vt. He was settled for brief periods at Sandwich Centre, N. H., and Sheffield, Vt. In Danville he organized a church. He began to sink with consumption. He visited Daniel, his brother, at Ossipee, N. H.; together they went to Eaton. They preached and worshiped together, and finally Thomas went home to die. At the Q. M. at Sutton he preached his last sermon in August. He died Sept 27, 1828. Sermons were preached to his memory at the General Conference held in Sandwich, Vt., in the following October. He was sweet spirited and greatly beloved. His brother, Rev. Daniel Jackson, had a useful ministry; another brother, Rev. William C. Jackson, graduated from Dartmouth College in 1831,

and became a Congregational missionary under the American Board, to Turkey.

Jackson, Rev. William K., son of Deacon John S., and Mary L. (Kellogg) Jackson, was born at Jasper, N. Y., Feb. 14, 1859. After preparatory study at Canisteo Academy and the Haverling Union School at Bath, N. Y., he completed his education at Hillsdale College and Theological School, and was ordained Feb. 22, 1885. He married Miss Eliza M. Lyons June 17, 1885. During his labors at Bankers, Mich., before ordination, some twenty were converted, and his present pastorates at Fairwater and Grand Prairie, Wis., are prosperous.

Jacoby, Rev. Henry, son of Louis and Sharlota Christena (Deppe) Jacoby, was born near Percy, Ill., March 11, 1848. He accepted Christ in 1864; was licensed July 25, 1885, ordained Jan. 9, 1887, and is pastor of the Buchanan church of the Looney Springs Q. M., Ill.

Janes, Rev. Frank A., was born in Akron, N. Y., Feb. 22, 1850. His parents, Julius and Susan A. (Bushman) Janes, from early life, and his grandparents, were members of the Christian Connection. His life was consecrated to God in 1864, and in 1875 he was baptized, uniting with the North Parma church. His education was obtained at Grand Rapids, Mich., Brockport, N. Y., and Hillsdale, Mich. License to preach was granted Feb. 22, 1879, and just one year later he was ordained by the Republic Q. M., Kansas. The most of his ministry has been spent in Kansas, where he has labored with marked energy and devotion as pastor of several churches, and as the home missionary of the State Association, which he assisted in organizing, and of which he was secretary four years. Most of the churches of the state were visited by him, and revivals were conducted in many places. He is a vice-president of the Home Mission Society, a trustee of the Western Association and a corresponding editor of the *Free Baptist*. The year 1887 was spent in his native state, comparative rest being necessary for regaining health.

Jaques, Rev. Benjamin, died in Lisbon, Me., July 16, 1878, aged 87 years and 8 months. He was converted in April, 1825, and baptized the next year. He was in the ministry more than forty years.

Jeffers, Rev. Lorenzo D., was born in Haverhill, N. H., in 1821. His parents were Josiah and Lydia Jeffers. He was converted at the age of twenty-one, began to preach in 1846, and was ordained in 1854. He has been pastor in Haverhill, East Haverhill, and is now (1887) pastor of the Warren church. He has preached statedly in Benton, Dorchester, Hanover and Oxford. He has labored much as an intinerant, gratuitously, and has had revivals in his work. He was clerk of the Wentworth Q. M. seven years. He resides at East Haverhill.

Jefferson, Rev. B. F., son of Benjamin P. and Sally (Willis) Jefferson, was born in Parishville, N. Y., Sept. 21, 1845. He became a Christian when thirteen years of age, and studied in the St. Lawrence Academy, Potsdam, N. Y. In 1868 he was licensed, and in June, 1870, was ordained. His pastorates have been in Philadelphia, Fowler, and Spragueville, N. Y., South Strafford, Vt., and New Market, N. H. (1887). He organized the Fowler church, has had revivals in all his churches except the last, and has baptized ninety-five converts. He was a member of the Vermont Legislature from 1878 to 1880. Nov. 29, 1870, he married Miss Anna L. Barber, and has one child.

Jenkins, Rev. Enoch, was born in western New York, Oct. 21, 1808. He was son of Rev. Herman and Nancy (Brown) Jenkins, and grandson of Rev. N. Brown. He was licensed by the Chautauqua Q. M., and ordained about 1855, his first pastorate being with the church at Heart Prairie, Wis., then recently organized. His ministry continued in Wisconsin and Iowa, being characterized by great loyalty to the denomination.

Jenkins, Rev. Herman, was converted in the revival immediately following the organization of the Bethany, N. Y., church in 1809. He was then about twenty-four years of age. The second session of the Bethany Q. M. was held at his house in Batavia in May,

1813, and he was ordained Aug. 20, 1814. He remained connected with the Bethany church until 1840, when he went to Ashtabula County, O., and in 1843 he settled in Wisconsin. His death occurred at his house on Heart Prairie, Wis., July 23, 1855.

His education was limited, but his acquaintance with human nature and experimental religion, and his great familiarity with the Bible enabled him to labor with great success. The venerable Nathaniel Brown being also with the Bethany church, Brother Jenkins was permitted to labor much abroad. His firm health permitted him to indulge his ardent zeal. He was at Boston, N. Y., in 1817, at Middlebury, N. Y., in 1824, and saw here and elsewhere the abundant blessing of God. He made an exploring tour into Canada in 1822, assisting Elder Banghart at Dunwich, and another tour in 1828, gathering the church in Southwold. He was especially successful at Trumbull and Hart's Grove, O. Having preached at a session of the Q. M. at Penfield, N. Y., in 1830, a revival began, which was continued by others, but "about fifty persons dated their conviction to this sermon, or, rather, to a bit of his experience, related in a most tender and powerful manner."

Rev. Herman Jenkins.

Few men on our Western frontier have done more efficient service.

Jenne, Rev. Alonzo O., son of Seth and Achsah (Hathaway) Jenne, was born at Hartland, Vt., May 4, 1822. He was born again in 1837; received license to preach in 1847, studying at Whitestown Seminary, N. Y., and was ordained in April, 1853. He became pastor of the church at Grand Ledge, Mich., and continued with it thirteen years. He also ministered to the church at Chester two years, and at Eaton Rapids two years. He baptized sixty-six converts, and served as clerk of the Grand River Q. M. In October, 1846, he was married to B. Roena Hathaway, and in November, 1868, to Mrs. Huldah F. Washburn, of Taunton, Mass.

Jenness, Rev. Reuben V., was born May 5, 1836, and died June 25, 1863, in Dover, N. H., aged 27. He was converted at fifteen and baptized by his teacher, Rev. O. B. Cheney, joining the church at West Lebanon. He afterwards transferred his membership to Washington Street church, Dover, where his parents resided, and remained a devoted member for ten years. Feeling called to preach, he prepared for college principally at South Berwick, Me., under the tuition of Dr. Grey. He entered Dartmouth a year in advance, and graduated

Rev. R. V. Jenness.

with high honors in 1859. He had during his studies proved himself a judicious and efficient teacher of the young. After teaching at New Hampton a year, he entered the Biblical School. He soon declined a tutorship in Dartmouth, and pressed on in his course to graduation. He married Miss Emily C. Smith, of East Randolph, Vt., July 29, 1862, and was ordained, September 10, as pastor of the Pine Street church in Manchester. In less than a year, failing health cut short his pastorate, and he went home to die. "Every faculty of his mind, every energy of his heart, was consecrated to God." He especially excelled as a writer. For many years he contributed to the columns of the *Star*. He was an associate editor of the *Quarterly*, and a member of the Foreign Mission Board. He was modest, and thoroughly good and true.

Johns, Rev. John, born of Quaker parents, was ordained among the Free Baptists in Indiana. He loved frontier life, and spent most of his time in the extreme settlements. He was a delegate to the Chicago convention in 1860, and made a remarkable speech there, dressed in his hunter costume. He died near Border Plains, Ia., March 7, 1864, aged 70 years.

Johnson, Rev. Andrew J., born a slave near Lexington, Ky., Aug. 8, 1818, and sold at the age of nine years, purchased his freedom about 1847, and made his home in Pulaski County, Ill., about 1857. He had learned to read while in slavery, and purchased his freedom for $800. By industry and economy he attained a comfortable property, and his intelligence, integrity and piety made him a wise and helpful counselor among his people. He was a man to be trusted, and commanded the respect of people of all classes. He died at his home Aug. 1, 1883, mourned by the Villa Ridge church, of which he was pastor, and by all who knew him. Professor Dunn, speaking of him in General Conference, said, "He is the most level headed man I ever knew."

Johnson, Rev. David, son of Isaac Johnson, was born in Bethany, N. Y., June 16, 1822. His mother, Ruth Brown, was a niece of Rev. Nathaniel Brown. He married Philenia Rackley in 1842, and has four children, the oldest son having died in the army in 1862. His conversion took place in 1839; he received license to preach in 1846, and four years later was ordained in Wisconsin. His ministry in that state was with the Centre, Magnolia (now Evansville), Rutland (First and Second), Oakland, Spring Valley, and Union churches. He is now pastor of the Plum Creek and Greenwood churches which he organized in 1886 in Phillips County, Kan. He has baptized one hundred and eighty converts during his ministry and accomplished much good.

Johnson, Rev. Ephraim, died at his home in Wellington, Me., April 23, 1844. He was born in Jefferson, Me., and experienced religion with the Methodists, among whom he began to preach. Removing to Windsor April 10, 1820, he united with the Free Baptist church, and was ordained Nov. 13, 1812. In March, 1826, he removed to Wellington, then a wilderness, and his labors being blessed, he organized a church from which the Q. M. took its name. For fourteen years he was pastor of the Wellington church. After eighteen years' residence here, and manifold labors, beloved and esteemed, he fell asleep.

Johnson, Rev. Manuel, son of Richard, was born in Jefferson County, Miss., March 11, 1842. He was ordained by the Carbondale Q. M., Ill., about 1877, and has since continued to minister to the churches in that vicinity.

Johnson, Rev. Oliver, brother of Rev. Wm. Johnson, died at his home in Harmony, N. Y., Oct. 5, 1881, aged 72 years. He was born in Bethany, N. Y., and united with the church at that place when twenty-two years of age. In 1834 he received license to preach, and was ordained at Dryden, Feb. 23, 1873. He labored in various places in western New York and saw the conversion of many souls. During his ministry he baptized over six hundred persons. He was a faithful minister and active to the last.

Johnson, Rev. Richard M., was born in Hendersonville, N. C., in 1828. His parents were Allen and Martha (Sentell)

Johnson. He married Jane Willet in 1845, and has nine children, one of them being now in the ministry. He experienced religion in 1852, and two years later was ordained, Rev. Wm. B. Woolsey and others serving on the council. He was one of the Free Baptist pioneers in eastern Tennessee and western North Carolina, where he held many revivals and organized five or more churches. He has received many positions of responsibility and honor at the hands of his brethren. At present he resides near Greenville, Tenn., and is pastor of the New Cross church of the Union Association.

Johnson, Rev. Timothy, was born in Edgarton, Martha's Vineyard, Mass., Dec. 14, 1774. At the age of nineteen he removed to Farmington, Me., and married Abigail H. Livermore. He was baptized by Rev. S. B. Dyer in 1809, and ordained early in 1811. He preached for the Farmington church for nearly twenty-five years. He was two years a member of the Massachusetts Legislature from Maine. Subsequently, he preached with blessed results at Farmington Falls. In 1845, after a residence of over half a century at Farmington, he went to live with his children, spending most of his time with his son-in-law, Rev. A. R. Bradbury, who at the time of his death was living at North Berwick. In his 75th year Brother Johnson fell in the street and died instantly. He was an amiable man and a useful preacher.

Johnson, Rev. William, son of Isaac Johnson, was born in Bethany, N.Y., Aug. 22, 1819. He was a grandson of Captain Heman Brown, who came with the family from Vermont. He was led to Christ at the age of thirteen, labored as a licentiate in Canada and Michigan, and was ordained by the French Creek Q. M. June 19, 1853. His ministry, after serving the French Creek church for a time, has been spent in the Washington Q. M. (Pa.). He has baptized about one hundred converts.

Johnson, Rev. William D., was born in Meredith, N. H., Oct. 6, 1821. From his pious parents he received early the principles of religion. At the age of fourteen, during a revival, he was seriously impressed, while hearing a girl of thirteen relate her Christian experience. He made a free and clear confession of Jesus, March 12, 1838, in protracted meetings at Meredith Bridge. May 27 with six others he was baptized. In July, 1839, he yielded to the call to the ministry, and July 14 preached his first sermon. He was pastor of the First church at Sandwich a year, then of Lake Village church and of South Berwick church, Me., where he received ordination in January, 1843. After short services at Northwood and Hampton he returned to South Berwick. Here his wife, Louise Q. Johnson, died Nov. 2, 1852, and prostrated with a fever, fourteen days later he passed to his rest. He was studious and prayerful and fully identified with the interests of Zion. He gave a hundred dollars to endow our Biblical School, and left another hundred by will to help indigent students for the ministry. During the thirteen years of his ministry he led many to Christ.

Johnson, Rev. W. H., son of Rev. R. M. Johnson, was born in Greene County, Tenn., Dec. 3, 1844. He married Mary Holt in 1867, and has five children. He was converted in 1872; received license in 1875, and was ordained a year later. He has engaged in revival work, resulting in many conversions, and has organized three churches. At present he is pastor of the Pleasant Grove church of the Union Association, Tennessee.

Johnson, Rev. W. O., son of Isaac and Susan (Todd) Johnson, was born in Barry County, Mo., in 1844. He married M. J. Davis in 1865, and has six children. He was led to Christ in 1875, and received ordination in 1877. He came to the Free Baptists from the larger Baptist body, and has organized six churches, baptizing ninety-six converts. His ministry is in the Row Valley Q. M., Kansas.

Johnston, Dea. Heman D., of Chester, O., son of Walter and Betsey (Landon) Johnson, was born in Salisbury, Conn., Sept. 11, 1805. He was married in 1832 to Louisa F. Miller, and of their two children, one was the husband of Mrs. A. A. F. Johnston, now lady

principal of Oberlin College. Brother Johnston was a kind, humble, faithful worker in the church. Besides giving of his money, he gave also four years' service to Geauga Seminary. He loved the mission cause, and one of the very first gifts to it was a pair of steers which he raised for this purpose. He has filled an honored position in religious and civil life.

Jones, Rev. Abner, was born in Royalston, Mass., in 1772, and ordained 1802. He labored in New Hampshire and Massachusetts, and died in 1841.

Jones, Rev. Addison, was born at Mesopotamia, O., Sept. 24, 1829. He was graduated from Denison University in 1857, and from Rochester (N. Y.) Theological Seminary in 1859. In December of the same year he was married to Jennie Briggs, and to them were born five children. He was ordained in the larger Baptist body in 1861, and was called to the pastorate of the Baptist church in Tiffin, O. He has been a teacher in Ohio, Georgia, Kentucky, the University of Chicago, Ill., and was superintendent of public schools in Santa Clara, Cal. He gave instruction for a short time also in Hillsdale College, Michigan, but was compelled by poor health to give it up. His pastorates in the West were, at Salem, Ore., and Santa Clara and Mayfield, Cal. While in California he was led to feel that close communion was unscriptural and wrong, and after deliberation decided to join the ranks of Free Baptists. He returned to Ohio in 1877, and after a short pastorate in Kirtland, he was called to the church at Marion, but failing health compelled him to resign the pastorate at the end of one year. Since then he has been able to preach but part of the time. His ill health has cost the denomination the services of a most thorough scholar and efficient pastor. He now resides in Chester, Geauga County, O., for a number of years the home of his father, the Rev. A. S. Jones.

Jones, Rev. Allen, was ordained in New York in 1824. His ministry, so far as is known, was spent in that state.

Jones, Rev. Almon, was born in Genesee County, N. Y., May 9, 1817, He came out boldly for God when twenty-one years of age, and soon began to preach, attending for a time the High School at Varysburg. He was married to Mary C. Hoyle and moved to Raymond, Wis., where he was ordained Jan. 3, 1847, Rev's R. M. Cary, Herman Jenkins, and others conducting the services. He was among the early pioneers in that region, and much progress was made during his sixteen years' labor there. He had the pastoral care of several churches in Wisconsin and of several also in Michigan after removing to that state. He has baptized more than four hundred persons. Near the close of an active life for God, he resides at Walker, Kent County, Mich., rejoicing that he has been permitted to spend his years in the Lord's service.

Jones, Rev. A. D., son of Alonzo P. and Eunice (Allen) Jones, was born in Turner, Me., Jan. 24, 1838. He studied at New Hampton, N. H., in 1869 and went with the Theological school to Lewiston, Me., in 1870. Converted in March, 1858, he was ordained at Litchfield as pastor, in June, 1873, by Rev's A. Purington, J. S. Burgess, M. Getchell, chosen for the purpose by the Bowdoin Q. M. He has since been settled at North Berwick ; North Nottingham, N. H. ; East Albany, Vt., and Compton, P. Q. A revival interest has been enjoyed in each place and forty-four have been baptized. In 1887 he became pastor of the Corinth church. He married Oct. 22, 1866, Emma H. Smith, and they have three children all active Christians.

Jones, Rev. Greenleaf H., of Ground Lake, Ark., was connected with the Cairo Mission as an ordained minister as early as 1870. The next year he attended Hillsdale College and afterwards taught among the colored people in Paducah, Ky., and vicinity, where he also engaged in ministerial work. Subsequently he secured land in Arkansas and became wealthy. He served in the Legislature of the state and held many county offices. He is at present pastor of the Rising Sun church of the Bon Eagle Q. M. (Miss.), and exerting a wide influence among his people.

Jones, Rev. Ichabod S., son of Milo and Lucy (Sheldon) Jones, was born in Niles, N. Y., Feb. 23, 1833. When quite young, with his parents, he removed to Indiana. In 1861 he enlisted in the Union army, was appointed sergeant, and in two years he was promoted to the office of major. He began preaching in 1871 and was ordained in 1872. For some time he preached to churches in the Lagrange Q. M., since which he has labored at Inlet Grove and Stone Ridge, Ill. In January, 1852, he was married to Ruth I. Curl. His present pastorate is with the Wolf Lake, Cold Springs and Tippecanoe churches.

Jones, Rev. Lemuel A., son of Noah and Lavina (Hawks) Jones, was born in China, Me., Sept. 7, 1844. He was converted at twenty-one years of age, and studied at China Academy and at Oak Grove Seminary, Vassalborough, Me. He studied theology under Dr. H. H. Sawtelle. August 1, 1880, he withdrew from the Friends' Society and joined the Cary Avenue Baptist church, Chelsea, Mass. May 23, 1882, he united with the Free Baptist church at Effingham Falls, N. H., and became its pastor. He was ordained September 2, by the Wolfboro Q. M. He was, in 1887, pastor of the Ossipee and Wakefield church, and in 1888 of the Jackson. He has baptized fourteen converts. He married, Oct. 8, 1885, Mrs. Lucina J. (Smith) Mayo.

Jones, Rev. Marshall A., son of Marshall and Palice (Ball) Jones, was born in Union County, Ky., Nov. 4, 1849, and was married to Mahalie Allen Feb. 23, 1871. The Union (Ky.) Q. M. ordained him at Uniontown in April, 1882, since which time he has held four pastorates and has added to the churches over a hundred persons. The Morgantown and Raleigh churches are now under his care. He has also been a member of the Mission Committee and is clerk of the Q. M.

Jones, Rev. Nathan, was born in Wilmot, N. H., Sept. 1, 1818. His parents were Jonathan and Mary G. (Mills) Jones. He was converted in 1839, licensed in 1840, and was ordained in 1847 by the Weare Q. M. He has been pastor of seven different churches, organized three, has labored in many revivals, and baptized about two hundred converts. He has married 119 couples and attended 224 funerals. His present pastorate, with the West Campton church, N. H., is the first in which he has depended upon the people for a support. He was clerk of the Wentworth Q. M. 1851–53, and has been a member of the Legislature two terms. In 1839 he married Miss Polly C. Bailey, who died in 1848. In 1851 he married Miss Mary A. Gile. He has two children living.

Jordan, Cyrus, son of Henry and Kezia Jordan, was born at Raymond, Me., in 1832. At the age of twenty-one he put his trust in Christ, and united

Prof. Cyrus Jordan.

with the Free Baptist church in his native place in the summer of 1853. In August of the same year he went to New Hampton, graduating in the college preparatory department in 1854, and from Bowdoin College in 1858. He worked his way through college. Early in 1859 he went to Hillsdale College as a teacher, where he remained until March, 1864, being out one and one-half years, including vacations, studying theology at Oberlin, O. In the summer of the same year he completed his theological course at New Hampton. The next year was passed in Virginia, doing missionary

work among the freedmen and teaching. The two following years he was principal of Lebanon Academy, and taught in Lapham Institute. In 1867 he and his wife, *nee* Julia Moore, returned to Hillsdale, where he taught until 1871. He went East then on account of his wife's health and taught in New England until 1881, the last eight years at Maine Central Institute. Since Dec. 1, 1881, he has been assistant editor of *The Morning Star*. He was united in marriage to Linda Vickery in 1876, and has one son.

Jordan, Rev. John B., son of Osman and Mary (Smith) Jordan, was born in Auburn, Me., Sept. 30, 1850. He was converted when a boy, and at the age of sixteen was baptized and united with the Court Street church, Auburn. His early education was with a business life in view. In March, 1868, when seventeen years of age, he accepted the position of messenger and book-keeper in the First National Bank of Auburn, and was promoted in 1871 to the position of teller, and in February, 1874, was elected cashier, which office he held until 1882, when he resigned and accepted a call to the pastorate of the Pine Street church, Lewiston, Me. For a number of years he had been active in evangelistic work in connection with the Auburn Y. M. C. A. He had received license to preach June 11, 1878. He supplied the Pine Street church from February, 1880, with marked success. He was ordained May 25, 1882. During his pastorate with the Pine Street church 122 were added to its membership, 100 by baptism. In August, 1883, he accepted a call to the First church, Minneapolis, Minn. He remained with that church until October, 1885; and fifty-three were added to the church. He became pastor of the Augusta church, Me., during Dr. Penney's absence and in July, 1886, he was chosen permanent pastor. During the first year, thirty were added to the church. In December, 1886, he was elected chaplain of the Maine Insane Hospital. He was a member of the General Conference of 1886. He is corresponding secretary of the Maine Home Missionary Society, and clerk of the Maine Central Y. M. He was a member of the city council of Auburn two years, and the last year president of the lower branch. He married, Dec. 1, 1869, Miss Marietta F. Sumner, and has two children living.

Jordan, Mrs. Julia Moore, wife of Cyrus Jordan, daughter of Deacon Nathaniel and Bithiah (Hunt) Moore, was born in Peterborough, N. H., March 6, 1835. She was converted at seventeen and united with the Congregational church. She studied in her native place and graduated from Mt. Holyoke Seminary in 1857. She was accepted by the American Board as a candidate for the Gaboon Mission in Africa, but to her disappointment was obliged to abandon the purpose through her physician's advice. She taught in several places; her school was visited by revival at Griffin's Mills, N. Y. Early in 1861 she became a teacher in Hillsdale College; she left the college in 1865, having been preceptress for two years. In February, 1866, she married Cyrus Jordan and spent part of a year teaching with him in Lebanon, Me. In 1867 she returned to the college, and was preceptress for three years. A few months after her return she was baptized by immersion and united with the church there. After the close of the summer term in 1870, while at an uncle's in Michigan she was stricken with hemorrhage of the lungs. She went to her paternal home, and though never recovering her full strength, she enjoyed herself with her friends and with cheerful resignation rested sweetly upon her Saviour. In January, 1874, she began to fail, and on the last day of March, trusting in Christ, her spirit left its frail tenement.

Jordan, Prof. Lyman G., son of David and Thankful (Clark) Jordan, was born in Otisfield, Me., March 12, 1845. He graduated from Bates College in 1870, and was for four years following the principal of Nichols Latin School, when he became principal of the High School in Lewiston. In June, 1889, he was elected professor in chemistry and biology in Bates College, and went abroad to pursue special studies in these departments. He was converted in October, 1864, and has for many years been identified with our interests in his city. Dec. 24, 1871, he married Hattie T.,

daughter of Rev. Ebenezer Knowlton, and has four children living.

Jordan, Rev. Zachariah, died in Limerick, Me., May 27, 1864. He was born in Raymond, Me., July 2, 1787. He was converted April 19, 1809, in a widespread revival at Standish, in which seventy, among them Joseph White, were brought to the Saviour. While working at Windham, he had been attracted to Standish by the religious interest there. On returning to his home at Raymond, he commenced earnest labor as a convert. In the autumn of 1810, he began a six months' course of study at Hebron Academy. He then taught winters from 1811 to 1816 inclusive. In 1812 he abandoned the idea of seeking a medical training, and after a season of hesitation he yielded to the call to preach. Sept. 20, 1815, he preached his first sermon in Raymond, and a revival began among the young people present. He visited other places with encouraging results. In the summer of 1816 he attended the New Hampshire Y. M. with Rev. Samuel Burbank, then of Newfield. On his return he visited Newfield, Parsonfield, Limerick and many other places in the state. During a preaching tour of ten weeks, through the region lying between Sebago pond and the mouth of the Kennebec river, visiting and preaching almost daily, all the compensation that he received was one cotton handkerchief, and a 12½ cent piece which a man going to meeting found in Lisbon and gave to the preacher. Having expended during the tour all the money he had with him, he used this as pay at the ferry across the Androscoggin river, and went on home penniless, yet not at all discouraged.

He was ordained June 10, 1818, at Raymond, by Elders Zachariah Leach, Joseph White, Jonathan Clay and Samuel Burbank, the latter preaching the sermon. He then began an extensive itinerant ministry through Oxford, Kennebec, Somerset, Cumberland and York Counties. For ten years he preached nearly every day. He labored for the most part without assistance from any preacher, yet he occasionally traveled with White, Colby, Hutchins, Lamb and Phinney. He visited New Hampshire, Vermont and Rhode Island. In the fall of 1821 he labored in the great revival at Parsonfield in which over a hundred were converted. He was clerk of the Q. M. at Raymond, May 24, 1822. In the fall of that year, while White returned to Maine during his wife's last illness, Mr. Jordan, at his request, took charge of the interest at Pascoag, R. I., and remained till White's return in May, 1823. The record says, "The labors of Brother Jordan there were efficient and highly prized." He was one of the directors of the Maine Freewill Baptist Charitable Society at its organization, Nov. 27, 1824. When Mr. White left Rhode Island in the autumn of 1826, Mr. Jordan again supplied his place. For a year he preached with good effect in the towns of the Rhode Island Q. M. As he was leaving the state, he attended the funeral of Rev. Abel Thornton.

His settled pastorates began at Raymond in May, 1828, where he was induced to settle through declining health. In July, 1829, he entered upon an itinerating tour through the southwestern part of the state. In 1832, one term in the first Legislature, held at Augusta, convinced him that his duty was in another direction. In the spring of 1832, at the age of forty-five, he married Esther Merrill, of New Gloucester, and moving to Hartford, took charge of that and the Buckfield church. In 1834 he made Buckfield his home. Here, preaching to three churches, his health declined seriously. On the 17th of May, 1837, he attended in Standish the funeral of his traveling companion, Rev. Joseph White, who died worn out with incessant toil. The same year he went to General Conference in Rhode Island. He settled in South Berwick, Me. Here, in July 1838, his wife died. The next June he visited the parishes in which their married life had been passed. On the anniversary of her death he wrote in his journal, "Oh, what a scene I have passed through." In 1839 he entered upon a seven years' pastorate at South Parsonfield. Here he married, April 22, 1840, Miss Sabrina Page, who survived him. In 1846 he spent one year in Woolwich, and the next year returned to South Parsonfield.

July, 1848, he moved to Acton; April, 1849, to Biddeford; and in 1852 to Limerick. In April, 1849, ill health compelled him to give up constant preaching and the pastoral relation. After that, preaching but part of the time, he improved. For the first thirty-three years his work in the ministry had been incessant. His labors had been "abundant and much after the pattern of Paul." He was now drawn in thought and feeling towards his heavenly home and the dear ones gone before. He had an intense love for his friends. In forty-six years of his ministry he had won a multitude to the Saviour. At his death the *Morning Star* noticed his death under the caption, "Last of the Fathers Fallen!"

Joslin, Rev. Chauncey, son of Peleg, was born at Murray, N. Y., Nov. 19, 1819, and born again in 1843. Four years later he received license, and in 1853 was ordained. His ministry has been spent in the Erie and Ashtabula Q. M's of the Ohio and Pennsylvania Y. M., especially with the Wellsburg church, and four years at Pierpont. He married Rosetta Steward in 1847, and has three sons. He was a member of the General Conference in 1856.

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Kalar, Anson G., the son of William and Winifred (Howey) Kalar, was born at Niagara Falls, Ont., Nov. 8, 1833. He married Susan A. Roberts, Jan. 9, 1856, and has three children. He began a new life in 1867, received license to preach in April, 1877, and has been for about six years serving as pastor in the Genesee Q. M., Mich.

Kamal Nayak, Rev., son of Jogobunda Nayak, was born in Lakanath, British India, in July, 1824. He married Duerga in 1845, and their six children occupy respectable positions in government and elsewhere. He was converted about 1864, received license about 1868, and was ordained in 1871. He has labored much as an evangelist, and is especially successful in argument with the Brahmins. He has been for some time pastor of the church at Balasore, where his integrity and Christian character are a help to the people under his care.

Kansas. The denominational interests in this state have suffered much by the changes of the population and the lack of ministerial help in caring for the scattered churches. But the foundations are now laid in many parts of the state on which the future may build for permanent results.

The Cherokee Q. M., in the extreme southeast part of the state, was organized in 1868 with the Cherokee City, Centre Creek, and Pleasant Valley churches. Rev. J. B. Fast and R. Gatliff were the ministers. The Drywood (Valley) church was added the next year, and the Barton City, Deer Creek, West Liberty (later York Centre, and now Hammond), and Plum Creek churches in 1870. After a few years of prosperity the Q. M. ceased to be reported, and the Pleasant Valley, Barton City, Drywood and York Centre churches formed the Fort Scott Q. M.

The Fort Scott Q. M. developed into the present Eldorado Springs Q. M. See *Missouri*.

The Jefferson County Q. M., whose general location is indicated by its name, was organized in 1869 with the Sarcoxie, Spring Hill, West Appanoose, and Mud Creek churches. The Mt. Pleasant church was added in 1872, and the Adams' Peak church the next year. In 1875 the total membership was 103. The Adams' Peak church soon went into the Blue Valley Q. M., and after a few years the Q. M. disappeared, the Mud Creek church being reported until 1883.

The Kansas Y. M. was organized with the Cherokee and Jefferson County Q. M's in 1869. The Fort Scott Q. M. came into the Y. M. in place of the Cherokee Q. M., and after a time being left alone, continued the work by itself.

The Montgomery County Q. M., later called the Middle Caney Q. M., was organized in 1876. It was located in Montgomery County, and extended

into the counties west. It was connected with the North Kansas and South Nebraska Y. M. The first churches were the Belknap, Caney, Fawn Valley, Maple Grove, and Prairie View. The following were soon added: Bethsaida, Salt Creek, Bethel, Clear Creek, Plumb Valley, Science Valley, Star, Walnut Valley, Cherry Vale, Plymouth, Pleasant Valley, Turkey Creek, and Shiloh. The total membership in 1880 was 253. The Bethsaida and Pleasant Valley churches went into the Row Valley Q. M., and the Science Valley church into the Sumner and Cowley Q. M.

The Row River Q. M., located in Woodson and Wilson Counties, was organized in 1883 with the Bethsaida and Pleasant Valley churches, from the Middle Caney Q. M., and the Bethlehem, Fair View, Rock Ridge, and Village Creek churches, recently gathered. The Little Zion and Mission Ridge churches were added in 1884, and the Salem church in 1886. Only the Fair View and Mission Ridge churches have disappeared. The remaining seven churches have a total membership of 169.

The Sumner and Cowley Q. M., in the counties indicated by the name, was organized in 1885 with the Augusta, Liberty, West Liberty, and Science Valley churches, the last named being from the Middle Caney Q. M. The combined membership is 104.

The Ness County Q. M., in Ness County, was organized in 1887 with the McCracken, Ness City, and Nevada churches. The total membership is forty-one.

The Southern Kansas Y. M. is composed of the Row Valley, Sumner and Cowley, and Ness County Q. M's. It was organized about 1884, and, until 1887, was called the Kansas Association.

The Blue Valley Q. M., in Marshall and Pottawatomie Counties, was organized June 3, 1876. The Adams' Peak (now Fostoria) church, from the Jefferson County Q. M., and the Prairie Ridge church entered into the organization. These churches were established by Rev. H. W. Morse. The Hope church was added in 1880, the North Cedar in 1884, the Irving in 1885, and the Clear Fork in 1886. The Hope and Irving churches became extinct; and in 1888, the Blue Rapids church took the place of the North Cedar, leaving four churches and eighty members in the Q. M.

The Republic County Q. M., in the vicinity of Republic County, was organized in 1876 with the Albion, Cheyenne, Mill Creek, and Montana churches. The White Rock, Rose Creek City, Fairview, Richland, Highland, Neilsburgh, Scandia, and DeWitt churches were soon added. In 1882 this Q. M. united with the Jefferson County Q. M. (Neb.).

The Jefferson County (Neb.) and Republic County (Kan.) Q. M. was organized in 1882. The Mill Creek, Montana, White Rock, Rose Creek City, and DeWitt churches, from the Republic County Q. M., the Fairbury, and Dry Branch churches from the Jefferson County Q. M. (Neb.) and the Buffalo Valley and Summit churches, recently gathered, entered into the organization. The Fairview church of the Republic County Q. M. was added the next year, and the Giondirea and Silver Creek churches the year following. In 1884, the Q. M. was divided, the churches entering the Jefferson County Q. M., Nebraska (*q. v.*), the Cloud and Republic Q. M., and the Washington County Q. M.

The Cloud and Republic Q. M., in the locality indicated by the name, was formed about 1885 with the Buffalo Valley, Montana, Summit, and Fairview churches from the above Q. M. To these the Miller church was added in 1888, making a Q. M. of five churches with 172 members.

The Washington County Q. M., of Washington County, was organized in 1884, with the Mill Creek (Blocker, now Hickory Grove) church, from the Jefferson and Republic Q. M., and the Haddam and Hopewell churches, recently organized, which also had had a brief connection with that Q. M. The Strawberry church was added in December, the DeWitt church, from the Jefferson and Republic Q. M., the next June, and the Cuba church in March, 1886. The Strawberry church has disappeared, leaving in the Q. M. five churches, with 112 members.

THE CENTRAL KANSAS Q. M., located in Marion County and vicinity, was organized about 1880, with the Canton, Meridian, Walnut Grove, Lincolnville, and Sand Creek churches. The total membership was seventy-three, gathered chiefly by Rev. H. S. Otis. After a few years the Q. M. ceased to be reported.

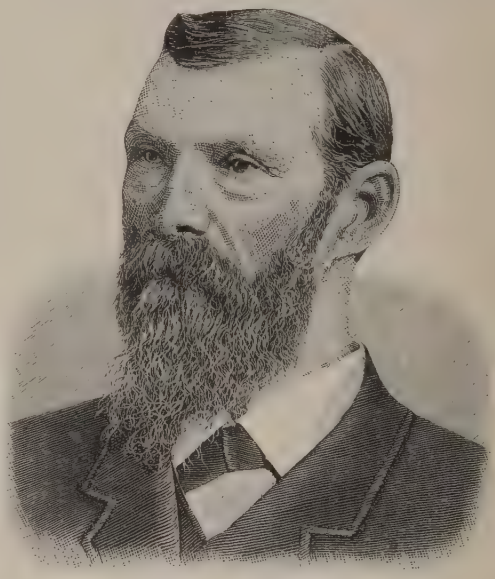
THE NORTON COUNTY Q. M., in the vicinity of Norton County, was organized in 1880, by Rev. O. T. Clark and others. The churches were Lenora, Graham, Modell, Mt. Zion, and North Bend. The Union, West Union, and Vallonia churches were added the next year, and the total membership was 152. But the Q. M. had a brief existence.

THE NORTHERN KANSAS AND SOUTHERN NEBRASKA Y. M. was organized in 1877 with the Blue Valley, Montgomery County, Republic County, and Salem (Neb.) Q. M's. The Jefferson County Q. M. (Neb.), the Jefferson County and Republic County Q. M., the Cloud and Republic Q. M., and the Washington County Q. M. all became members of this Y. M.

THE NORTHERN KANSAS Y. M. in 1887 resulted from the above, the name being changed because most of the churches were now in this state. The Blue Valley Q. M., the Cloud and Republic Q. M., the Washington County Q. M., and the Salem Q. M. (Neb.) now make up the Y. M.

Kasey, Rev. Richard H., a native of Levant, Me., died at Cox Creek, Ia., Aug. 12, 1855, aged 60 years. He became a Free Baptist because of the position of the denomination on slavery and temperance. He was ordained at Hermon, Me., in 1837, and after two years removed to the Montville Q. M., where he continued a faithful laborer until his death, which occurred while visiting his son in Iowa.

Kayser, Rev. J. M., now pastor of the Winnebago and Vinland churches of the Waupun Q. M. (Wis.), was born in Columbia, O., March 19, 1831. He was the son of Jonas W. and Sarah (Stout) Kayser. Having been converted in September, 1850, he soon after spent a year in preparation at Albany, O., and entered the Ohio University, where he completed three years of study. He was licensed to preach Nov. 23, 1861, by the Athens Q. M., and ordained just one year later by a council from the same body. June 25, 1863, he was married to Miss Mary E. Turner, and five children now cheer their home, one having passed on before. Brother Kayser's pastorates, before the present, have been at Albany, O., Liberty, Ill., Gobleville and Waverly, Mich., and Winneconne, Wis., where the Lord blessed his labors. During the first two years of his ministry, through the fall and winter months, in connection with Rev's I. Z. Haning and



Rev. J. M. Kayser.

B. V. Tewksbury, he traveled as an evangelist, visiting all the churches of the Athens Q. M., and in nearly all, the labors were crowned with good success.

During the two weeks with the First Huntington church, forty-eight were baptized. It has been his privilege to organize two churches, to baptize about two hundred converts, to officiate at 500 funerals, to solemnize 300 weddings, to serve as vice-president of the Foreign Mission Society and as delegate to General Conference, to fill the chair of mathematics at Atwood Institute three years, and to enjoy the confidence and esteem of his brethren. He is now president of the Wisconsin Home Mission Board.

Keen, Rev. Columbus T., son of Nathaniel and Lydia (Hutchinson) Keen, was born at East Hebron, Me., Feb. 21, 1832. He was converted in the winter of 1857–58. Licensed in November, 1881, he was ordained by the Otisfield Q. M. in September, 1884. He has held pastorates at West Mt. Vernon, Wells Mills, East Buckfield, and from 1886 at East Hebron, a church reorganized in 1838 from the old First church founded by the grandfather of Mr. Keen, the Rev. Joseph Hutchinson. He has labored a number of years in the Y. M. C. A., and in 1884 was engaged as Minnesota state missionary for six months. He married Martha M. Boody, Nov. 17, 1855, and has five children.

Keith, Dea. Henry C., son of Deacon Bethuel and Mary Keith, was born at East Randolph, Vt., April 26, 1823, and died at Lake Minnetonka, near Minneapolis, Minn., June 21, 1888. In 1841 he moved to Dover, N. H., and was engaged in a mercantile business. In 1849 he married at Dover Miss Ruth J. Canney, and in 1853 moved to Minnesota and pre-empted a claim which today is a part of Minneapolis. He engaged in contracting and building and in the real estate business till 1877, when his health failed. Converted at the age of fifteen, he united with the church in his native place. Thirty-five years ago he was enrolled as the twelfth member of the church in Minneapolis. He was soon made its deacon and served in that capacity for over thirty years. He was an earnest friend of the denomination and was frequently found in its Yearly Meetings and Associations. His wife and three children survive him.

Keith, Mrs. Ruth J., daughter of John and Abigail (Hanson) Canney, members of the Society of Friends, Dover, N. H., was born in Farmington, N. H., Feb. 7, 1827. Moving to Dover in early youth, she attended the Young Ladies' High School, and afterwards, 1845–48, attended the Friends' Boarding School, Providence, R. I. After her marriage to Mr. H. C. Keith they resided in Dover, N. H., until 1853, when they moved to Minneapolis, Minn., where they for years resided. She united with the church there when it consisted of only eight members and served it as clerk from 1861 to 1873. Since 1883 she has been connected with the "Mission Column" of the *Free Baptist*. In 1883–86 she was a member of the Foreign Mission Board, and for several years has been a member of the board of managers of the Woman's Missionary Society, holding also other responsible positions in it. In her service to the cause of missions, especially in connection with the *Free Baptist*, she has been widely known among our people and universally appreciated.

Mrs. H. C. Keith.

Kelley, Rev. Benjamin F., son of Thomas and Sina R. (Baker) Kelley, was born in Middlebarrie, N. Y., Nov. 11, 1832. He was married Jan. 1, 1853, to Charlotte A. Douglass, and the second time to Miss M. Conner in 1887. He was licensed March 12, 1859, and ordained June 12 of the same year. He has had pastorates at Janesville, Medalia, Mapleton, Delavan and other places in Minnesota, and has organized several churches. He has occupied the office of town treasurer. Jan. 1, 1887, he resigned the pastorate of the Delavan church to accept the position of financial agent of the Winnebago College.

Kelley, Rev. William, of Cairo, Ill., was born in South Carolina in 1842. In

1868 he consecrated his life to God and soon entered the ministry. Since 1870 he has served as pastor of the First Church, Cairo, Ill., and has ministered also to other churches in the vicinity. He married his wife, Ella, in 1867 and now has five children.

Kellogg, Rev. Sylvanus, went in early life from Connecticut to Ohio, and in 1837 removed to Indiana, where he united with the Free Baptists. He was ordained in 1840, and was connected with the Pleasant and Jackson churches. He preached with much zeal. His death occurred Feb. 26, 1851, in his 50th year.

Kenerson, Rev. Francis, was born in Albany, N. H., Dec. 25, 1828, and when fourteen months old his father died. At the age of nine years, his mother moved with him to Great Falls. At thirteen he returned to near the place of his birth, to live with Joseph Bennett, of Tamworth. At this place under Rev. James Emery, he experienced religion in his fourteenth year. Three years later he went to Hingham, Mass., to learn the trade of carpenter. He afterwards worked in Lawrence and Boston, faithfully discharging his duty as a Christian. In April, 1848, he married Mary A. Head, of Tamworth. In the summer of 1851, he preached in Tamworth and vicinity till early in 1852, when he accepted a call to the Second Eaton church. After a year he returned to Tamworth, preaching in the vicinity. In 1854 he accepted a call to the Second Ossipee church, and the next year was ordained. While in his ministry here in November, 1857, his health failed. He preached his last sermon Nov. 29, in Tamworth, in the very house in which he preached his first. He was peaceful in his sickness and died Jan. 13, 1858.

Kenison, Rev. Spencer, died in Bartlett, N. H., his native town, March 10, 1884, aged 75 years. He early married Miss Judith Hazelton, daughter of Rev. Samuel Hazelton, of Jackson, afterwards of Bethel, Me. He cleared a farm and made himself a comfortable home. At the age of twenty-seven, he was baptized by Elder John Pinkham, and with his wife united with the church in Bartlett. From this time he was the leader of the church, and for many years successfully ministered to them as a licensed preacher. A lady visitor having offered $200 toward the erection of a meeting-house, he and his neighbors took their oxen, and went to the woods, cut the timber, and soon had a neat chapel built. In 1864 he was ordained, and continued the acceptable pastor of the church fourteen years. The last six years he was unable to work. He suffered severely before death came to his relief.

Keniston, Rev. Thomas, son of Joshua and Mary (Trickey) Keniston, was born at Woodbury, Vt., Dec. 9, 1819. He studied one year at New Hampton, and was converted in his twenty-first year. Licensed in February, 1842, he was ordained the next year by the Lisbon Q. M., at Bethlehem. He has labored at Canton, Hollis, Falmouth, Lebanon, Sandwich, Bethlehem, Gilmanton, Loudon, and Campton, N. H., where over 1400 have been baptized. He has been unable to preach much for several years on account of infirmities, though he still trusts God in sunshine or storm. He married Abby L. Moody, Oct. 8, 1842, and has four children living. For nine months he served his country in the war.

Kennan, Rev. Mrs. Ada, daughter of Benjamin M. Montgomery, was born in Madison, O., June 4, 1839. She was married to George Kennan Dec. 1, 1859, and has four children. She studied at Akron, O., 1854-56, and at Hillsdale College, in the college and theological departments, 1884–86. She was converted in January, 1856, uniting with the larger Baptist body, but in June, 1873, her views on communion having changed, she united with the Free Baptists. From 1873 to 1878 she was engaged in missionary and evangelistic work in Wisconsin, preaching the longer period at Glenbeulah and New London, license to preach having been granted her in June, 1874. In the winter of 1882–83 she was engaged in similar work in Minnesota, and in the winter of 1886–87 in New York. More than three hundred and fifty conversions have resulted from her labors. She was ordained at Hillsdale,

Mich., Nov. 23, 1886, and has accepted a call to the pastorate of the Hamlet and Cottage churches of the Chautauqua Q. M., N. Y. She has been a contributor for the *Standard* of Chicago, and later for the *Free Baptist* and the *Morning Star*. Her serial, "From Dawn to Daylight," in the latter paper will be recalled by many.

Kenney, Rev. Jonathan, ordained in 181–, labored in New Hampshire, and afterwards left the denomination.

Kenney, Rev. M. R., of Hillsdale, Mich., was born at Townsend, Vt., Sept. 6, 1816. His parents were Holleway and Lucy (Williams) Kenney. He consecrated his life to God in October, 1842; received license in 1850, studying at Whitestown Seminary, N. Y., and was ordained Feb. 1, 1852, by Rev. J. B. Copp and others. He ministered to the churches at Austinburgh, Trumbull, Hart's Grove and Leroy 1851–54, at Pierpont 1854–62, and subsequently at Colbrook, Sheffield, Conneaut, and Macedonia, all in Ohio. He engaged in a number of revivals and baptized over two hundred converts. His oldest son was slain in the war of the Rebellion. He now has six children.

Kent, Rev. David, was ordained in 1823, and labored in New Hampshire.

Kentucky. This state has been reached by Freewill Baptist influences from Ohio, and by the work of the Cairo Mission (*q. v.*), though the denominational interests have not become generally established. The organizations in the state are the following:

The Johnston Q. M., located in Johnson and Lawrence Counties, was organized about 1879, with the Hager Hill, Little Blain, and Thom's Creek churches. The Mud Lick church was added in 1881, the Concord and George's Creek churches about 1884 and the Chestnut Grove and Lick Fork churches in 1887. The Hager Hill and Mud Lick churches were not reported in 1887. The six remaining churches have a total membership of 343. This Q. M., from the first, has been connected with the Ohio River Y. M. See *Ohio*.

The Lewis Q. M., located in Lewis County, was organized May 10, 1879. The Science Hill church, from the little Scioto Q. M., and the Kinney Bottom church entered into the organization. The Concord church was received in February, 1886, and all are prosperous. This Q. M. is connected with the Ohio and Kentucky Y. M. See *Ohio*.

The Union Q. M. was formed from the churches from the western part of the Southern Illinois Y. M., with which it was for a time connected. The churches were in Kentucky, Indiana and Illinois. The Eddyville Q. M., and the Wabash Q. M. have since been set off from this, taking most of the churches in Kentucky and Illinois. It was organized in 1871, with the Eddyville, Salem, Morganfield, and Uniontown churches from the Mound City Q. M., and the Benton, Birmingham, Corydon, and Discusburg churches, recently gathered. Churches were added as follows: Bethel, Lyon Bottom, Mt. Zion, Mt. Bethel, Mt. Vernon, Raleigh, Shawneetown, and Zion in 1872, Evansville in 1873, Carmi in 1874, Boxville, and Liberty in 1878, Nazareth, and North Liberty in 1880, Ball Hill Chapel, Harrisburgh, and Stranger's Tabernacle in 1882, Zion, and Uniontown in 1883, Indianapolis in 1885, and Morgantown in 1887. Twelve of these churches were dismissed to form other Q. M's; Bethel, and Lyon Bottom continued a dozen years. The others, with the Second Indianapolis church, added in 1888, make up the present (1888) Q. M. of twelve churches and 515 members.

The Eddyville Q. M., situated in the western part of the state in the vicinity of the Tennessee river, was organized in 1873, with the Birmingham, Benton, Discusburg, Mt. Zion, and Eddyville churches from the Union Q. M., and the Mt. Pleasant church, recently gathered. To these were added the Murray and Watkins' Bottom churches in 1874, the Davenport Creek, and Paducah in 1879, the Murray Chapel, Oak Grove, Pine Creek, and Shady Grove in 1880, the Crab Creek in 1881, the Cadiz, Piny, and Wadesburg in 1884 and the Pleasant Hill in 1886. The Benton, Watkins' Bottom, Davenport Creek, Paducah, and Pine Creek churches have disappeared; the remaining fourteen

have a membership of six hundred, and are doing a good work.

THE WABASH Q. M., located in the southeastern part of Illinois, was organized Oct. 20, 1883, with the Carmi, Harrisburgh, Mt. Vernon, Nazareth, Mt. Bethel, North Liberty, and Evansville churches from the Union Q. M. The Carbondale and Eldorado churches were added in 1887. Rev. Bryant Smith has invariably served as moderator in this Q. M. Special attention is given to Sabbath-school work.

THE KENTUCKY Y. M. was organized as early as 1878, with the Union and Eddyville Q. M's from the Southern Illinois Y. M. The Wabash Q. M. was added on its organization, and the three now make a strong and growing Y. M.

Kenyon, Rev. Frank E., son of J. W. and Helen (Smith) Kenyon, was born at West Davenport, N. Y., June 6, 1862. He was educated at Brooklyn, N. Y., and Hillsdale, Mich. He was converted at Oneonta, N. Y., in March, 1885, and was licensed by the Otsego Q. M. the same year. While at Hillsdale, he was for a time pastor of the Bankers church. In the fall of 1886 he was called to the pastorate of the church at Spencer, Ohio, where he was ordained Feb. 13, 1887, and now labors.

Kerr, Rev. Luther C., son of Carlton and Laura (Pencille) Kerr, was born in Whitby, Can., in 1849. He experienced the new birth in 1872 and soon began to preach, receiving ordination in 1878. He has labored in Canada, New York, Ohio, Minnesota and Michigan, but for a time his ministry has been interrupted by sickness, to the regret of many. With returning health he is taking up the work again in the vicinity of his home, Clyde, Mich. In 1877 he was married to Lottie Taylor, who has been to him a faithful and efficient helper in the work.

Ketcham, Rev. Samuel, of Mason, Cass County, Mich., was born in Chautauqua, N. Y., Feb. 2, 1807, and died May 6, 1889. He was married March 13, 1831, to Abigail Pullman, his companion of more than half a century. He was converted in early manhood, and went to Michigan about the time of his marriage. July 15, 1848, he was ordained at Gilead, and his ministry was spent in the St. Joseph Valley Y. M. Many felt a loss when he could be with them no more.

Ketchum, Rev. Nathaniel, was ordained in 1813 and labored in New York. In 1816 he joined the Bethany (now Genesee) Q. M. In the fall of 1821 the interest in the Erie Q. M. was sustained by a very precious revival under his labors. In 1823 we find him still at his post, though advanced in years and declining in health.

Kettle, Rev. Joseph, son of John Kettle, was born in Lincolnshire, England, Oct. 27, 1832. Nine years after conversion he was ordained at Iona, Ont., Nov. 9, 1862. After serving as pastor at Southwold and Dunwich, the church being strengthened, he ministered to several churches in western New York and Pennsylvania, being six years with the East Gaines church, and five at South Harmony. His later ministry has been in the Ohio and Pennsylvania Y. M. He has conducted several revivals and aided in erecting places of worship, the blessing of the Lord being especially manifest at South Harmony, Veteran, West Granville, East Troy, and Pageville. Brother Kettle married Miss Laura L. Hoyt, March 16, 1864, and they have an interesting family of seven children.

Kettlewell, Rev. Hiram, a faithful pioneer minister, died at Spencer, Iowa, Aug. 11, 1882. He had formerly resided in Berlin, Wis., and preached in that vicinity. His was a devoted life of labor for the Master, and he passed calmly to his reward.

Keuka College. During the year 1888, the Central Association has undertaken to establish a college on the west shore of Lake Keuka (formerly called Crooked Lake), about four miles south of Pen Yan, N. Y. One hundred and sixty-one acres of land were purchased. Nineteen acres were selected for a college campus; thirty acres were set apart for assembly grounds, and the remainder divided into lots for residences. It was proposed to establish an assembly for the summer months. As the year closes,

$50,000 have been subscribed by residents of Yates County to erect a suitable building, and nearly $80,000 have been realized from the sale of more than four hundred and seventy-five lots; while some three hundred remain to be sold. The main building, a brick structure 200 feet long by about sixty-five feet wide, has been carried to the third floor above the basement. The subscriptions, however, have been paid in only in part, and many of the lots sold have been secured only by contract. It is hoped, when the subscriptions are collected and the lots are all sold, to have the grounds with the building, valued at $50,000, free of debt and an endowment of $100,000, to which the benevolent will add their gifts. A board of trustees for the college was selected Oct. 10, 1888, and Rev. G. H. Ball, D. D., was made president, Rev. James Calder, D.D., secretary, and Hon. Hanford Struble, treasurer.

Keyes, Rev. Samuel, son of Nathan and Nabby (Phelps) Keyes, was born in W. Boylston, Mass., May 5, 1819. In 1843 he married D.E. Johnson. Their son, Milan A., was educated at Prairie City Academy, Illinois, served three years in the army and died in 1871. Brother Keyes spent his early years in DeKalb, N. Y., was converted in 1843, received license to preach in 1858, and was ordained by the Cherokee Q. M., Kan., Sept. 27, 1870. He gathered the W. Liberty (later York Centre) church, baptizing sixty the year following his ordination, and, continued his labors in that vicinity. He is now a member of the Fulton church, organized by himself but not connected with any Q. M.

Kilborn, Rev. Marcus, a native of Connecticut, was converted at Alexandria, N. Y., in 1816, and ordained in Ohio in 1820. The same year he organized the first F. B. church in Indiana, the Bryant's Creek (later Randall) church. He also labored in southwestern Ohio, making his home at Maineville. He assisted in organizing the Miami Q. M., and the Ohio Y. M. He was a faithful pioneer minister, and died triumphantly in 1837.

Kilburn, Rev. Alanson, was born in Litchfield, Conn., in 1786. When two years of age, his father and family moved to Castleton, Vt. At eighteen he went to New Haven, Vt., where he remained about three years. During this period he was converted, and joining the Methodist church he became a class leader. Moving to Dunham, P. Q., he united with the Wesleyan Methodists, and serving as class leader received a license to exhort. He labored thus under the direction of the English missionaries till 1825, when he joined the Free Baptist church in Farnham, P. Q. April 9, 1826, he was ordained in Dunham by a council of the Enosburg Q. M. Here he labored principally, till five years before his death in 1856 he was attacked by palsy, greatly impairing his speech.

Kimball, Rev. John, died suddenly in East Weare, N. H., Sept. 16, 1860. He was born in Weare, N. H., March 29, 1801. He was baptized in his native place June 27, 1821, by Rev. Hezekiah Buzzell. Licensed to preach in July, 1829, he was ordained in August, 1830, at Andover, at a session of the Weare Q. M. He was settled at Bradford, Boscawen and Newport, Deerfield, Northwood, Barnstead, Concord and Danville. Then he returned to the place of his nativity. He preached to all the churches in Weare after his return, and in Deering, Wilmot and Newbury. At the time of his death, he was pastor of the Second church in Weare, preaching once a month in Newbury, where his last sermon was preached. His labors were blessed.

Kindrick, Rev. Reuben, was the founder, under God, of the Mississippi Y. M. See *Mississippi*.

King, Rev. George, died at his home in Sutton, Vt., Nov. 1, 1872, aged 57 years. When about twelve years of age, he was converted and united with the church in Topsham, Vt. He was licensed in 1850, and ordained at Goshen Gore, Oct. 1, 1856, at the age of forty. He preached as an evangelist in Eden, Craftsbury, Albany and many other towns. In some places he witnessed many conversions. His last pastorate was at South Wheelock. He purchased a farm in Sutton, on which he lived the

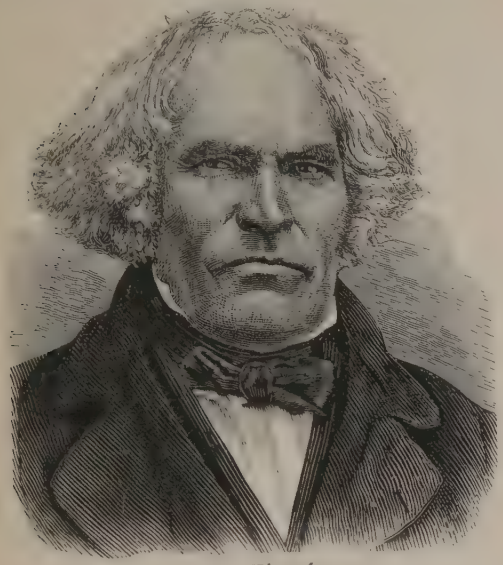
remainder of his life. He still preached occasionally in destitute places. He saw all of his large family of children converted before his death, and gave liberally for the support of the benevolent causes of the denomination.

King, Rev. Nathaniel, was one of the fathers of our denomination in Vermont. He was born in Hampstead, N. H., in April, 1767, and at the age of eight moved with his father to Sutton, N. H., where he resided till he was twenty-one. He then visited Tunbridge, Vt., and purchased a tract of land in that sparsely settled wilderness, which he soon began to improve. In 1794 he married Miss Lydia Noyse, and for fifty-eight years this happy relation was enjoyed and blessed with five sons and eight daughters. Early in 1799 Daniel Batchelder and Nathaniel Brown held meetings in Tunbridge, and in the revival which followed Nathaniel King found the Saviour, March 31, 1799. A church was soon after organized. At Brother King's house the persecuted Free Baptist preachers found a refuge and home. He himself soon began to conduct meetings. July 1, 1804, he was ordained in the Tunbridge church by John and Aaron Buzzell and P. Tingley. "Since that time," he remarked in his last sickness, "these hands have been spread out over perishing sinners." For years his praises were in all the churches. He witnessed many revivals of religion and remarkable displays of divine grace. His labors were by no means confined to his own parish. For forty-two years he served the Tunbridge church, for seven the Randolph church, for fourteen the Northfield.

In each place he held offices of trust and confidence. For thirteen years he represented Tunbridge in the Legislature of the state. In 1811 he visited, in company with John Buzzell, churches in central Vermont. At Strafford, Vershire, Corinth, Northfield, Woodstock, the work was greatly blessed. In the Y. M. at Weare, N. H., in 1814, he preached a leading sermon. The same year he added thirty-two to his church. Soon after, his Y. M. appointed him to collect funds for the poor. In September, 1819, he with two others crossed the Green Mountains, and organized the Huntington Q. M. In October, 1820, he preached a leading sermon at the Vermont Y. M. at Vershire. In May, 1821, he was chosen president of the Vermont Charitable Society at its organization. Indeed, benevolence was a leading trait of his character. He gave $100 for the endowment of the Biblical School at Whitestown, $150 for the Bible cause, $350 for missions and other benevolent purposes. The poor and disabled near him have reason to remember him. He was interested in the anti-slavery movement, and was fearless in his utterance of truth. When he welcomed the first General Conference to its session in October, 1827, at his church, a writer thus describes him: "The temporary chairman, Rev. Nathaniel King, is of more than medium size, symmetrical in form, and intellectual in development; is one whose pleasant face, sonorous voice, and easy manners are prepossessing. The freshness of youth is on his cheek, and the vivacity of early manhood sparkles in his eye, though he has seen one more than sixty years." He was moderator of the second General Conference. His last sickness was protracted and distressing. He died at Northfield, Oct. 18, 1852, in his 86th year.

Kingsbury, Rev. Leonard, son of Rev. Elijah Kingsbury, was born in Boonville, N. Y., June 4, 1794, and died at Addison, Mich., Oct. 19, 1879. When quite young he moved to Clarkson, N. Y., where at the age of seventeen he was converted under the labors of Rev. E. Hannibal. He soon began to preach and was licensed by the church. He continued to labor in the vicinity until 1834, when he took up the work in Michigan. In the report for 1834, he appears as an ordained minister coming into the Oakland Q. M. with the Bruce church. In this vicinity his life was spent. God blessed his labors in building up several churches and in organizing the Oxford Q. M. He continued true to his trust till death, though in advanced years he was not active in consequence of the infirmities which came with age. He was a man of perseverance and strong

faith in God. He loved the denomination, and cheerfully gave his time and



Rev. L. Kingsbury.

money in aiding its evangelistic work and its benevolent enterprises.

Kinney, Rev. Thomas, was born in the Parish of Queensbury, New Brunswick, Jan. 5, 1830. His parents were William and Deborah (Pennington) Kinney. They moved to Houlton, Me., in 1848. In 1849 he, with two brothers, was converted in an extensive revival under the labors of Rev. G. W. Haskell, pastor of the Second Hodgdon church, and Rev. William Pennington, an evangelist from the Province. His health became impaired while preparing for college in Houlton Academy, which prevented him from taking a collegiate course. He graduated from the Bangor Theological Seminary, and in June, 1856, was ordained by Rev. G. W. Haskell and others. He had received license the preceding January. His pastorates have been in Hodgdon, Patten, Houlton, Milo, LaGrange, Bradford, Atkinson, and South Dover. He is now pastor of the Milo church (1887). He has had revivals in every pastorate, has organized two churches, and baptized 212 converts. Aug. 31, 1864, he married Miss Myra Edwards. He has three children. Two sons are studying at Bates College.

Kinney, Rev. W. P., brother of Rev. Thomas Kinney, was born in Queensbury, N. B., March 7, 1833. He became a Christian at the age of sixteen, and was educated in Houlton Academy and Bangor Theological Seminary. His license to preach was granted March 15, 1873, and March 17, 1881, he was ordained. He has had eight pastorates, several revivals, and has baptized twenty converts. He helped organize four churches. He is pastor of the Patten church, and resides in Houlton (1887). He has been clerk of the Q. M. a number of years, is a trustee of the Maine Central Institute, and was a member of the Legislature of 1876. He married May 12, 1863, Miss Betsey A. Willey, and has four children living.

Kirby, Rev. Charles, of Rome, P. Q., son of John and Mariam (Sweete) Kirby, was born at Dunham, P. Q., Feb. 23, 1826. He was married Dec. 5, 1848, to Miss Matilda Washer. Their four children are useful Christians, and one is a deacon. He became a Christian March 1, 1856, and the same year, in June, he was licensed as an exhorter by the Methodists. Soon after, he joined the East Farnham Free Baptist church. He was ordained by the Enosburg Q. M. He has been pastor of three churches, and has helped to organize several. In revivals in which he has labored, in the place where he resides and elsewhere, about two hundred persons have been converted. He is now laid aside from the work of the ministry by severe rheumatism.

Kirkland, Rev. Albert J., was born in Prince Edward Island, Can., Dec. 24, 1847. Largely dependent on himself for an education, his earnest efforts were not in vain. When about twenty-one years of age he became pastor of the Christian church at Haverhill, Mass., and after two years, of the North Christian Church, of New Bedford. He then pursued theological studies at Stanfordville, N. Y., and Boston, Mass. While at the latter place he supplied the Free Baptist church of Lynn, and in 1874 was settled as its pastor. Afterwards he was pastor of the Roger Williams Free Baptist church of Providence, R. I. In

these fields he was greatly beloved by the people, and was successful as a pastor. His health failing, after a leave of absence for nine months which brought him little benefit, he resigned his pastorate, and sought renewed strength in Florida. Here he passed to his rest. The death of his wife occurred a few months before his own.

Kittle, Rev. Job, died at his residence in Scioto County, O., March 26, 1877, aged 71 years. He had been a member of the Porter church forty-four years. Receiving ordination to the ministry in 1841, at the hands of Rev. J. M. Shurtliff, and others, he labored faithfully for the cause of Christ in the Little Scioto Q. M. Many embraced religion under his labors.

Knapp, Rev. George W., son of William and Eliza J. (Osborn) Knapp, was born at Cameron, N. Y., Sept. 23, 1842. He professed faith in Jesus in 1851, received license in 1862, and was ordained in 1866. He held pastorates in Meredith Centre and Contoocook, N. H., Brookfield, Adrian, Cowlesville, Marilla, Attica, Dale, and Elmira, N. Y., East and West Granville, Pa., and Aurora and Kenesaw, Neb. He has been blessed in his pastoral work, having seen conversions each year of his ministry, in one year one hundred. In 1883 he was elected delegate to the General Conference. His education was obtained at Hillsdale College, and Bates Theological School. In September, 1865, he was married to Carrie C. Dennis, and three of their five children remain to cheer their home.

Knight, Rev. Arnold, son of Job and Prudence (Round) Knight, was born in Oneida County, N. Y., April 8, 1803. He was married Jan. 2, 1823, to Harriet Harkness, who with their three children mourned at his death, March 18, 1889. At the age of eighteen he was converted, and before 1840 he was ordained at Pittsfield, O. He held long pastorates with the Pittsfield, Spencer, and Rochester churches, as well as briefer ones at Clarksfield, Brighton, Camden, and LaGrange. In all these pastorates there were revivals. He baptized over two hundred converts and assisted in gathering six churches.

Knight, Rev. James, died in Lee, Me., Nov. 8, 1871. He was born in Pittston, Me., June 15, 1808. He became a Christian at the age of twenty-three, and united with the church in Lee. He received license from the Springfield Q. M., and soon after was ordained. The most of his ministry was confined to the church in Lee, but he preached in adjoining towns. He drew his support largely from his farm. He was much respected and beloved.

Knight, Rev. J. T., of Grafton, Ala., son of O. B. Knight, was born in Spaulding County, Ga., May 19, 1855. He married Ella Bartlett, March 4, 1875, and has two children. He was converted in 1881, licensed the same year, and ordained by Rev. C. C. Martin and others. His ministry has been with the churches of the Chattahoochee Association in Georgia.

Knights, Rev. Stephen, a native of Maine, united with the Free Baptists in western New York, and was ordained three years before his death, Feb. 25, 1841, aged 50 years.

Knowles, Elbridge G., died in Dover, N. H., June 27, 1873. He was born in Gilmanton, N. H., in 1813. He became a Christian in early life, and was ordained in 1844. His ministry was wholly in his native state. He occupied several important fields of labor and was seldom without a charge. His retiring manners kept him from prominence. His family died before he was called to the better world.

Knowles, Rev. John D., was born in Sandwich, N. H., in 1776. He was blessed with a good memory and made the most of the scanty means for education which a town ten years old afforded. Though naturally lively, he was reverent in the presence of religious things. At the age of 23 he married, on the last day of 1799, Polly Danforth, and on the new year moved to Albany, N. H. He very soon gave his heart to Christ in the religious interest there prevailing, and in March, 1800, was baptized. This very year he began to preach. He was ordained ruling elder in the church by

Benjamin Randall and others. After a residence of four years, he removed to Sandwich, his native place, where, after two busy years of toil for his family and for the church, he began a pastorate of fourteen or fifteen years with the Second church in Upper Gilmanton. Here he was ordained in 1811 by Rev's Peter Clark and Richard Martin. A growing family required much of his service for their support, but he found time to study the Bible he loved and to minister unto God's people. He was a delegate to the first General Conference in October, 1827, and is described as a "short, thick man, of good judgment and retiring manners." In 1828, in order to get more time for itinerant work, he purchased a farm at Gilford, and moving his family there, left it in charge of his sons. For the next twelve years he was constantly engaged visiting weak churches, attending ordinations and Quarterly and Yearly gatherings. He assisted in the ordinations of John Caverly, C. Page, L. Perry, D. Garland, A. Tuttle. Finally, after attending in usual health the Y. M. at Strafford, N. H., in June, 1841, he was taken ill on the evening of his return home, and after a month of pain death came July 11. Rev. Peter Clark preached the funeral sermon from Isa. 25 : 7, 8, and eight ordained ministers bore him to the grave. His sons were Rev's John Knowles and E. G. Knowles. Rev. Samuel Knowles was his brother.

Knowles, Rev. Samuel, of Ossipee, N. H., died Nov. 15, 1850, of palsy, aged about 73 years. About 1830 he joined the Free Baptists and was ordained to their ministry. In 1832 he became pastor at Sandwich, N. H. After a year and a half there he removed for ten years to Eaton. In 1843 he went to Ossipee. In this and the adjoining towns he continued to preach till a few months before his death.

Knowles, Rev. William, was ordained in 182–, and labored in Maine.

Knowlton, Rev. David, was born in 1741, in what was afterwards Seabrook, N. H. Ebenezer Knowlton, probably his father or some near relative, was one of the original proprietors of the town. Seabrook was at first a part of Hampton Falls and was incorporated when David was twenty years old. Four years later Rev. Samuel Perly, a Presbyterian minister, was settled in the place. In 1775 the town, though small in territory, contained six hundred inhabitants, and enterprising families began to go inland to form new settlements. John Cram, going from Hampton Falls, settled in the town of Pittsfield. David Knowlton, having married, went to inspect the country. He was favorably impressed with a beautiful elevation afterwards called Catamount Mountain. Here he felled the first tree and sat down on the stump to consider the undertaking. There, was the home of his childhood and the comforts and conveniences of life. Here, was solitude, hardship and sacrifices incident to a new settlement. Yet he chose the latter and soon moved his family there. About 1780 he must have experienced religion, for we find him soon a member of the New Durham branch of Randall's church in Pittsfield. When, in 1791, the Free Baptist church was organized at Pittsfield, David Knowlton was one of the eight original members. He was soon associated in religious work with such men as Randall and Boody among the ordained preachers, and Isaac Townsend and John Buzzell among the unordained. Ill health sometimes rendered it necessary for him to absent himself from Quarterly Meeting. At the October session in 1794, failing to follow his usual practice of sending a letter, Randall thus admonishes him and his church: "We are this day convened at our Quarterly Meeting, and have a good day, through grace; but feel somewhat grieved at finding *David's seat empty*. We wonder at you, brethren, that none of all your meeting are present, when the weather is so pleasant, and the traveling so good."

In the June Yearly Meeting, 1795, a council of five ministers and as many laymen were appointed to respond to the request for the ordination of David Knowlton at Pittsfield. The council convened with the church there August 12. Rev. John Buzzell was chosen chairman and Rev. Benj. Randall clerk. After satisfactory examination, ordain-

ing services were held. Rev. Daniel Lord offered opening prayer. Rev. John Buzzell preached from the text, II. Tim. 4 : 5. Rev. Benj. Randall offered the consecration prayer and gave the charge to the pastor, and Rev. Joseph Boody gave the hand of fellowship. Knowlton was now fifty-four years of age, and for three years he labored with zeal, when an extensive work of grace began, in which David and Ebenezer, his only sons, were converted. As time advanced, infirmities compelled him to relinquish his ministry. In 1801 there was a season in which he did not preach. But the next year he resolved to visit and pray with every member of the church, and the result was a revival. His son Ebenezer was ordained, to assist his father, and soon took the burden of the public ministry.

The father was intimate with Randall during his declining years. Together, they attended Yearly Meeting at Westport, Me., in September, 1807, when Randall presided for the last time. Royally he entertained a Quarterly Meeting at his own place. The record says: "At a Quarterly Meeting in Pittsfield, Elder Knowlton filled every bed in the house and then twenty of us slept on the floor, and as many more slept in the barn." Such sanguine faith had he in the duty of the church to care for its poor that he took an indigent member into his own family and for more than a year made a place at his own table. Brother Knowlton was tall and of grave but pleasant countenance. "In public address, he spoke sound doctrine with decision and authority, mingled at times with a tenderness and affection peculiarly loving and winning." Little public labor could he perform after his seventieth year. He died in his 75th year, March 11, 1815, universally beloved. One of his grandsons, who bears his name, was a preacher of the Christian Connection, and resided in 1845 in Salisbury, Me.

Knowlton, Rev. David, Jr., the second among the ministers of our denomination to die, was born at Pittsfield, N. H., in 1780. In 1791 a Free Baptist church was formed there, of which his father was an original member. Five years afterwards the father was ordained to the ministry. In 1798 a remarkable revival prevailed throughout the town. David Knowlton, Jr., was converted, and with four others, on the 12th of September, related his experience before Benjamin Randall and was baptized. Three of the five, David Knowlton, Jr., Ebenezer Knowlton, his brother, and Samuel B. Dyer, soon entered the ministry and became pillars in the early church. After his baptism, David began to hold meetings in Barnstead, a town bordering on Pittsfield on the northeast, and Elder Richard Martin, of Gilford, baptized several in the revival that followed. On the 25th of September, 1802, David Knowlton, Jr., married Hannah True, of Pittsfield. Soon they made their home in Barnstead, where, Nov. 23, 1803, he was ordained, with Elder Randall assisting in the services. The first church in this new town was now organized, but, for fear of being regarded as an hireling, Brother Knowlton, before his ordination, had signed papers relinquishing "all right and title he might acquire by such ordination to ministerial land in said town, granted to the first settled minister." He now labored for three years with zeal and success. But his constitution, never the best, began to give way. He went home to Pittsfield about the middle of 1806, stricken with consumption, and lingered till the next spring. Two days before his death Elder Randall visited him, and found him triumphant. On March 11, 1808, he passed away. On the 14th, Elder Randall preached from "Let me die the death of the righteous, and let my last end be like his." He was borne to the grave by six of his fellow ministers, while a thousand persons followed in the procession. He was of medium stature, and in form rather slender. His four children died in infancy. His widow afterwards married Brother Jonathan Fogg, of Montville, Me., who became the parents of Rev. Ezekiel True Fogg.

Knowlton, Rev. Ebenezer, son of Rev. David Knowlton, was born in Pittsfield, N. H., in 1782. Under his father's preaching he was converted with his brother and Samuel B. Dyer in the re-

vival of 1799. September 12, Benjamin Randall was present while these and two others related their experience and were baptized. Ebenezer Knowlton was ordained in 1805 at the age of twenty-three and soon took the church which his father's failing health compelled him to relinquish. In 1813, in the August session of the Q. M. at Meredith, we find him preaching with such power that one hundred and thirty are baptized. He was one of the directors of the New Hampshire Charitable Society for the relief of brethren in the ministry, which was organized that year. In the Y. M. at Weare in 1814, one of the four sermons was assigned to him. His ministration at the funeral of Rev. Josiah Shepherd, of Gilmanton, late in April, was blessed to the saving of souls. In October, 1820, at the Vermont Y. M., held at Vershire, the record says the sermon of Brother Knowlton "particularly seemed to melt every heart before the Lord." Early in 1828 he removed to Montville, Me., just in season to stay the breach occasioned by the defection of Moses McFarland to the Universalists. We find him representing with Ward Lock and others, this section of Maine in the Second General Conference. He died at Montville, Nov. 18, 1849, aged 59 years.

Knowlton, Rev. Ebenezer, son of Rev. Ebenezer Knowlton, died in Montville, Me., Sept. 10, 1874. He was born in Pittsfield, N. H., Dec. 6, 1815. His father moved to Montville in 1828. He obtained a thorough academic education and became a teacher in early life. He was converted in 1832, and united with the church in Montville. The day that he decided to preach the gospel was the day he was elected speaker in the Legislature of his state. He preached his first sermon at Hallowell, Aug. 9, 1846, from the words "We love him because he first loved us." He was ordained Dec. 17, 1848. His labors covered a wide territory in eastern and central Maine. He preached in Rockland two years at different times. The rest of his ministry was in connection with the Montville churches. He went far and near to solemnize marriages, attend funerals and deliver temperance and Sunday-school addresses. At the close of 1852, he wrote in his journal: "Number of funerals attended during the year, sixty; sermons preached, 171; religious meetings attended, 332; temperance and Sunday-school lectures, twenty-three." In 1853 the Legislature elected him State Treasurer, but he declined the honor. He consented, however, in 1854, to be elected to Congress, upon the advice of his brethren, but declined a re-election in order to

Rev. Ebenezer Knowlton.

devote himself to the work of the ministry and also to work for the Maine State Seminary.

When he accepted the nomination to Congress he informed the convention that nominated him, that if elected, he should go to Congress as a Christian minister devoted to the interests of humanity; that he would accept the nomination only as from freemen desiring to be represented by a freeman; that he should allow no allegiance to any clique or party in any way to interfere with a strict adherence to freedom, country, and God. While in Congress he wrote weekly letters to the *Morning Star*, significantly subscribing himself "Daniel." This correspondence attracted considerable attention. He took an interest in the colored people and preached the gospel to them. He preached one half

of the Sabbaths during the time he was in Congress. In 1869, there was a general desire among the Republicans of Maine that he should be their candidate for Governor. But although great pressure was brought to bear upon him and he was himself disposed to consent for the sake of the principles of temperance, he finally refused to allow his name to be used. Mr. Knowlton had all the mental and moral qualities that go to make up the real statesman, such as ability, strength, foresight, decision, honesty, integrity, love of humanity, and fear of God; and the only reason he did not rise to higher positions in the affairs of state was because he declined to do so, believing that, as a minister of Christ, he was holding the highest office on earth. When urged to become a candidate for Governor, he wrote to a leading religious politician saying, among other things: "You urge me to be Governor so as to enforce prohibition. I know rum-selling is a crime and grog-shops are a nuisance. A radical law with front teeth and grinders should be kept on the statute book and be lived up to. But a correct moral sentiment among the people is the only means to secure this end. This moral sentiment grows only out of the gospel. The Christian ministry is the leading agency in spreading the gospel. So do let me alone, that what there is left of me may be devoted to the appropriate work of my profession. It is easier to find good and suitable material to make governors of, than it is to find good and suitable material to make ministers. It is but little I can do anywhere, but I would rather see one young man in my congregation soundly converted to Christ than to have any office in the gift of man."

He was often appointed to preach at denominational gatherings, but accepted with extreme diffidence. He was desired as pastor in Lewiston, Auburn, Augusta, Portland, Boston, New York and other places, but accepted none of these positions. He was very firm in his denominational loyalty. He was one of the projectors of the Maine State Seminary, which grew into Bates College. Other positions of responsibility were as follows: Trustee of Colby University, trustee of Bates College, president of the Foreign Mission Society, corporator of the Printing Establishment, and moderator of three General Conferences. He died suddenly while taking a bath in a pond near his home, where he was accustomed to fish and swim. His death was conspicuously noticed by resolutions in town meeting, and by the denomination in which he was a pillar of strength.

Knowlton, Hon. Hiram, son of William and Mary (Chapman) Knowlton, was born at New Portland, Me., in 1823. He studied at Farmington, Me., and entered upon the profession of attorney-at-law. He has held town and county offices, was a member of the Legislature in 1873 and 1874; was a member of the Executive Council in 1871, and of the State Valuation Commission in 1880. In 1888 he was appointed Bank Examiner. He has been an honored and useful member of our church at Lewiston. In 1846 he married Sabrina W. Chapman and has one child living.

Knowlton, Rev. Zina, died at his home in Monroe, Me., Sept. 7, 1885.

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Ladd, Rev. David Merrill, son of Asa and Martha (Chase) Ladd, was born at Haverhill, N. H., in 1806. At the age of ten he with his parents moved to Enosburg, Vt. He was converted in 1823. Licensed in 1830, he was ordained by the Enosburg Q. M. He had labored at Enosburg Falls, East Farnham, and St. Albans. He had been clerk of the Enosburg Q. M., and justice of the peace. He married Harriet Hinman in 1829, and at his death Jan. 8, 1889, left a daughter and an aged sister.

Ladd, Rev. Enoch P., died in Limerick, Me., July 14, 1874, aged forty-two years. He was born in Deerfield, N. H. At the age of seventeen he was converted and baptized by Rev. P. S. Burbank, joining the church in Deerfield. He prepared for college at New Hampton, grad-

uated at Dartmouth College and Andover Theological Seminary. In 1864 he married Miss Margaret Rand, of Deerfield. The same year he was ordained and settled for five years at Alton Bay, N. H. He was in his fifth year at Limerick at his death; twenty-four had been added by baptism.

Lafler, Rev. Sidney, a native of Seneca, N. Y., died in Potter April 5, 1876, aged 69 years. He was converted in 1831 under the labors of Elder Wire, and joined the church at Middlesex Centre. Five years later he joined the Potter church, and remained a member until his death. He commenced his ministry in 1833, and, like many of the early fathers, went about preaching in schoolhouses and destitute places wherever he could do good, as long as his health would permit.

Lake, Rev. Phips W., was probably ordained in 1822. He was pastor of the Virgil (N. Y.) church for some years. In 1826 he became pastor at Ames, and remained there about ten years, when he left the Free Communion Baptists, with whom he had been associated. He was a man of good ability and for a time was quite prominent among his associates.

Lamb, Rev. Elliot S., was born in Canaan, N. H., May 26, 1810, and died in Weld, Me., June 17, 1888. His parents were Luther and Lucretia Lamb. They lived in Vershire, Vt., from soon after his birth until he became seventeen years of age, when they moved to Leeds, Me., where he lived till 1873, when he moved to Weld to help his brother care for their aged father. He was converted at the age of twenty and baptized by Rev. Silas Curtis. He received license in June, 1840, and was ordained at a session of the Bowdoin Q. M. two years afterwards. He has preached as an evangelist most of the time, and has labored in revivals in Winthrop, Wayne, Leeds, Danville, Pownal, Auburn, Lewiston, Greene and other places. He organized the Second church in Weld in 1880, and was its pastor until his death. He has baptized forty converts. He married, May 28, 1833, Miss Julia A. Stanley, who died Nov. 22, 1872, leaving one daughter, his only child. March 15, 1874, he married Miss Rozillah Lawrence of Weld. He died in precious triumph and joy.

Lamb, Rev. George, was born in Lincolnville, Me., in 1788. Though deprived of early educational advantages, he yet possessed a very inquisitive and well balanced mind, of more than ordinary power. Converted at the age of fourteen, he joined the Free Baptist church. At the age of twenty-five he began to preach in his native place, and his success was such that he was ordained in 1813. He now began an itinerant ministry, traveling some with an older brother who was a clergyman. In 1815 he went to Rhode Island in company with Joseph White, and ministered to the Pascoag church, organized three years before. Here they met John Colby, and enjoyed sweet seasons together in the Master's work. On September 23, the day of "the great gale," they were holding their Q. M. in the Pascoag church. In November he returned to Maine and labored at Montville and elsewhere. In May, 1816, he began his service in "the great revival" with the church at Brunswick. The church had sunk so low that its reorganization was found necessary. He married in 1817, and abandoning his itinerant ministry, continued to serve this church for seventeen years. In 1835 he gathered a church in Bangor. But failing health caused him to decline settlement. Sent by the Bowdoin Q. M. on a committee to enquire concerning a waning interest at Topsham, he held services with them in 1836; a remarkable revival was enjoyed, and about forty were baptized, but his death soon terminated the relation. He died suddenly Dec. 14, 1836. He was even in temperament, uniformly good and universally beloved.

Lamb, Rev. John, was born in Lincolnville, Me., in 1776. In 1808 he was ordained, and for twenty years he had a useful ministry. He preached the gospel without pecuniary recompense and at the same time supported with hard labor a large family. For some time his public ministry was hindered by asthma. He died June 4, 1828, at the age of 52 years.

Lancaster, Rev. David, was born in Canaan, Me., Aug. 9, 1818. His parents were Abiel and Ann (Burrell) Lancaster. He was converted at the age of nine, and studied at Little's Institute, Auburn, and in Pike's Preparatory School, Burnswick. He studied theology under Mr. Pike of Brunswick. His license to preach was granted in January, 1838, and Sept. 12, 1841, he was ordained by the Exeter Q. M. His pastorates were Brunswick, Augusta, Lisbon (First church), Gray, Scarboro' and Gardiner, Me., and Greenville, R. I. Half of his ministry has been spent as an evangelist. He has preached in 116 towns of Maine, has traveled over 50,000 miles and delivered more than 10,000 sermons. He has labored in thirty revivals and organized one church. He married. Nov. 30, 1845, Miss Frances Crockett (deceased). Aug. 13, 1854, he married Mrs. Mary Morison. He has lost all of his five children, and now resides in Cambridge, Me. (1887).

Land, Rev. D. E., son of J. and Lucinda (Munder) Land, was born in Norfolk, Va., July 6, 1847. In September, 1861, he escaped from home, joining the Fifteenth New York Regiment under Captain N. H. Mooney of Plattsburgh, N. Y. In October, 1863, he went to Plattsburgh, and soon settled in Beekmantown, where he lived till 1869, attending school till the spring of 1866. He was converted Sept. 12, 1867, and two years later he entered the classical school at Richmond, Vt. In the spring of 1871 he studied for two years at Burlington, Vt. He was licensed by the first church at Starksboro in February, 1873, and and ordained at East Cambridge in September, 1878. His pastorates are: Stowe, one year; Cambridge, two years; Waterbury, one year; Corinth, two years; East Orange and Topsham, three years; West Bolton, P. Q., two years. He has recently lived at Massawippi, and for two years has preached at Hatley.

Landon, Rev. William H., was connected with the Free Communion Baptist Conference of Canada. He attempted union with the Calvinistic Baptists, and in 1840 even went so far as to persuade the conference (then called the London District Baptist Association) to dissolve; but, to use his language, "these desirable arrangements were never accomplished," and with his church at Woodstock he remained not connected with any organization.

Lang, Rev. Larkin A., son of Darias and Mary (Emerson) Lang, was born at Brighton, Me., Feb. 17, 1822. He studied at Conway, N. H., in 1841–42. Converted in March, 1837, he was licensed at Conway in 1845, and ordained the same year by the Conway Q. M. During a pastorate of sixteen years at Conway, he enjoyed frequent revivals, baptizing about one hundred and twenty. At present he is a member of the Boston church, residing at Lynn, Mass., and is engaged in the practice of medicine. In September, 1845, he married Harriet W. Leavitt. They have five children.

Lane, Rev. W. B., son of Jos. W. and Cloe (Sheppiela) Lane, was born in Early County, Ga., Jan. 24, 1854. He was converted in 1870, received license to preach in 1879, and was ordained the following year by Rev's C. C. Martin and J. I. Hill. His ministry has been spent in the Chattahoochee Association, Ga., where he has baptized 125 converts, organized two churches, and has aided in gathering three others.

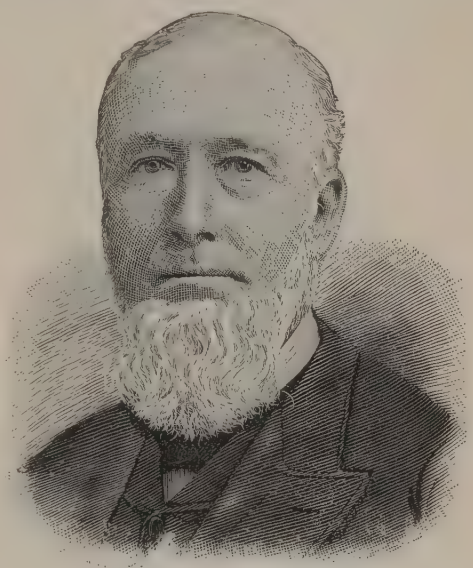
Langworthy, Rev. John M., son of Nathan and Lucy A. (Dye) Langworthy, was born in Brookfield, N. Y., March 6, 1831. He was baptized by Rev. A. Bennett when eleven years of age, and, with few advantages, by persistence prepared for teaching. After reaching majority, though dependent on his own exertions he attended Whitestown Seminary and in 1858 graduated from Madison University. He had received license in 1854, and June 18, 1858, he was ordained, settling as pastor of the Prospect and Grant churches. After two years he became pastor of the Franklin church, and remained six years, including one year as a soldier in the Civil War. Returning to Prospect in 1866, he served as principal of Prospect Academy until 1868, and as pastor until 1871, when he moved to

Utica, to educate his children. Since that time he has ministered to the churches at Washington Mills, Columbus, Ames, Poland, and now at Stephentown and Alps. These churches have invariably been strengthened, and all but two have enjoyed revivals during his pastorates. In the summer of 1875 he served as agent of the Central Association in raising funds, and in the winter as their evangelist, holding meetings at several places with precious results. He has served as delegate to the General Conference, and has baptized 400 converts. He was married to Diana A. Dennison in 1858. Their two daughters are teachers in Utica, and their son is a physician at New Hartford, N. Y.

Lansing, Rev. Peter, son of Alexander, was born at Saratoga, N. Y., May 9, 1808. After some wanderings, and a remarkable view of heaven during a severe sickness, he was converted in 1833, and ordained in 1844, taking charge of the Providence church of the Miami Q. M., and residing at Laurenceburgh, Ind. By an anti-slavery article in the *Morning Star*, he offended some of his parishioners, but also by the same article became known to people of Mainville, O., and he ministered to them until 1850. After spending three years in Jasper County, Ind., and organizing a church there, he settled in Wisconsin, where he remained thirteen years, and organized seven churches. Then, after a revival in Iowa, he moved to Nebraska and organized two churches. During his ministry he has engaged much in revival work, and baptized 1014 converts. He represented the Ohio Y. M. in the General Conference of 1844. He has served in several local offices, and has always stood firm for temperance and every moral interest in the community. In 1833 he married Lucinda Leland, and now makes his home with his children in Nebraska.

Lapham Institute. See *Smithville Seminary*.

Lash, Rev. John B., son of Abraham and Eleanor (Beal) Lash, was born in Athens, O., Jan. 25, 1841, and was married to Nancy Coyl March 29, 1870. When asked the number of his children, the answer has been, "Seven, and all boys." One of them has died. Brother Lash was graduated from the Ohio University at Athens in 1869, and the same year was licensed to preach. While engaged in teaching, 1869-72, he was ordained by Rev. I. Z. Haning and others in August, 1871. He has had pastoral care of the Mainville and Pleasant Plain churches 1872-75, and of churches in the Seneca and Huron Q. M. 1875-80, in the



Rev. J. B. Lash.

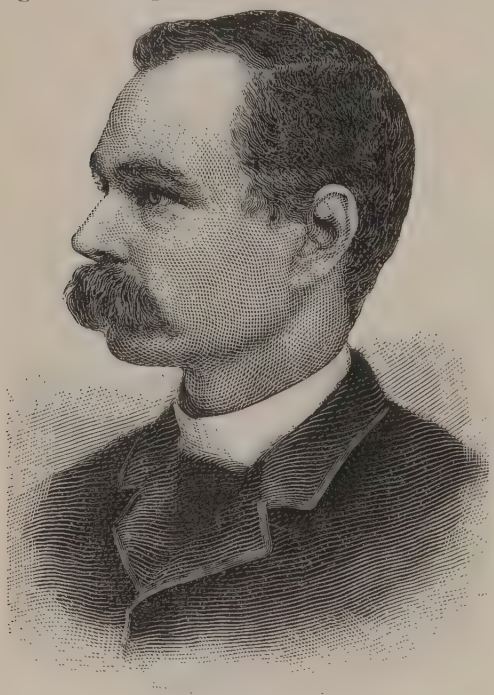
Harmony Q. M. 1880-83, in the Salem Q. M., Ind., 1883-84 and in the Cass and Berrien Q. M., Mich., to the present. He has had revivals in most of the churches with which he has been connected, and has baptized 135 converts. He served as a trustee of Hillsdale College, Mich., 1878-83. Mrs. Lash was a prominent worker in the Woman's Mission Society in Ohio, and much of the success of that organization is due to her example and efforts.

Latham, Deacon Cyrus H., son of Cyrus and Betsey (daughter of Rev. E. Stinchfield) Latham, was born at Raymond, Me., June 1, 1824. He early moved to Lowell, Mass., where he studied in the public school. Converted in 1840, he united with the Paige Street church, of which he is still a member, having served his brethren for many years as deacon. He has been a

corporator of the Printing Establishment and a trustee of Bates College. In 1849 he married Mary E. Wiggin.

Lathrop, Rev. S., was ordained in 182–, and labored in Vermont.

Lawrence, Richard M., was born in Dover, Eng., Feb. 29, 1848. He came to this country with his parents, John and Mary (Avenden) Hogbin, in 1855, and settled on a farm in Wisconsin, where he remained until sixteen years of age. During the next three years he



Richard M. Lawrence.

earned enough to undertake a classical course at Hillsdale, which was completed in four years. After spending one winter and spring in California, teaching, he accepted a call to India to take charge of the mission press and finances. (See *Mission in India*). At the end of seven years, after the death of his wife, Frankie (Millard) Lawrence, to whom he was married in 1878, he returned, reaching home December, 1881. After taking a commercial course of study, he went into business, continuing for five years with such success that he was able to retire from it and enter exclusively upon the Master's work. Although having other plans in view, the necessities of the *Free Baptist* (*q. v.*) and the urgent importunities of its friends led him to undertake the work of more thoroughly establishing that paper, and in this he is now (1888) doing efficient service. May 1, 1884, he married as his second wife, Miss Jennie Ford, and has one child.

Leach, Rev. Henry, was converted by hearing the voice of Rev. Henry Hobbs sounding in solemn tones from the Parsonfield Q. M. convened in a grove in northern Saco more than a mile away. On this afternoon in August, 1808, Leach yielded to conviction and found pardon. He was ordained in 1821, and after a ministry in Maine left the denomination.

Leach, Ira, a native of Pultney, N. Y., died at Marsh Creek, Pa., Dec. 10, 1883, aged 62 years. He joined the Pultney church in youth, and was licensed to preach. Later, in Potter County, Pa., he labored with good acceptance among destitute churches, and souls were won to Christ. He was connected at the time of his death with the Delamar church of the Tioga County Q. M.

Leach, Rev. Zachariah, was born at Cape Elizabeth, Me., in 1765. He moved to Raymond, and was baptized by Rev. Nathan Merrill. He was ordained Nov. 6, 1794, by Randall and others. In 1799 he became clerk of the Edgecomb Q. M. In 1808 he had an extensive reformation at Standish, in which Joseph White was converted, and soon became an efficient minister. He preached three times at the Y. M. at Edgecomb in September, 1811. He was followed by Buzzell and Colby. March 18, 1812, he wrote to the *Religious Magazine* of an agreeable journey he had had among the churches of the Sandy River country. He made the ordaining prayer, while Joseph White preached the sermon, at the ordination of Clement Phinney at Standish Neck in 1816. In 1834 he added forty-six to his church by baptism and the next year twenty-nine. He died in 1842.

Leavenworth, Rev. J. B., was born of Puritan ancestry, June 5, 1820, at Sandgate, Vt. He settled at Novi, Mich., about 1844, and received ordination eighteen years later. His ministry has been in this vicinity.

Leavitt, Rev. Benjamin, was ordained in 182– and labored in New York and Indiana.

Leavitt, Rev. Stephen, died in Corinth, Vt., Sept. 1, 1875. He was born in Meredith, N. H., in May, 1794. At the age of seventeen he was converted under the preaching of Rev. John Colby, and was baptized by Colby, soon after uniting with the church in Meredith. He was married in 1818, and in about three years moved to Corinth, Vt. In May, 1826, he was licensed by the Strafford Q. M., and in one year from that time was ordained. His work was mostly as an evangelist in the Strafford and Corinth Q. M's, where he helped to raise up several new churches. His labors called him much from home, and his faithful wife had to bear burdens which prematurely injured her health. He labored in Vermont till 1847, and then moved to Plymouth, N. H., and preached most of the time at Holderness till 1852, when he became pastor at Alexandria, remaining there seven years. He was pastor at Holderness three years. With his wife, he spent his declining years, which were full of suffering, with a daughter in Campton. They moved to Corinth, Vt., about two years before his death.

Lee, Rev. John S., a native of Orange County, N. Y., died in Fayette, Ia., March 10, 1872, aged 63 years. At the age of thirty, he united with the church in Veteran, N. Y., where he was ordained five years later. He was pastor of the Veteran and Odessa churches, and aided others in revivals. In 1865 he moved to Iowa, and was connected with the Spring Valley church until his death. The Delaware and Clayton Q. M. (Ia.) passed resolutions of appreciation.

Lee, Rev. Lemon W., a native of Vermont, was licensed to preach in 1820, and ordained in Boston, N. Y., Nov. 12, 1831. He labored several years in western New York and saw much of the glory of God. After a season in Illinois, he went, some twenty years before his death, to Wisconsin, laboring for a time at Winneconne, and later residing at Winnebago, where he died Feb. 15, 1875, aged 90 years. His last sermon was preached the June preceding his death. He was a true, devoted minister.

Leighton, Rev. John Buzzell, was born in Barrington, N. H., Aug 24, 1826. His father, Israel Leighton, married Mary Buzzell, a daughter of John Buzzell of Effingham, N. H., whose wife was a sister of Benjamin Randall. Brother Leighton studied theology at New Hampton, having been brought to Christ in 1853, and received license in 1857. He was ordained in March, 1861. His pastorates have been at Belmont, N. H., N. Danville, Vt., and Madison, New Durham, and Gilmanton Iron Works, N. H. Since 1878, on account of difficulty in the throat, he has held no pastorates. He married Merribah Foss in 1855, and S. Lizzie Clough in 1863, and has five children. He resides at Vineland, N. J.

Lennan, Rev. John, was ordained in 1821 and labored in Maine. He afterwards left the denomination.

Lent, Rev. Smith, son of Joseph Lent, was born in Putnam County, N. Y., Aug. 27, 1808. He went to Bradford County, Pa., in 1832, was converted two years later, and ordained by Elder A. Dodge and others, in 1840, at Rome, where he has since resided. His ministry has been in this vicinity. He was an early advocate of abolition and temperance. He married Mary A. Miller in 1830. Of several children, three sons served in the army, and one, Geo. A., was in the ministry.

Leonard, Rev. Abner, after a ministry of about ten years in New Hampshire, Massachusetts and Vermont, died at Hinsdale, N. H., Oct. 1, 1832. His last connection was with the Dover Q. M.

Lesher, Rev. J. L., of Ireton, Ia., and son of William and Lydia (Hileman) Lesher, was born in Niagara County, N. Y., Sept. 20, 1830. He married Nancy J. Allred of Perrysville, Ind., in 1852, and their six children are all Christian workers. Brother Lesher was

converted in early life, and received ordination Nov. 22, 1863. His labors have been "at the front," and some of the time attended with long journeys. Two churches have been organized, and more than one hundred converts baptized.

Letts, Rev. James, a native of Ulster, N. Y., was converted in 1850 and united with the Parish church at its organization. He acted as colporteur and agent of the American Tract Society three years, during which time he also held revival services and was connected with the Parish, Lyndon, and Angelica churches. Early in 1858 he held services with the Burns church; many were added and he became its pastor. He was ordained March 3, 1861, and in 1863 returned to the Oswego Q. M., and took charge of the Parish, Redfield, and Constantia churches, holding revivals with them and with the Osceola church the following winter. He was an active, persevering, and successful minister, and died of fever, Dec. 9, 1864.

Lewis, Rev. Daniel B., was born in Cornish, Me., March 1, 1804, and died at Waterville, Oct. 16, 1859. His parents moved with him to Waterville, where, at the age of twenty, he publicly confessed Christ, and the next year was baptized by Rev. L. Lewis. He soon saw his duty clearly, and, after deep conviction, began to preach. He was licensed, and in 1831 was ordained by the Exeter Q. M. in Pittsfield, Me. For thirty years the Sabbath nearly always found him at his post preaching Jesus. His evenings he gave to study and to preparation for his ministry. In Sydney, Waterville, Smithfield, Belgrade, Mt. Vernon, Readfield, Unity and Thorndike he went organizing churches and baptizing converts. He has been called "quite the father of the Waterville Q. M." He was a modest, unassuming preacher, firm and unwavering in his faith, earnest and effective in his appeals.

Lewis, Rev. Edward Dodge, son of Solomon and Hannah (Weeks) Lewis, was born at West Windsor, N. Y., Feb. 9, 1824. He was educated at Farmington Academy and Geauga Seminary, Ohio. Soon after his conversion in 1841 he began to preach, and May 23, 1847, was ordained in Bazetta, Ohio. His first pastorate was at Williamsfield, O., commencing in 1844. After this he labored in the Crawford Q. M., Pa., and the Lake County, Q. M., O., and in 1848 entered upon the work in Wisconsin. His subsequent pastorates have been with the churches at Rutland and Cookville three years, Oregon three years organizing the church at Bellville, Johnstown three years, Honey Creek seven years, Warren, Ill., two years, Rock Creek three years, Prairie City two years, Strong's Prairie, Wis., several years while regaining health, Bradford 1875–77, Oakfield five years, Gobleville, Mich., five years and Burnett, Wis., to the present. These churches have been blessed under his labors, many being added to the membership. He has held various positions of responsibility, and was a member of the Centennial General Conference. April 3, 1844, he was married to Mary P. Woodworth, who received from the Ashtabula Q. M., O., license to preach, and engaged with him in the work. She died in 1863, and in 1865 he was married to Miss Eliza A. Cole, of Providence, R. I., who was graduated from Hillsdale College, Mich., in 1863. His children have all pursued courses of study in the higher institutions of learning.

Lewis, Rev. Elnathan, a native of Vermont, was converted in New York, and united with the Free Baptists in Illinois in 1845. He preached to destitute churches with devotion and success, was ordained in 1849, and died Dec. 21, 1853, aged 49 years, having been the means of gathering two churches in the south part of Grundy County, Ill. His loss was deeply felt.

Lewis, Rev. Franklin Pierce, the youngest son of Priscilla Lewis, was born in Lovettsville, Loudoun County, Va., March 4, 1857. Receiving his education at the public school and Storer College, he was ordained at Charlestown, W. Va., Nov. 14, 1885. Dec. 26, 1882, he was married to Fender M. Goer. The churches at Mt. Sinai, Va., and Mt. Pleasant, Md., have been served by him. Through his influence a church was or-

ganized at Lovettsville, Va., with Rev. P. W. Johnson as pastor, whom, after a few months, death removed from them. The subject of this sketch then assumed the care of the church and also of the public school. The church was organized with six members, but has increased in five years to sixty.

Lewis, Rev. James B., died in Toulon, Ill., Aug. 19, 1852, aged 35 years. He removed from Ohio in 1838, was converted in 1843 and ordained in 1851, becoming pastor of the Osceola and Boyd's Grove churches. At the time of his death he was clerk, treasurer and book agent of the Walnut Creek Q. M., also magistrate for the county. He was an earnest worker, a faithful student, a wise counselor, a clear preacher, and his early death was greatly lamented.

Lewis, Rev. Lincoln, was born at Waterville, Me., in 1799. He was ordained in 1822. In 1824, while in his native state, "he was directed by the Lord in a vision to take a tour westward." Not knowing whither he might be led, he passed through Parsonfield and was advised to go to Vermont, where Jonathan Woodman was laboring in a great revival. On his way through Franconia Notch he says: "I turned aside into Ellsworth to spend a night with Elder Blake. Climbing up those hills, I began to cry in my soul for that people. I tarried a few days and was importuned to remain; but the church was divided, a separate meeting had been established, and I passed over the mountains. At Lisbon I was kept awake most of the night by what seemed to me a voice, saying, 'Ellsworth!—Ellsworth!' I returned the next day and, entering the house of Brother Blake, he said to me, 'I knew you would come back, for several of the brethren were here praying last night, and we all got the evidence that if you were a man of God you would come back again.'" He now remained in the town a month; the church became united and enlarged; sinners were converted, and the same season a meeting-house was erected.

In June, 1825, the Montville Q. M. sent Brother Lewis with Rev. J. Farwell through the Exeter Q. M. and into "the Piscataquis country," to visit the feeble churches and explore the northern region between the Kennebec and Penobscot rivers. Their report was favorable and led soon to the incoming of other ministers and the strengthening of the churches. The ministry of Brother Lewis was confined to Maine and New Hampshire. In April, 1858, he was moving his residence at Upper Gilmanton, N. H. He went for a second load of goods and was taken ill. Recovering somewhat, he completed the removal, but sank into a serious illness that night and expired in the morning in his 60th year.

Lewis, Rev. Samuel, of Springfield, Me., died after brief illness, Sept. 4, 1850, aged nearly 75 years. He was born in Buxton, Me. At the age of twenty-four he married Miss Phebe Irish. He was converted at the age of twenty-eight and was baptized by John Buzzell. Having removed to Chatham, N. H., he began to preach and saw his labors blessed, especially in Sherburne. After five or six years he removed to Harrison, Me., where he had great revivals. February, 1830, he moved to Springfield in easterly Maine, where he was ordained by the Sebec Q. M. in 1832. He was instrumental in promoting revivals in this new section and in organizing and sustaining several of the churches that now compose the Springfield Q. M. His preaching was rich in Christian experience.

Lewis, Rev. Stephen, died at his residence in Augusta, Me., March 15, 1856, aged 77 years. He was licensed April 17, 1830, by the Edgecomb Q. M., and ordained in Whitefield Nov. 7, 1834. He spent most of his ministerial labors in Windsor, and in the Edgecomb Q. M. He was devoted to the spiritual welfare of his people and deeply interested in all the benevolent enterprises of the day. His remains were carried to Jefferson, his former home.

Lewis, Rev. Thomas, was ordained in 1810. His home was in Clinton, Me., and his itinerant ministry in the new settlements was blessed with great revivals. Having heard of spiritual destitution in Ohio, he started with his family for that

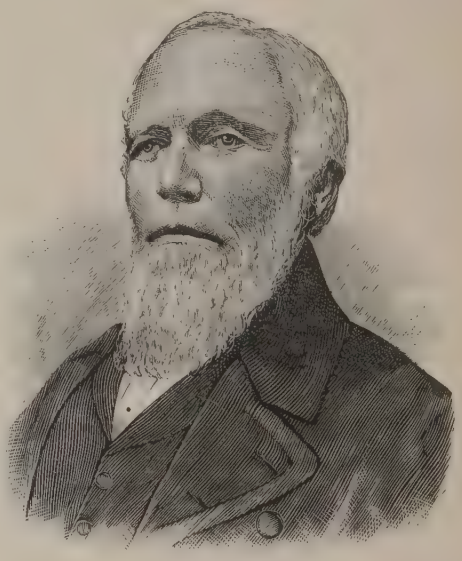
field. Late in the autumn of 1816 he reached Walworth, N. Y., and meeting old acquaintances he was induced to remain till spring. He began preaching at once. His eccentricities were the occasion of bitter remarks. But in log schoolhouses and humble dwellings powerful meetings were held, melting sinners and comforting saints, and the reformation spread into Ontario and Macedon. A gentleman where the Walworth church now stands, having heard Lewis spoken against, opened his house for him to preach. He came, and a great company found salvation, though few united with the Free Baptists. Only six were ready to organize a church. He returned to Maine in June for money to purchase a home here ; but he became engaged in revival work there, so, instead of returning to New York, he sent for his family, and Maine continued to be his home. In 1818, around Chesterville, Wilton, New Portland and Anson his labors were greatly blessed, and in nine months he baptized one hundred and eighty. In 1820 many were brought to Christ by him in and around Cornville. Jonathan Hamilton, who spread the heresy called *Hamiltonism*, experienced religion under the labors of brother Lewis. His useful life came to an end in 1824.

Lewis, Rev. W. T., died at Springfield, O., July 14, 1889, aged 36 years. He was ordained by the Baptists, Dr. Dowling serving on the council. He joined the Free Baptists because of open communion sentiments, and was enjoying a successful pastorate at Springfield when called to his reward.

Libby, Rev. Almon, was born in Minot, Me., Oct. 10, 1816. His parents were Deacon David and Dorcas (Nason) Libby. He became a Christian at the age of sixteen, and was a student in the Parsonfield Seminary. In 1837 he was ordained by the Cumberland Q. M. His pastorates have been in Cape Elizabeth, Kittery Point, First church in Brunswick, Booth Bay, Limerick, Georgetown, Phippsburgh, and Bowdoinham. He has resided in Lewiston, Me., the last sixteen years (1887), and during most of the time has supplied churches. He has labored in many revivals and baptized a large number of converts. In 1886 he was an agent for the Androscoggin County Bible Society. He has been a member of General Conference. He was married Jan. 19, 1843, to Miss Hannah H. Hall, and has four children living. Two sons graduated from Bates College ; one is a civil engineer, the other is a district attorney in Colorado. His youngest daughter is on the editorial staff of the *Lewiston Journal.*

Libby, Rev. Asa, labored in Maine.

Libby, Rev. Charles O., died in Dover, N. H., Dec. 21, 1876. He was born in Gorham, Me., May 13, 1811. In 1831 he became a Christian and united with the Congregationalist church in Gorham. He prepared for college at Gorham



Rev. C. O. Libby.

Academy. In May, 1834, he married Miss Hannah McDougall, of Gorham. In 1843 his convictions on the subject of baptism led him to be immersed and join the Free Baptists. After a severe experience he yielded to his call to preach, and was licensed in 1843, and ordained in 1844, the sermon being preached by Rev. Samuel Burbank. He first preached to a small church in Standish, where there were several conversions. His first pastorate included the Scarboro' and Cape Elizabeth churches in Maine, and in eight years large numbers were added

to the churches. He was then pastor at South Parsonfield eight years, where many were added by baptism, among them Rev. C. A. Hilton, of Chelsea, Mass. After one year at N. Berwick, he moved to Candia, N. H., where he preached five years with good success. His last pastorate was at Wells, Me. After two years there, he moved to Dover, N. H.

His business talent, which afterwards enabled him to serve the Foreign Mission Society so successfully, was always made a blessing to the churches which employed him. He was many years a member of the Foreign Mission Board. From 1858 to 1861 he was president of the society, from 1862 to 1876 corresponding secretary, and from 1867 to 1876 corresponding secretary and treasurer and agent. In this position he was very efficient and became widely known in the denomination. He systematized the work of the society, introduced the card system for collecting funds, and for a time published a small paper in the interest of the mission. To his efforts in behalf of the mission and his anxiety for the success of the work was attributed the nervous prostration which came upon him more than two years before his death, and from which he never fully recovered. As a citizen he was highly esteemed and honored with places of trust. He had been chairman of the board of education and president of one branch of the city government. He was twice sent to the Legislature, the last time the summer before his death. His hopeful spirit, his always active humor, and his unwavering faith made his presence ever grateful and welcome.

Libby, Rev. David, was born in Poland, Me., June 2, 1822. He was a younger brother of the Rev. Almon Libby. He became a Christian when fourteen years of age; was licensed in June, 1845, and ordained by the Bowdoin Q. M. two years later. He has had pastorates in South Lewiston, Harrison, Harpswell, Freeport, Poland and Lisbon, and has baptized a large number of converts. He married, April 12, 1847, Miss Mary C. Smith (deceased). His second marriage was May 5, 1868, to Mrs. Maria C. Perley. He has two children living.

Libby, Rev. Elias, died in Limerick, Me., March 29, 1871. He was born in Scarborough, Me., in 1790. In 1822 he began to preach in Limerick, where a revival ensued and a church was organized of thirty-six members July 10. Here, soon after, he was ordained as pastor. In 1823 he united with J. Buzzell in publishing a hymn-book. Nov. 27, 1824, he was chosen vice-president of the Maine Freewill Baptist Charitable Society at its organization. In 1825 he was conversing with Samuel Burbank on the subject of establishing a weekly paper, and agreed to refer the project to the Parsonfield Q. M. This led to the publication of the *Morning Star* at Limerick in May, 1826, with Elias Libby and eight others financially responsible for the enterprise for one year. The success of the undertaking brought Rev. Samuel Burbank and Wm. Burr into the Limerick church. In 1827 a season of refreshing was enjoyed. The next year thirty were added to the church, and in 1830 and 1831 more than sixty more. In 1839 he joined the Second Wakefield church, retaining his residence at Limerick. The next year he connected himself with the First Parsonfield church, retaining this relation for ten years. He engaged in an itinerant ministry, preferring it to a pastorate. He possessed a sound mind in a healthy body, and had good business ability. He was capable as a preacher, and a good pastor. He lived to see the conversion of all but one of a large family of children, and died in peace.

Libby, Rev. E. H., of East Windham, Me., died Sept. 18, 1866, aged 40 years. He was converted Aug. 10, 1830, and the next April was baptized by Rev. A. Libby, uniting with the Free Baptist church in Windham. He graduated at Waterville Aug. 11, 1850. March 8, 1860, he was ordained at Hebron, Me. He was a faithful servant of the Lord. He left a wife and five children.

Libby, Rev. Isaac, was born in Buxton, Me., Feb. 22, 1809, and was the youngest child of Isaac and Abigail Libby. He was converted in June, 1829, and baptized by Rev. A. Hobson Feb.

22, 1830, joining the church in his native place. In the winter of 1835 he entered Parsonfield Seminary, where he spent two years, and afterwards engaged in teaching. He was licensed by the Gorham Q. M. in the fall of 1836. His health soon became impaired, and he ever afterwards labored with a feeble body. In April, 1837, he went to Lewiston. June 4 he married Miriam M. Usher, of Buxton. Nov. 15, 1837, he was ordained by a council from the Gorham Q. M. In April, 1838, in connection with Rev. G. Perkins, meetings were held in which 100 were converted, and the First Lewiston church organized, with which Brother Libby had a three years' pastorate. In November, 1840, Mrs. Libby died. He went for a year to Brunswick, Me., and a year to the Cape Elizabeth church, during which he helped organize the Portland church. In July, 1843, he resumed his pastorate at Lewiston for two years. In May, 1846, he settled for a year at Farmington Hill, Me. He afterwards preached in Portland, Buxton, Greene and Hebron. Sept. 4, 1848, he married as his third wife Mrs. Hannah J. Allen, of Raymond, who survived him with four of his children. He was in sympathy with all denominational improvements. He died at peace, Oct. 18, 1866.

Libby, Rev. James, was born in what is now Auburn, Me., in 1796, and died in West Poland, March 6, 1884. He became a Christian at the age of twenty, was baptized by Elder Leach and joined the church in this vicinity. At the age of twenty-three he married Miss Nancy Fulton, of Lisbon, by whom he was greatly helped in his work until her death Jan. 14, 1872. In 1828, after serious conviction, he consecrated himself to the ministry, and was ordained at Danville by Rev's Z. Jordan, J. White and J. Clay. In 1832 he moved to West Poland, and for thirty-three years was pastor of that church. Early in his pastorate a meeting-house was erected. There were several extensive revivals with large additions to the church. The Second Poland church grew out of this church. In the course of his ministry of more than sixty years he baptized about one thousand converts, married several hundred couples and attended the funerals of 1500 persons. His valuable labors were frequently sought by various pastors in protracted meetings.

Libby, Rev. Thomas, was ordained in 1828, and labored in Maine.

Liberal Baptists advocate both a general atonement, and open communion. In Great Britain the 295,000 Baptists are nearly all open communionists. (See *English Baptists.*) The Liberal Baptists of the United States and Provinces, through delegates, held a two days' conference at Minneapolis, Minn., Oct. 2–3, 1883. Six denominations were represented: Free Baptists, Church of God, General Baptists, Separate Baptists, Free Baptists of Nova Scotia, and Free Christian Baptists of New Brunswick. Addresses were delivered, and a declaration of principles was adopted, in which they set forth that, "The several associations of churches of Jesus Christ in America which hold evangelical faith, practice believer's baptism, and exclude no recognized Christian from the Lord's Table, *are one.*" They recommended the publication of a LIBERAL BAPTIST YEAR BOOK, union in foreign missions, and mutual patronage of each other's literature. They recommended, "That the transit of ministers, or members, from one body to another, be regarded as simply a change from one section of the same society to another, and not an actual change of denominational relations." A committee of seven was appointed to provide for a future convention. The convention committee published in 1884 a LIBERAL BAPTIST YEAR BOOK, from which the following statistics are taken:

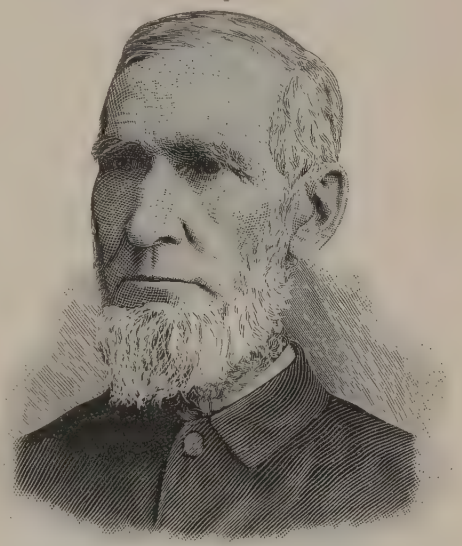
	Churches.	Ministers.	Members.
Free Baptists*	2,722	2,448	96,714
Free C. Baptists of New Brunswick	144	44	10,777
United Baptists	18	18	1,400
General Baptists	292	179	13,225
Separate Baptists	47	47	6,329
Church of God†	646	329	40,000
	3,869	3,057	168,445

*Including Freewill Baptists General Conference, Southern Baptist Association, Original Freewill Baptist General Conference of North Carolina, and the Conference of Nova Scotia.
†Estimated.

Lick, Rev. A. S., son of M. T. and Rebecca (Brown) Lick, was born in Illinois in 1853, and married Carrie Underwood in 1881. He consecrated himself to God in 1870 and was ordained by Rev. J. Case and others in 1885. He is engaged in pastoral and evangelistic work in the Big Creek Q. M., Mo. He has served as school teacher and as Q. M. clerk.

Lighthall, Rev. William A., was born in the town of Fort Ann, N. Y., Aug. 22, 1813. In May, 1832, he removed to Weathersfield, and in September became totally blind. But this providence brought to him spiritual light. He was baptized in 1835 and licensed to preach in October, 1837. Immediately he commenced to preach at Middlebury, and in four years the church increased greatly in strength and numbers. At Attica he labored with good success three years. Having thus given proof of his call to the ministry, he was ordained at Varysburgh in May, 1845. His subsequent labors were with the churches in Weathersfield, Hamburg, Cowlesville, Ellington, Chautauqua, and Pomfret, besides considerable itinerant preaching. His mind was vigorous and clear, his memory, quickened by loss of sight, was remarkably retentive, and his powers were devoted fully to his work. He was married twice, and to these pious and affectionate wives, the church is indebted for much of the good accomplished through him. After much suffering, his rest came July 8, 1865.

Limbocker, Rev. Henry S., son of John and Lovina (Hern) Limbocker, was born in Orange County, N. Y., March 13, 1807. He began preaching in January, 1829, and received license the following summer. April 11, 1830, he married Florilla Spalding, who was a most faithful co-worker. Of their five children now living, one son is a minister and the other a farmer and real estate dealer. Under the impression of a divine call he went from Parma, N. Y., to Michigan, walking from Detroit thirty miles into the country to a place where, though settled some years, no religious services had been held. He began work there in October, 1830. The following February, he visited New York, was ordained by a council of the Betheny Q. M., and returning organized the Ypsilanti church with twenty-five members. He continued the work in Michigan twenty-four years, and was more than any other, the father of our interests there. In one year he traveled 2,900 miles (all on foot except 125), preached 300 sermons, attended sixty other meetings and did fully half a man's work in support of his family. After an absence in New York of fourteen years, ten of which were spent with the Fair-



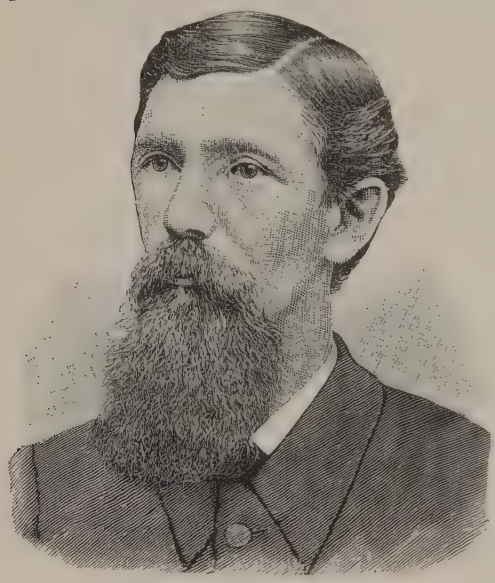
Rev. H. S. Limbocker.

port and Walworth churches, he labored six years more in Michigan, when failing health caused him to remove to Kansas, where he and his wife now reside. About one thousand six hundred persons were hopefully converted under his labors, a thousand of whom he baptized, and some twelve churches were organized through his instrumentality. In 1839 he attended the General Conference at Conneaut, O., representing, very appropriately, the Michigan Y. M., which was received at that session. In all places he has enjoyed the confidence and esteem of the churches.

Lincoln, Dea. Stephen T., was born in Wrentham, Mass., in September, 1819. He learned his trade when thirty years of age, and went into business (Elec-

tro-plating) for himself in Providence, R. I., in 1860. Here he became connected with the Park Street church and was made deacon and treasurer in 1873; which positions he still holds. To his generosity, attention and wise counsel the success of this church is largely due. In 1840 he was married to Miss Elizabeth P. Ring, a helper indeed, and has four children.

Linderman, Rev. George P., son of Jacob and Deziah (Conrad) Linderman, was born in Cattaraugus County, N. Y., July 9, 1838. From childhood he was religiously inclined, and, in 1858, he publicly confessed the Saviour, in Illi-



Rev. G. P. Linderman.

nois, and was baptized by Rev. D. Champlin. He received license to preach in 1859, served three years in the war of the Rebellion, entered Hillsdale College in 1866, and, while yet in school, received ordination April 21, 1867. In 1869 he entered upon the work of a pastor. He ministered to the Rome and Cambridge churches (Mich.) four years, to the church at Paw Paw, Mich., five years, at Grand Ledge, Mich., two years, at Phœnix, N. Y., four years, and at Jackson, Pa., three years. In all these places his labors have been blessed. He has baptized 545 persons, and assisted in organizing six churches.

He was married, April 11, 1860, to Ellen H. Dow, who cheered his home and aided him efficiently in his work for twenty-five years, and was called to rest June 16, 1885. He was married again, July 8, 1886, to Miss Carrie Huntley, of New York.

Linville, Rev. A. J., son of Logan and Nancy (Estep) Linville, was born in Kanawha County, W. Va., Dec. 20, 1843. He served as a Federal soldier during the Rebellion, and married Nancy Stowers in 1865. They have eight children, the oldest being now a teacher. He was ordained among the Free Salvation Baptists in 1875, and became a Free Baptist minister in 1885. Since then he has ministered to churches of the First Kanawha Q. M. and engaged in revival work, in which he has been successful.

Litchfield, Rev. Ames, died at Lewiston, Me., Aug. 18, 1835, aged 28 years. Converted at the age of nineteen, he united July 29, 1826, with the Second Free Baptist church in Lewiston. He was licensed by the Bowdoin Q. M. in January, 1831, and ordained in October, 1832. He traveled considerably in eastern and northern Maine and New Brunswick, and was successful in winning many souls to Jesus.

Little Star, The, was first published Jan. 11, 1873, with Rev. G. T. Day as editor. After one year Mrs. F. S. Mosher became the editor. She resigned in 1881. The paper was published every two weeks, and alternated with the *Myrtle*. At first it had a subscription list of 13,000. Miss Sarah A. Perkins succeeded to the editorship, and in 1888 the paper became the organ of the A. C. F. Jan. 1, 1889, it was supplanted by *Our Dayspring*, and was consequently discontinued.

Littlefield, Rev. Ezekiel R., son of Thomas and Mary (Rose) Littlefield, was born on Block Island, R. I., in 1815. His mother was the daughter of Rev. Enoch Rose, who was a devoted and acceptable Free Baptist minister ordained in 1817. Converted in 1830, he was licensed in 1843, and ordained in 1845 by Rev's J. A. McKenzie, Silas Hall, Calvinistic Baptist, and John Tillinghast – Six Principle Baptist. Soon after

his ordination he lost nearly all of his left hand by the explosion of blasting powder, so that he has baptized but two, though extensive revivals have visited the Second New Shoreham church, to which he ministered for twenty years. He has since supplied somewhat. In 1835 he married Lucretia, daughter of Capt. Robert C. Dodge, who gave promise of being an able minister of the gospel, but died in the prime of life. He has one child.

Littlefield, Rev. William H., son of Theodore and Martha (Hobbs) Littlefield, was born at Wells, Me., in 1818. He studied at the Biblical School at Parsonfield. He was converted in 1834, and received his license about 1840. He was ordained in 1844, by the Rev's S. Curtis, Eli Noyes, J. B. Davis, and J. M. Durgin. He has held pastorates at South Boston and Lynn, Mass., Lebanon, Rockport, Dover and Vinal Haven, Me. He has served on several of the denominational boards. In 1858 he was president of the Anti-Slavery Society. He married Mary Stevens in 1844, and has six children living. His son Charles E. was speaker of the Maine Legislature.

Lock, Rev. Edward, with Samuel Weeks were both licensed preachers of the Lower Gilmanton church when Benjamin Randall was summoned there in June, 1779, before the Calvinistic Baptists for heresy. He was born in Rye, N. H., in 1742, and moved to Gilmanton in the early settlement of that town. Uniting with the Baptist church there in 1775, he was licensed to preach two years after, and soon gathered a church in the adjoining towns of Loudon and Canterbury. He was never a Calvinist, nor was the church to which he preached. In December, 1779, he, with others, expressed his dissent from the Articles of Faith, and asked for dismissal. A council of three churches responded Feb. 16, 1780, to consider his request and to act on a proposition from the Canterbury church for his ordination. His ordination was refused, and fellowship was withdrawn, with the declaration, "Edward Lock has departed from the true faith, and ought to confess his error and return." Tosier Lord, who was on the council, declared, "I am of the same belief as Brother Lock." Soon after, Edward Lock received ordination from the hands of Lord and a lay brother, and became pastor of the church at Canterbury. He was present during the week of consecration in March with Lord and Shepherd, in which they gave themselves up to prayer and fasting in a vacant house in Loudon, and drafted a plan for a denominational church polity. Lock was ordained there as teaching elder. The first week in April Lock gave the hand of fellowship to Randall at his ordination.

After two years of earnest service, in which he was a zealous and efficient advocate of free grace in the Loudon and Canterbury church, he began to indulge in vain and fanatical notions and methods of worship, in which some of his members shared. Randall and Deacon Boody, from the invitation of some substantial members, visited the church, bearing with them a sympathizing letter, dated July 10, 1782. But little could be done to arrest the infection. Lock sent two members into Connecticut, who returned bringing back the Shaker influence in the person of Ebenezer Cooley, of New York. Soon the Shaker tide swept away the entire church, and for years beat against the Free Baptist interests. Lock himself became an earnest advocate of the fantastic faith. For ten years his life was worse than useless to the cause of Christ.

But in 1792, losing his interest in that delusion, he moved to Maine, settling at Chesterville, where he became an extensive landholder. In September he attended the Y. M. at Westport, and deep and affecting was his penitence. He was soon reinstated, and traveled with Randall and Deacon Otis throughout that region, restoring order, and greatly aiding in securing spiritual quickening and awakening. He soon after baptized several at Farmington, and March 29, 1793, twelve there united in a church under his pastoral care. Francis Tufts and John F. Woods were appointed as ruling elders, and were soon after ordained. These three men were founders of Free Baptist churches in the Sandy river valley. Lock was the only ordained

minister in the Farmington Q. M., and from a beginning thus small did it continue to prosper till not less than sixty churches have, at one time or another, been connected with it. In 1796 they appointed him to travel among the churches, preach the word, and administer the ordinances to each place once in three months or oftener.

He still continued in the usages of the Calvinists concerning close communion and refusal to grant letters to members joining other denominations. These doctrines he taught with unwielding persistency throughout the Q. M. The Y. M. instructed Stinchfield to write the body, "If the member's moral conduct is good, we ought to grant liberty of conscience." A majority of the Farmington Q. M. were firm adherents to open communion. Now came a contest concerning the dismissal of members. It was "long and tedious." Finally, the yeas and nays being taken, the affirmative, headed by Rev. Francis Tufts, numbered fifteen, and the negative, headed by Lock, numbered seven.

In 1800, Parsonfield consented to have the February session of the Y. M. held at Anson. Here they were met by the last great disturbance from Lock. He had matured "a plan for forming a community of Christians who were to have all things common; their property was to be put into one common stock, with himself to control, if not to possess, the whole." Obligations to this effect had been signed by several, also articles of faith, "contrary to the order of the Y. M." A committee of seven, with Rev. Joseph Hutchinson as chairman, labored faithfully with Lock, but to no purpose. He stood in suspension a half dozen years, and was afterwards disfellowshiped. By his last plan he had lost the confidence of his brethren. He lived on for another quarter of a century, amassing considerable property. Finally, in his last days, he seemed to turn tenderly to the people with whom he had labored so long. He spent his last years at Belgrade. He died in 1824, aged over 80 years. In the settlement of his estate he gave "an excellent farm in the town of Jay" to the Rev's John Foster, Ebenezer Scales, and his son, Ward Lock. He possessed more than ordinary ability, and was especially zealous in whatever he undertook.

Lock, Rev. Ward, the son of Rev. Edward Lock, was born in Gilmanton, N. H., in 1784. Of his early life we know but little. When his father moved to Belgrade, Me., young Lock probably accompanied him. Ward Lock was ordained to the ministry in 1813. In 1818 we find him dwelling at Chesterville, and associated with most consecrated men in the great revivals that prevailed all through the country. He was apt with his pen, and reported the work with which he was connected to our religious press. Under May 14, 1818, he writes to the *Christian Herald:* "The Lord has wrought wonders in these regions. We met last Sabbath in Mount Vernon; two sermons were preached and thirty were baptized, and fifteen have been baptized since." At the death of his father, in 1824, an ample estate fell to him. He preached the ordination sermon when Elias Hutchins was ordained. In November, 1825, he writes: "I have lately visited the people of Lewiston, Me., where a glorious work of the Lord has lately commenced. Elder S. Roberts baptized fifteen on the first Sabbath in this month. The meetings were crowded and powerful. After I had preached a short sermon one evening, thirty-three came forward and spoke of the dealings of God with them, and at the close about twenty requested prayers. The good work is spreading to Greene. May 13, 1826, he writes to the *Morning Star:* "Several churches have been gathered in New Brunswick whose views are similar to ours; they wish to become acquainted with the Free Baptists of Maine."

Thus he had great interest in the prosperity of the denomination. Revivals often attended his labors, but usually he was doctrinal in his preaching and of excellent counsel. He wasted away with consumption, having lost his voice long before his decease. A month before he died he performed the fatiguing journey of over a hundred miles to be present at the second General Conference which met at Sandwich, N. H., Oct. 9,

1828. His *whispered* counsel and written reports were then received as from one on the verge of the spirit land. October 19, he attended the Farmington Q. M. at Temple. From this time he sank rapidly. He filled his remaining days with prayers and bright words of encouragement to his family and friends, and died sweetly trusting in Jesus, November 25, aged 44 years. Elder Samuel Hutchins preached the funeral sermon from the text: "I have fought a good fight."

Locke, Rev. J. Frank, was born at Ossipee, N. H., April 27, 1846. His parents were James and Mary (Townsend) Locke. He was converted in 1854, served several years in the army, studied at New Hampton and was ordained at S. Berwick, Me., June 15, 1870. His pastorates were Wolfboro', N. H., S. Berwick, Me., Amesbury, Mass., and Laconia, N. H. In 1879, after a long period of illness, he settled in Burnhamville, Todd County, Minn., where he was elected justice of the peace and town treasurer thirteen days after his arrival, and has continued to hold many prominent positions. He has devoted himself somewhat to home mission work, and aided in establishing the *Free Baptist.* Sept. 8, 1870, he was married to Miss Etta Remick, of Woltboro', N. H. They had two daughters. Mrs. Locke died Jan. 26, 1873. In 1878 he was married to Miss Annah S. Pease, of West Buxton, Me.

Lockhart, Rev. Hibbert, son of Jacob E. and Hannah (Pineo), was born in Cornwallis, N. S., Sept. 24, 1848. He graduated from Bates Theological School in 1878. Converted in early life, and licensed in 1872, he was ordained July 2, 1878. His pastorates have been at North Danville, Vt., two years, St. Johnsbury two years and Worcester, Mass., about four years. He settled at Brockton in 1887, and took the Abington interest in addition in 1888. He was clerk and treasurer of the Wheelock Q. M. two years, and has been, since 1883, clerk and treasurer of the Massachusetts Association. He was superintendent of schools at Danville, Vt., one year. Sept. 22, 1871, he married Miss Arabella Ross, and has four children.

Loomis, Rev. A. B., son of Joel and Fanny A. (Maber) Loomis, was born at Lexington, N. Y., Sept. 13, 1837. He consecrated his life to God in 1858, received license in 1871 and ordination in 1872. He has ministered to the church at Redfield five years, at Spragueville two years, at Willet four years, and at Oxford three years; and in the first three pastorates enjoyed revivals, baptizing about one hundred. He served as delegate to the General Conference of 1883. In November, 1869, he was married to Celia A. Balcom.

Loomis, Rev. Amaziah, died at his residence near Riceville, Ia., April 30, 1873, aged 72 years. He was licensed by the Catlin church, August 21, 1830, and ordained by the Chemung Q. M. (N. Y.), Sept. 7, 1834, continuing his labors with this and adjoining Q. M's until 1855, when he removed to Iowa. Here he was a pioneer preacher, and devoted himself to the work with great perseverance. The people listened to him with grateful attention.

Loosee, Rev. Arad, of Sherman, N. Y., son of John and Lucy (Ellis) Loosee, was born in Corinth, Saratoga County, N. Y., Jan. 11, 1821. He was brought into the Lord's service in 1834, studied at Edon Academy, Erie County, and began to preach in 1849. He was ordained in June, 1853, by a council from the French Creek Q. M., Rev. B. McKoon preaching the sermon. His ministry was in western New York and Pennsylvania, his pastorates being Lake Pleasant, Waterford, Rockdale, Salem, Greenwood, Spring Creek, Bloomfield, Greenfield and Northeast, Pa., and Charlotte, Sherman, Collins, South Harmony, and Clymer and Harmony, N. Y., frequently having the care of two churches at a time. He has baptized about four hundred converts, and served the Y. M. as delegate to the General Conference.

Longley, Rev. James P., was born in Norridgewock, Me. Feb. 19, 1810. His parents were John and Judith (Searle) Longley. He became a Christian at the age of sixteen. At thirty

years of age he received license to preach, and the following year in May was ordained. The first thirty years of his ministry were spent in revival work. He was assisted in the organization of more than a dozen churches and helped ordain as many ministers. He has baptized a thousand converts, has "baptized in every month in the year and never knew one candidate to take cold or receive the least harm." In his youth he listened to the preaching of "Stinchfield, Buzzell, White, Phinney, Marks and Elias Hutchins. He imbibed their spirit, copied their example, and never wrote a sermon, nor candidated, nor lacked a place to preach or ears to hear." He married, in October, 1834, Miss Mary Ann Dudley. They have had eleven children, all of whom were converted. Only four are living. He now resides at Madison Bridge, Me., at the advanced age of seventy-seven (1887), and preaches to the New Vineyard and Pleasant Ridge churches.

Lord, Rev. Daniel, was born in Berwick, Me., in 1748. June 11, 1793, while living at Kittery, he was ordained at New Durham by Randall, Tingley, Weeks, Whitney and Buzzell at a session of the Y. M. Though nearly blind he had already been preaching for ten years, his wife reading for him hymns and Scripture. He had good ability and marked piety. In 1795 he was appointed by the Y. M. to visit the church at Strafford, Vt. He was one of the council who ordained Jeremiah Ballard, July 2, 1798. In 1800 the New Durham Q. M. raised $100 by assessment on the churches, with which a horse was bought for Benj. Randall and one was hired for Daniel Lord to be used in their service among the churches. After twenty years of active labors in New Hampshire, having become almost totally blind, he went to live with his son in Covington, Genesee County, N.Y., where he died Aug, 27, 1825, aged 76 years.

Lord, Rev. David H., son of Thomas H. and Louisa (Avery) Lord, was born in Rumney, N. H., Aug. 9, 1814. He consecrated his life to God in August, 1832, and soon began to preach, studying at Parsonfield Seminary in 1835 and 1836, and receiving ordination Sept. 28 of the latter year at the hands of Rev. J. Woodman, J. L. Sinclair and others. He ministered successively to the churches at Portsmouth, N. H., Springvale, East Lebanon, Doughty's Falls and Limerick, Me., Newport and Pascoag, R. I., Medina, O., and Howard City, Mich. In these fields as well as also in revival work in other places he enjoyed the Lord's blessing. He has baptized five hundred and five converts. His voice having failed, he studied medicine at Brunswick, Me., and at the Vermont Medical College, graduating in 1849. He was married in September, 1838, to Elmira Clark, of Dover N. H., who died seven years later, and in November, 1848, to Annette M. Merrill, of Parsonfield, Me. After a brief illness at Hillsdale, Mich., he died June 19, 1889. By his active and benevolent life he exerted a wide influence for God.

Lord, Rev. Gershom, brother of Rev's Tosier and Daniel, was ordained along with John Blaisdell by a council from the New Durham Q. M. convened with the Lebanon church, Me., Nov. 21, 1799. "He appeared to be a serious young man; he had an extraordinary gift in speaking, and was much admired by many." But a lawsuit between him and the clergyman of the place having been decided against him, he soon moved to eastern Maine.

Lord, Rev. John F., son of James F. and Sarah B. (Stevens) Lord, was born in Limington, Me., Aug. 20, 1839. He was converted at the age of eighteen. He was a student in Limerick Academy and fitted himself for teaching, in which he has been much engaged. He was a soldier in 1864, and lost an eye in the "Battle of the Wilderness." His license was granted in November, 1875, and June 26, 1878, he was ordained by ministers of the York County Q. M. He has preached in Limington, Shapleigh (Ross' Corners), and other places, and now (1887) is pastor at Lyman. He was married Jan. 2, 1864, to Miss Mary S. Mills, and has three children living.

Lord, Rev. Rivington D., son of Rev. D. H. Lord, was born at Hillsdale, Mich., Aug. 13, 1858. He graduated at Hillsdale College and Union Theological Seminary, N. Y., taking a post-graduate course of one year, 1883–84, at the latter institution. He was converted in 1870 and ordained in 1880. In 1884 he accepted the pastorate of the South Baptist (formerly Lee Avenue) church of

Rev. R. D. Lord.

Brooklyn N. Y., on condition that it should become connected with the Free Baptists, it being then open communion in practice. His pastorate with this church (now called the Hooper Street Free Baptist), has been pleasant and prosperous, many being added to the church, and its prospects of usefulness increased.

Lord, Rev. Samuel, was born in Barnstead, N. H., in 1780. He experienced religion when but ten years of age and entered the ministry in his nineteenth year. He was ordained in Maine in 1801. The same year he removed to Vermont and was among the earliest founders of the denomination in that state. He was useful in the organization of churches and the saving of souls. He died at Waterbury, Vt., Dec. 28, 1849.

Lord, Rev. Samuel, died in North Lebanon, Me., July 6, 1877. He was born in Limerick, Me., Feb. 3, 1850, and was converted when sixteen years of age, uniting with a church in Parsonfield, which is one of a number of churches known as the "Bullockites." They withdrew from the denomination about 1835, because of their opposition to education for the ministry and other denominational enterprises. Mr. Lord felt called to preach, but he had an earnest desire for culture, and devoted all his spare time in that direction. This aroused opposition and caused them to throw obstacles in his way. His family encouraged him and he persevered. He taught school and applied himself to study. Finding that he must seek a home elsewhere if he ever succeeded, he asked for a letter. They admonished him for his departure from their faith and refused his request. In 1873 he was cordially welcomed to the denomination, and ordained December 18. In March, 1874, he was married and became pastor at North Shapleigh. He labored one year there with very good results, when he was called to North Lebanon, where he was cut off from fruitful work by death.

Lord, Rev. Tosier, never formally joined the Freewill Baptist denomination, but he was so intimately connected with the fathers that his sketch belongs with theirs. He was born in Berwick, Me., in 1744, and experiencing religion in 1773, in July united with the Baptist church in Sanford. In December following he was licensed to preach, and the next year, at his suggestion, a church was organized at Lebanon, where he was ordained in October, 1776, by Dr. Samuel Shepherd and others. In the autumn of 1779, he took the pastoral charge of the Free church in Barrington (now Strafford), N. H., where the people provided him with perhaps the first parsonage voluntarily given in the state. A revival soon occurred under his labors at what is now Acton, Me., and here he made his home, though he preached occasionally with the Strafford church for some years. He was Randall's pastor at the time of his ordination and both preached the sermon and gave the charge. "He was not a learned man," says one who sat under his ministry for ten years, "but one of the most powerful preachers I ever

heard." He had no sympathy with Calvinistic election, nor with close communion. When Edward Lock was disfellowshiped, Tosier Lord was on the council; he remarked, "If you withdraw fellowship from Mr. Lock, you do also from me, for I am of the same belief." After living ten years in Acton and about as long in Albany, N. H., he removed to Athens, Me., in 1800, and continued to preach the free gospel he loved till, disabled by infirmities, about two years before his death, which occurred in March, 1830, at the age of 86.

Loring, Rev. Horatio N., was ordained in Rhode Island in 1825. In 1828, while laboring at Middleborough, Mass., sixty were converted and a church organized. He was one of the four young men, under thirty years of age, who sat in the first General Conference. With Zalmon Tobey he visited the Vermont Y. M. at that time. But both had come to us from the Calvinistic Baptists, and afterwards returned to that body. He was delegate to the fourth General Conference in 1830, and secretary of the sixth General Conference at Meredith, N. H., in 1832.

Lothrop, Rev. Nathan C., son of Solomon and Fanny (Chase) Lothrop, was born in Norton, Mass., June 19, 1839. He was converted at the age of seventeen, under the labors of Rev. S. D. Church, in Taunton, Mass., and two years after was baptized and united with the church at Taunton. He graduated from the New Hampton Institution in 1861, and from the Theological School in 1864. In September following he was ordained at South Berwick, Me., where he was pastor eighteen months. He was pastor at Milton, N. H., two years, Pelham over two years, of the Second Strafford church three years, of Candia Village church four years, where he baptized thirty-six and added fifty to the church. During the next four years he was at Bristol, where he baptized thirteen and twenty-six were added to the church. He then settled in Deerfield for nearly five years, and baptized thirty-seven, receiving forty-two into the church. In all, he has baptized 101 converts. He is now settled at West Lebanon, Me. (1887). He was married Nov. 16, 1865, to Miss Sarah J. Lovejoy, of Laconia, N. H., and has a son and daughter.

Louisiana. The Freewill Baptist doctrines were first introduced into New Orleans in 1862, by Rev. D. P. Cilley, who was chaplain of one of the regiments stationed at that place. While there he became acquainted with Elder Charles Ready (colored), who had formerly belonged to the Methodists, but at this time was a member of the Close Communion Baptists, although ill at ease there, as their doctrines did not harmonize with his understanding of the Bible. When Brother Cilley explained to him and his nephew, Mr. J. Blackstone, our doctrines, they accepted them as the true teachings of the word of God. Soon after this Mr. Blackstone was converted, and on Elder Manning's first visit to the city, was ordained by him, and he has become one of the strong pillars in the church. Brother Ready possessed large native talent, and his earnest eloquence and zeal, accompanied by his strong faith and will, made him a power that was hard to resist. On the 9th day of January, 1877, he died full of years and good works. He had gathered a large church at Angola, West Feliciana County, a second one at Gretna across the Mississippi river from New Orleans, and a third one at Algiers. At the time of his death, the membership of his churches was some five hundred. Rev. Isaac Williams now became the leader among these churches, and the good work continued to spread among the freedmen. About this time a man by the name of Healy came to New Orleans in the employ of the American Home Mission Society, and by promises of large salaries, fine churches, good clothes, and by telling the colored people that the Free Baptists were a poor, feeble denomination and could never do anything for them, succeeded in carrying over to the Congregationalists about half of the first mission church, both of the churches which were over the river, and went up to Angola to see what he could do there; but Jerry Blackstone prevented him from accomplishing his purpose. In 1871, General Howard's brother,

corresponding secretary of the American Home Mission Society, went to New Orleans and found these churches. Rev's Guy Watson, J. Blackstone, and E. Burden still maintained the mother church in the city, and Elders Dent and Hill defended the faith once delivered to them by Chaplain Chilley, at Angola. The General wrote to our corresponding secretary, Rev. A. H. Chase, "There are some colored people in New Orleans who will not be anything but Free Baptists, and they ought to be looked after." In January, 1873, Brothers Manning and Chase went to New Orleans, and found the first church worshiping in the old slave pen on Charter Street, E. Burden, pastor. J. Blackstone had a small church to which he was preaching, and James Smith had assumed the leadership and gathered all the churches into one Q. M., which extended from Angola to New Orleans, and met quarterly, continuing its session one week. The meetings were governed by the constitution and by-laws of the Free Baptist General Conference; but the week would generally pass and nothing be accomplished. He tried to have the churches take the name of African Free-will Baptists of America. While there our missionaries organized two churches, reorganized two others, and organized a Q. M. in the city. The first of February they went up the Mississippi river to Angola Landing, and in that neighborhood organized three churches, reorganized two and formed them into the Angola Q. M.

The New Orleans Q. M., formed as stated above, in 1873 reported four churches. These, in 1875, had a total membership of 116. Earnest work has continued amid successes and discouragements. Now (1888), there are eleven churches: the First, Second, Fourth, Fifth (Morning Star), Sixth, Seventh, Eighth, Ninth, and Eleventh New Orleans churches, and the Annette, and St. Bernard churches. The total membership is 218. J. Blackstone, Guy Watson, C. Brones, J. B. Dorsey, H. Simms, J. Armstrong, F. Blackwell, E. B. Freeman, and S. Ognim are pastors.

The Angola Q. M., located up the Mississippi in Point Coupe and West Feliciana Counties, was organized, as stated above, in 1873. It had seven churches and 126 members. After the changes of years, there is a total membership of 207, in the Angola, Hayes Chapel, De Soto, Lochloma, Mount Olive, Morning Star, St. Paul, St. James, St. Mary, St. Matthew, and Sunflower churches. The pastors are: J. L. D. Coleman, B. Allen, R. Jones, H. Dent, J. Toles, B. W. Holston, A. Ward, L. Jackson, and N. M. Masby.

The Baton Rouge Q. M., known at first as the East Baton Rouge Q. M., and located in the vicinity of Baton Rouge, was also organized in 1873, when it reported ten churches and 344 members. It now reports the Bethlehem, Mount Zion, Ebenezer, Good Hope, Nazareth, Pilgrim's Rest, St. Paul, and St. Luke churches, with a total membership of 216. The pastors are: H. Green, E. E. Griffin, A. Donaldson, J. Hambleton, and H. Simons.

The Louisiana Y. M. was formed in 1873, the bodies mentioned above being brought together in it under the guiding hand of Brother Manning. To his care and to the devoted loyalty of the local workers the prosperity to the present, in spite of adverse influences, is largely due.

The Amite County Q. M. is connected with the Mississippi Y. M. See *Mississippi.*

Loveless, Rev. John, died at Johnsburgh, N. Y., Aug. 22, 1871, aged 61 years. He was born in Poultney, Vt., and when seventeen years of age united with the Free Communion Baptists in Hadley, N. Y. The following year he began to preach and, being ordained in 1842, continued his labor at Hadley with unremitting ardor. He also labored in Poestenkill, N. Y., and six years in the Monroe Q. M., returning to his former home for the closing years of service. He was an amiable, modest pastor, faithful in precept and example, and his ministry was crowned with success.

Lovejoy, Rev. Azael, son of Azael and Mercy (Wing) Lovejoy, was born in Livermore, Me., May 2, 1820. He studied at East Hebron Academy, North Parsonfield Seminary and at the Bangor Theological Seminary. Converted in

1837, he was licensed in 1853, and ordained in 1854 by Rev's G. W. Bean, J. Mariner, and Samuel Small. He has been pastor of churches in Unity, East Corinth, and South Berwick, Me., and in Great Falls, and East Rochester, N. H. In 1874, he entered upon his pastorate at Pascoag, R. I. He has enjoyed many revivals, has assisted in organizing churches, and has baptized over three

Rev. A. Lovejoy.

hundred persons. He has been a trustee of Bates College fifteen years, and about sixteen years a member of the Foreign Mission Board. He married Nov. 2, 1845, Zintha S. Woodworth, and has five children; one the wife of Rev. Joseph A. Chase, and another, Edward F., an attorney-at-law.

Lowden, Rev. George E., brother of Rev. J. M. Lowden, was born at Cornwallis, Nova Scotia, March 9, 1854, and died at Mechanic's Falls, Me., Feb. 17, 1886. At the age of thirteen his sainted mother died, and the family of children were separated. Three years later, in 1873, he entered Nichols Latin School at Lewiston, Me.; and soon after was converted, and early in 1874 was baptized by Rev. W. H. Bowen, uniting with the Main Street church. He studied a year with Rev. John Bulfinch at Freeport, where his brother was supplying. His health giving way, after seven months he resumed study at Dalhousie College, Halifax, under Professor De Mill, where he enjoyed superior advantages in rhetoric and history. He entered Bates College in the fall of 1877, and after graduating, supplied Greenwich Street church, Providence, R. I., during a summer vacation. He then entered Bates Theological School. In 1883, at the end of two years of his course, he accepted a call from the church in Houlton, Me. He married May 24, 1883, Miss Adelaide E. Archibald, of Mechanic's Falls, and was ordained at Richmond in June. His work at Houlton was greatly prospered, but he could not endure the climate and resigned in August, 1884. In the autumn he received a call to a large parish in Philadelphia, Pa. He ventured to undertake the work as an experiment. Increased interest was manifest at once and conversions followed, but he was soon prostrated with a severe cold and was compelled to give up the pastorate. He visited his old home in Nova Scotia without benefit, and died at the home of his wife at Mechanic's Falls, after having in December buried his only child. He was buried at Lewiston, Me. He left a wide circle of friends, whom he had won and held by his brilliant talent and by a warm heart.

Lowden, Harry C., brother of Rev. J. M .Lowden. was born in Centreville, Nova Scotia, Sept. 5, 1861. He graduated from Nichols Latin School in 1882, from Bates College in 1886 and from Cobb Divinity School in 1889. He was converted in 1880, was licensed in 1887, and has supplied the church at East Livermore, where twelve have been baptized by his brother and sixteen added to the church.

Lowden, Rev. John M., son of Joseph and Olive (McKenzie) Lowden, was born at Cornwallis, N. S., Dec. 12, 1846. After studying in his native place, he entered Bates Theological School, and graduated in 1875. Converted in September, 1866, he was licensed in 1871, and ordained in 1875 by the Y. M. at Caledonia, N. S., the Rev. William Downey preaching the sermon. He held a pastorate of nearly

four years with the church at Halifax, N. S. In 1880 he became pastor of the church in Portland, Me. During his pastorate the church has moved from Casco Street to a fine location on Congress Street, where a valuable house of worship has been purchased and the congregation greatly increased. The Sunday-school at present numbers 400 persons. June 9, 1885, he married Miss Lillian A. Eaton, a valuable helpmeet to him in his work.

Lowe, Rev. David P., was born in Winchester, Va., in 1796. He was ordained in Pennsylvania in 1829. He labored for a time in that state and Indiana. In October, 1843, he had organized the Badfish church, which then united with the Honey Creek, Wis., Y. M., and he continued his ministry in the West.

Lowell, Rev. John A., was born in Buckfield, Me., Jan. 13, 1823. His parents were Mark and Lydia (Atkinson) Lowell, of Minot, Me. In common

Rev. J. A. Lowell.

schools, with now and then a term at a high school or an academy, he fitted himself to teach, and from the age of eighteen till thirty he taught every winter. At twenty-one, in Merrimac, Mass., he began to prepare for the medical profession. He attended a term of lectures at Pittsfield, Mass., in the autumn of 1844, and another in the spring following at Woodstock, Vt. In the autumn of 1838 he became a Christian, was baptized the following January by Rev. Austin Wheeler, and united with the church in Hebron, Me. At different times the work of the ministry was suggested to his mind, and at length he was convinced that he was called to that work. He abandoned his medical studies, spent several terms in Hebron Academy, and then entered Colby University, from which he graduated in 1853. In the autumn he taught the High School at East New Portland. He was married in November, to Miss Julia A. Chase, daughter of Rev. Rufus Chase, of Bluehill, Me. The following winter he became preceptor of Parsonfield Seminary, and continued till 1857. The four years following he taught in the Maine State Seminary, Lewiston, afterwards Bates College.

In October, 1860, he began to preach for the Main Street church, Lewiston. He received license in December, and was ordained by the Bowdoin Q. M., in March, 1861. Rev's O. B. Cheney, J. Raymond and others were the council. He was pastor of the Main Street church nearly eight years, and was greatly prospered in his work. From the beginning of 1869, he was pastor at New Market, N. H., eighteen months, and at Lawrence, Mass., eighteen months. After one year in Andover Theological Seminary, he settled at Danville, N. H., June 1, 1873, and has remained there fourteen years (1887). He has baptized in all between two hundred and three hundred converts. He is a member of the board of trustees of Bates College.

Lucas, Rev. James Wilson, son of Alfred and Penelope (Giles) Lucas, was born near Averysboro, N. C., March 3, 1850. He was married to Miss Julia Creech, July 21, 1875, and now has two children. He consecrated his life to God in September, 1863; received license to preach in 1868, and was ordained in 1872. He has served as pastor of various churches of the Union Association, Tennessee, and as clerk of the Bear Creek Q. M. He has also been engaged

in teaching, and is now principal of the High School in Parrottsville, Tenn., where he is exerting an extended influence.

Luther, Rev. Israel, son of James and Mary (Parkhurst) Luther, was born in the year 1810, at Canaan, Vt. He was converted in 1835 and ordained in 1851 by the Noble Q. M., Indiana. He traveled in the early part of his ministry through Ohio, Indiana and Michigan, holding revival meetings, and organized several churches. He baptized over three hundred persons. In 1830 he was married to Laura Prouty. At his home in New Haven, Ind., he died, Oct. 1, 1888.

N. H. He is the author of a history of his native town. In 1845 he married Miss Eunice T. Pickering (deceased), and in 1852, Miss Catherine S. Cox. He has two children living.

Lyndon Institute, at Lyndon Centre, Vt., is the result of several earnest endeavors. In 1855 the Y. M. decided to establish a school and chose a committee to select a location. The committee chose the very site on which Lyndon Institute now stands. A remonstrance against this location was presented, and a change was made, but no decisive action was taken. The western section of the Y. M. established at last its seminary at Waterbury Centre. The friends in

Lyndon Institute.

Lyford, Rev. Francis H., was born in Pittsfield, N. H., Sept. 19, 1820. His parents were Dudley and Nancy (Green) Lyford. He was converted at the age of eight. He studied at Pittsfield Academy, Clinton Grove Seminary, and the Friends' Institution at Weare, N. H. In 1859 he was licensed, and in 1860 was ordained by the Strafford Q. M., Vt. His pastorates have been in East Randolph and Thetford, Vt., West Lebanon, Me., Hampton, Laconia, and Meredith Centre, N. H., Haverhill, Mass., Littleton N. H., and (in 1888) at Contoocook,

eastern Vermont now decided to locate for themselves a school. A charter was obtained in November, 1867. A subscription of $11,350 was pledged in Lyndon, but became null and void by limitation in October, 1868. At a town meeting soon after, the citizens voted to raise $20,000, provided that $5,000 should be raised elsewhere. The Wheelock Q. M. agreed to raise $4,000 of the proposed amount. These subscriptions were raised, and the corner-stone of a building of brick and granite, one hundred by seventy feet, on a beautiful spot, was laid in

August, 1869. The school was opened in the vestry of the church, in August, 1870, under the charge of George W. Worden, with about fifty pupils. In 1871 the building was dedicated with an oration by Dr. Geo. T. Day, and J. C. Hopkins, A. M., became principal of the school. From 1872 to 1881 the principal was Prof. John S. Brown, A. M. Good work was accomplished; the average attendance was sixty-seven, and about thirty were graduated. But all of the available funds of the school had been expended upon the building, and but little endowment had been raised. The property passed into the hands of Mr. Thompson. The school was closed in 1881. Then grandly did the friends of the institution come to its aid. An endowment of $25,000 was raised, and the third floor and basement were finished at an expense of $8,000.

In the autumn of 1883 the school was reopened, with Walter Eugene Ranger, A. M., as principal, and with three associate teachers. Mr. Ranger has been at the head of the school for six years. There are now ten teachers. During these six years the board of instruction has been eminent for its sound scholarship and professional skill. Its teachers have been invariably graduates of colleges and higher institutions of learning. Some have had the advantages of foreign and post-graduate study. The school began in 1883 with fifty-three pupils, and for two years grew slowly. Its numbers have doubled in the past four years. In the last term 148 were registered; the average attendance for the current year is 130, and 250 different pupils are enrolled for the year. During the six years 575 different students have been in attendance, and in the past four years thirty-eight have been graduated from the four years' courses, and forty-five from the commercial department. The institute offers four courses of study: four years' college preparatory, four years' ladies' classical, four years' scientific, and one year commercial. There are also departments of music, art, elocution, phonography and type-writing.

During the six years $2,500 has been raised and expended in furniture and school supplies. The institute has a chemical laboratory, a large and very valuable cabinet of minerals, fossils, etc., a well furnished art studio, a fine reading room, a library of 750 volumes, many rooms comfortably furnished, philosophical apparatus, etc., etc. It has also steam-heat, spring water, a boarding department and large grounds.

Among the many benefactors of the institute are Hon. S. S. Thompson, D. P. Hall, T. N. Vail, and L. B. Harris, who have given the largest sums. The aggregate gifts of the first two amount to more than $35,000.

Lyon, Rev. Daniel, of Walworth, N. Y., died Sept. 23, 1842, aged 47 years. In 1824 he was ordained, and became pastor of the Walworth church, having been a member of it since its organization in 1816. He was a successful preacher, a wise counselor, a father to his church. More than 300 converts were baptized by him, and his death was greatly lamented.

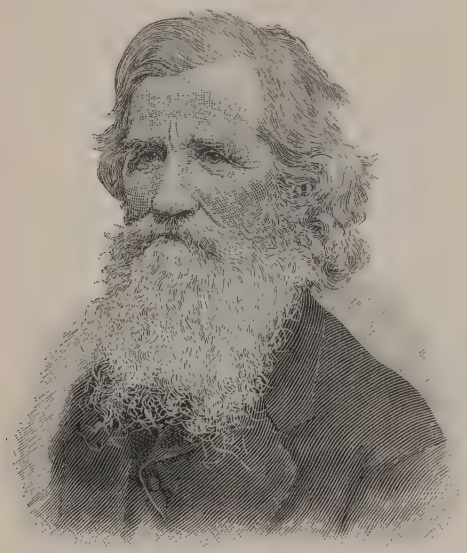
Lyster, Rev. W. H., son of Philip and Mary (Syxsmith) Lyster, was born in Durham, P. Q., in 1833. He studied at Melbourne, P. Q. Converted in 1854, he was licensed the year following, and in 1856 was ordained by Rev. Zebina Young. He had revivals in the Province of Quebec in 1856, 1860, 1878–80. In 1856 he organized the church at Cangda. He was settled for some years at Lincoln, Vt., but in 1887 became pastor at Huntington. He has been a member of General Conference. In 1861 he married C. P. Cartes, and three children bless their union.

M

Mack, Rev. Enoch, M. D., was born in Lyme, Conn., and died at Catskill Station, N. Y., Feb. 20, 1881, aged 75 years. In his childhood the family moved to Susquehanna County, Pa.; and here, after graduating in medicine, he practiced his profession. After a time he turned toward the ministry, and became

interested in the temperance and anti-slavery causes. In 1833 he went on horseback to Philadelphia, where, with Garrison, Whittier and others, he signed the Declaration of Sentiments put forth by the Anti-Slavery Society.

He was attracted to the Free Baptists because of their anti-slavery sentiments, and became an early contributor to the *Morning Star*. At the suggestion of Brother Burr, he was called to Dover, N. H., in 1835, and ordained pastor of the first Free Baptist church there. Subsequently he resigned the pastorate to serve as agent of the Foreign Mission Board, and was also corresponding secretary of



Rev. E. Mack, M. D.

the Foreign and Home Mission Societies. During these years and later, he was a frequent correspondent and an editorial contributor of the *Star*, and his vigorous pen did much to awaken an interest in missionary work and in the other great moral and Christian enterprises of the day.

About 1849 he went to New York City, where he was appointed city missionary for the northern portion of the city. In this capacity he served with earnestness and devotion nineteen years. His last years were spent with his son at Catskill Station in Columbia County.

His devoted labors for those causes that would save men from intemperance, give freedom to the bondmen, rescue the heathen millions from idolatry and lift up the degraded in our great cities evince the breadth of his sympathies and give him a high place among the benefactors of our race.

Mack, Rev. William, died April 16, 1877, aged 72 years. He was a native of Lyme, Conn., and after conversion in 1829, united with the Addison Hill (now Tuscarora) N. Y. church. He was an active preacher forty-five years. His labors were mostly in northern Pennsylvania and southern New York, where his ministry was abundantly blessed in the salvation of souls. He assisted in organizing most of the churches of the Tuscarora Q. M. He was a wise counselor, an excellent preacher, and peculiarly a man of peace.

Madden, Rev. James Lorin, was the son of Deacon Silas Madden, of Parma, N. Y. Under the labors of Rev. S. Bathrick, he was converted in 1840, and soon had convictions of a duty to preach. He studied at Whitestown in the Biblical School, and soon entered on his life work. He was pastor at Salem and Lansing, Mich., and Byron, Middleburgh, Bethany, Parma, Attica and Walworth, N. Y., and died at the latter place, June 13, 1868, aged 43 years. His highest ambition was to do good work for God. By study of the Bible, receiving hints from more experienced ministers, observing their plans, being faithful, zealous and persevering, he grew in favor with God and the people, and became a strong and useful man. His strength came more than with most men from faith, prayer and close application. His whole life in the ministry was a success. Many were won to Christ, and the churches were built up. As member of the New York Mission Board, and clerk of the Rochester Q. M. and Genesee Y. M., his promptness and accuracy made him eminently useful. He was a frequent correspondent of the *Morning Star*, and took especial interest in the great moral questions then before the public.

Magoon, Rev. Josiah, was born at Kingston, N. H., June 23, 1758. He served his country faithfully in her struggle for independence, and was pres-

ent at New Castle, Winter Hill, and Ticonderoga. After two years of strife, worn down by service, he returned and with his brother Edward, purchased land at Acton, Me. The same year, he married the daughter of Deacon Stephen Sleeper, of Brentwood. Becoming dissatisfied with the new farm, he sold it and purchased another in New Hampton in March, 1793. He had accepted Jesus in the spring of 1780, and was baptized, joining a Baptist church. After he resided at New Hampton, Dr. Simeon Dana came to the place. On his saying to Mr. Magoon, "If the people should desire it, I will teach district, singing or dancing school," Mr. Magoon replied to the young doctor that his services in the latter respect were not wanted. In 1800, in that remarkable revival conducted by Rev. Winthrop Young, Dr. Dana was gathered in, and he and Josiah Magoon were ordained there in 1804, where they continued to reside, yoke-fellows in the faith, for nearly forty years. Under the lead of Brother Magoon, the church had almost yearly additions. For ten years from 1833, 120 united with the church by baptism. He made occasional visits to Maine and Vermont, but the most of his preaching was done in and around New Hampton. He preached little after his eightieth year, and died Feb. 5, 1841, at the age of 82.

Maine. With rich measures of the Holy Spirit resting upon him, Benjamin Randall, in 1780, made his first preaching tour into Maine, visiting several towns on the Saco River. At Little Falls Plantation (now Hollis) many believed, were baptized, and a church was organized. In November a messenger was sent to New Durham to request that Randall spend a portion of his time at Hollis. To this request the New Durham church generously consented. While Randall was baptizing at Hollis, violence was threatened by the owner of the mill-pond. Deacon Cotton was sent to the church at New Durham by a few earnest Christians in Gorham, requesting fellowship. Randall and Boody went "to inquire into their principles and order." No union was consummated, but Randall comforted them, preaching several sermons. Samuel Thombs and John Cotton were converted, and began holding meetings, amid great opposition. Tosier Lord returned to his native state from Strafford, N. H., in the summer of 1780, and in Shapleigh (now Acton) about fifty were converted, and a church of thirty members was organized near Milton Mills. Making his home in Acton, he preached there ten years, but the church finally became extinct. At the close of 1780, of the five free churches in the denomination, two—the Acton and the Hollis—were in Maine. The Hollis church numbered 100 members, about one-sixth of the whole population of the town. In 1781 the spiritual destitution in the new settlements of Maine greatly impressed Randall. Breasting the strong prejudice which existed in these settlements against traveling preachers, ignoring the enactment of the general court which "made it penal for any one publicly to preach or prophesy without being first approved by four neighboring churches," he went forward, impressed with a clear sense of duty. Entering the state September 30, he crossed the Kennebec river and held his first meeting on Parker's Island (now Georgetown), where many were converted. October 2 he made his first visit to Woolwich. After two stirring sermons, many were deeply impressed. Five, at their request, were baptized. The ordinance had never been administered so far eastward by thirty miles before, and only three of the 300 spectators who witnessed it had ever beheld baptism by immersion before. The whole town was aroused. Strong men, leaving dissipation, found Christ. When Randall's right to preach in the meeting-house at Stinson's Mills, in Woolwich, was questioned, he made a pulpit of a grave in the yard outside, and preached from the text, "The Most High dwelleth not in temples made with hands." To some it was a time of refreshing. The next Sabbath he organized a church in the town; a church was organized at Georgetown, another, of twenty members, on Squam Island (now Westport), and yet another at Bristol, and the foundation of

the Edgecomb Q. M. was laid. After a brief stay in New Durham, by request, he visited the towns of Gorham and Scarborough. At Fort Hill, in Gorham, a church was organized, and probably at this time a church was also planted at Dunston, in Scarborough.

During this year the church at Little River in Lisbon was formed, and one on the other side of the Androscoggin in Durham. By the close of 1781 at least ten of the fourteen churches of the denomination were in Maine. Each church had its stated monthly meeting.

In 1782 the Hollis church passed through trials and was visited by Randall. July 1 the Gray and New Gloucester church was organized, of which Daniel Hibbard and Nathan Merrill were members. During 1782 Randall met with rich blessings among the churches east of the Kennebec. Ruling elders were ordained in the leading churches. The churches in Gray and Hollis made an appeal for help. Shakerism was overturning them from their foundation. There was not one of the free churches but what suffered more or less from its proselyting effects. The church at Gorham was nearly obliterated. Early in February, 1783, Samuel Weeks moved to East Parsonfield, and became the first settled minister in town. He sowed the good seed on this virgin soil and flourishing churches sprang up. On his annual tour into Maine, begun September 26, Randall baptized for the first time in Lewiston. He visited all the churches he had gathered and found them steadfast in the faith. Many were converted in places not before visited, especially in New Castle, Edgecomb, and in a distant part of Bristol. Benedict's "History of the Baptists" says, under date of November 4, "About this time a Rev. Mr. Randall, the celebrated Freewill minister, came to the island (Georgetown) and labored with success a short time." Returning, he preached at Brunswick with remarkable power. At Harpswell many were awakened and several baptized. Souls were converted at Gray. The line of demarkation in the state between Calvinistic and Arminian Baptists was at this time faintly drawn. There were no associations among the Arminian Baptists till late in 1783, and not till two years later among the Calvinistic Baptists in either Maine or New Hampshire. Up to this time Randall and his associates had honorable mention in the annals of Benedict as Baptist ministers, and for many years their churches were known only as Baptist churches. The first convention of the Free Baptists was held at Hollis in October, 1783, which resulted in submitting to the churches a plan to hold Quarterly Meetings, to be composed of ministers and delegates from the churches. On December 6 the convention again met at Hollis; after a Sabbath of spiritual communion and enjoyment, on Monday, October 8, definite vote was taken whereby Quarterly Meetings were appointed at New Gloucester the first Saturday in March, at New Durham, N. H., the first Saturday in June, in Woolwich the first Saturday in September, and at Hollis the first Saturday in December. The churches in Maine now entered upon a new era of progress. At the Quarterly Meeting held at what is now Westport, Sept. 4, 1784, a vote was taken which resulted in printing the "Two Mites," a work of 250 pages, by Henry Allen a "New Light" preacher from Nova Scotia, and thus almost the only Arminian literature accessible entered the homes of our people. In 1784 Hibbard removed to Woolwich and assumed pastoral care of the Westport church, which then numbered eighty-nine members. Here, John Whitney, from Goulds-borough, east of the Penobscot, was ordained Sept. 7, 1785, and entered upon a very useful ministry of nearly thirty years as evangelist among the frontier settlements of the state. During the summer of 1786 Whitney, with Tingley, formed several churches of the converts gathered. At the September session of the Q. M. reports were received for the first time from New Canaan (now Lincolnville), and from Number Four (now Paris). Whitney, assisted by Hibbard, organized a church of twenty members at Edgecomb on the main land, and Whitney settled with the church. At the Q. M. in December, 1786, at Gorham, Samuel Thombs was ordained

as ruling elder, and Andrew Cobb and George Hamlin were ordained as deacons. During 1787 a remarkable awakening was experienced in Royalsborough amid great opposition, and the labors of Whitney were greatly blessed in the "eastern country." October 2 Nathan Merrill was ordained at the church in Gray by a council of ministers, and December 4, James McCorson was ordained at the Gorham Q. M. In 1788 Whitney located his family in Leeds; his labors were blessed at Lewiston, where he baptized several. He went up the Kennebec and organized a church at Canaan, and soon after organized churches at Bristol and Camden. During 1789 revivals were enjoyed in Parsonfield, Cornish, and Buxton, and at the Q. M. at Edgecomb ten were baptized. This year William Irish of Gray was ordained as ruling elder. In 1790 sixteen out of the twenty churches of the denomination, and six out of the eight ordained ministers were in Maine. Within the state was the church at Hollis, organized in 1780; Woolwich, Georgetown, Westport (with Daniel Hibbard as pastor), Bristol, Gorham (James McCorson pastor), Scarborough (probably extinct), Durham, organized in 1781; Gray and New Gloucester church (Nathan Merrill) 1782; Parsonfield (Samuel Weeks) 1783; Lincolnville, Paris, 1785; Edgecomb (John Whitney) 1786; Canaan, Second Bristol, Camden, 1788. Pelatiah Tingley now lived at Waterborough. Maine also had five ruling elders and four unordained preachers. The September session of the Q. M. was held at Edgecomb; the December session formerly held at Hollis, had been removed to Gorham, and the March session, which New Gloucester had had, was transferred to Parsonfield. The Q. M. had been the means of developing the thought and spiritual life of the people, as well as uniting them in bonds of loving fellowship. The few delegates to the March session of the Q. M. at Parsonfield in 1790 brought disheartening reports from the field. At the session at New Durham three months later, Randall was prostrated by sickness. At the September session Kenhelm Winslow and wife, of Lewiston, were asking for dismissal on the ground that the new connection denied election and the sovereignty of God. A reply at some length was returned by the Q. M., denying the charge and explaining the doctrines. A class of contentious persons were wont to attend the Gorham session, and for several years this was called "the seat of war." Publicly they interrupted and contradicted the speakers on the Sabbath. In 1791 brighter days came; Whitney reported from Kittery to the June Q. M. the embodiment of a new church. Sweeping revivals were enjoyed by the church in New Hampshire, and the results were felt along the border of Maine; Waterborough was blessed. At the formal organization of the New Durham Q. M., May 23, 1792, the four sessions previously held at stated places became known as Yearly Meetings, and the way was open for the organization of local Quarterly Meetings in Maine. At the Yearly Meeting held at Westport in September, 1792, Edward Lock returned to the fellowship of the denomination, was reinstated, and moving to Chesterville organized a church of twelve members at Farmington, March 29, 1793. There, Francis Tufts and John Woods, prominent men in town, were ordained as ruling elders. These three men became founders of the churches up and down the Sandy River valley. By request, September 21, Randall, Tingley, Hibbard, Whitney, and Deacon Otis visited the Farmington church and received it into the fellowship of the Yearly Meeting. It now numbered twenty-seven members, and was a living church in that great wilderness. The Yearly Meeting in September appointed as a committee Whitney, Hibbard and two laymen, who visited Canaan and were requested to extend their visit to the present Burnham.

The church at New Gloucester was in a sad state of worldliness, Nathan Merrill, its pastor, became disaffected, but from the church at this time came Ephraim Stinchfield, who began soon to render efficient service as an evangelist. November 6, Zachariah Leach, of Raymond, who was baptized by Merrill, was ordained at his home by a council from

the Gorham Q. M. His branch interest soon became a distinct church, and Leach became a most efficient evangelist among the new churches of the state.

At the Yearly Meeting in Westport, September, 1794, the Edgecomb and the Farmington Q. M's were authorized. The Gorham Q. M. was formally constituted in 1796, and the Parsonfield Q. M. two years later. Thus by the dawn of the present century two Q. M's in the Kennebec valley and two in western Maine were holding within their limits four sessions annually on the very days which the parent Quarterly Meeting observed in New Hampshire and to central places, to four Yearly Meetings, each of the five organizations were sending pastors and delegates to provide for their common interests. As denominational growth westward to Vermont, New York, and even to Ohio, made these four yearly meetings of the whole denomination impracticable, in 1827 an annual General Conference was constituted and the Maine Western and Kennebec Y. M's were recognized. The Penobscot Y. M., set off and organized June 23, 1832, was recognized that year by General Conference.

I. MAINE WESTERN YEARLY MEETING was at first known as the PARSONFIELD. From 1783 half of the quarterly sessions of the denomination were held within the borders of this Y. M. Five in March were held at New Gloucester, and four at Parsonfield ; in December two were held at Hollis, and seven at Gorham. From 1792 the Yearly Meetings of the denomination in February were at Parsonfield and in November at Gorham. About these centers local Quarterly Meetings also revolved, wheels within a wheel. When denominational growth culminated in an annual General Conference, the general meeting of the whole denomination was carried forever beyond the limits of this old Yearly Meeting, whose love for learning had taken form in the first academy of our people, and whose progress towards a denominational literature had found expression in *Buzzell's Magazine* and the *Morning Star*.

1. The GORHAM Q. M. was called the CUMBERLAND Q. M. after 1845. Within the borders of this Q. M. Randall witnessed conversions on his first visit to Maine, in 1780. Here the second church in the denomination at Hollis was organized. A few Christians in Gorham hearing of the Free Baptist church in New Durham sent one of their number, Deacon Wm. Cotton, to seek help from Randall, and in 1781 a church was organized at Gorham. The Q. M. was authorized at the Y. M. convened at Gorham Nov. 7, 1796. It consisted of the eight churches of western Maine—Gorham, Hollis, Buxton, Waterborough, Parsonfield, Gray and New Gloucester, Raymond, and Poland. The Q. M. organized at once. This year very precious revivals were enjoyed in Parsonville, Buxton, Gorham, and Raymond. The Y. M. in 1797 was held at Parsonfield, and no special interest was reported. March 6 a church was organized at Newfield, and Nathaniel Jordan moved there, giving the church great aid. Waterborough was revived under E. Stinchfield. In 1798 John Buzzell moved to Parsonfield to become a power for good there for sixty years. A revival soon spread over the town, and a second church of 100 members was organized. In Limington a church was organized through the efforts of Deacon Andrew Cobb and Elisha Stout, recently of Gorham. Hollis and Waterborough were revived. The large and flourishing church at Waterborough was led to join the Calvinistic Baptists by Rev. Levi Chadbourne, save eight members. From these a church was organized by Tingley, which grew under Henry Hobbs, who commenced preaching this year. During 1798 the western churches in the Gorham Q. M., namely, Parsonfield, Limington, Hollis, and Waterborough, and soon the Newfield church, were organized as the *Parsonfield* Q. M. A church was organized at Poland, November 8. E. Stinchfield was ordained at the Y. M. at Gorham. The records of the Q. M. begin with 1799, when Zachariah Leach was chosen clerk. John Hutchinson of Windham was ordained. This was a year of refreshing throughout the body, Gorham, Raymond, and Poland were revived. About forty were converted in Standish under John Buzzell in December, 1799, and soon after a church was organized

by E. Stinchfield. Early in 1801 the Gorham and Parsonfield Q. M. united, and continued one organization till 1822, when they again separated. In November, 1805, the Y. M. at Gorham was one of great interest; Elias Smith of the Christian Connection sought admission to our body. He was a man of eloquence and power, and several churches would join if he was accepted. But John Buzzell earnestly opposed his admission on the ground that Smith taught the annihilation of the wicked. Although not received formally, he yet continued his associations with our people for some years. At Gorham on the Sabbath he preached in the open air a stirring sermon to more than 1000; the next day Randall followed with great power till sundown. The anxious were seeking the Saviour, and at that memorable Y. M. many found Christ. Aug. 23, 1805, Samuel Applebee, of York, received ordination in New Hampshire. The Gorham and Parsonfield Q. M. met in August, 1808, in northern Saco. Tingley, Buzzell, Leach and Hobbs were present. Randall was lingering in his last illness. But the glorious power of the Lord, which was working wonders of grace in the Edgecomb Q. M., was present with the people in the great "grove reformation" at Saco. Two thousand sat down in the grove to listen to the gospel. Henry Leach, who heard the earnest voice of Henry Hobbs a mile away, felt conviction and found Christ, becoming a gospel preacher. In three weeks 150 were converted. In the presence of 1600 Buzzell and Hobbs administered baptism to forty-one willing converts, and soon after they baptized forty-nine more. A little girl who had become a Christian at Saco, desired baptism at Standish. Zachariah Leach went; his word was so searching and the experience at the water so solemn that many were convicted and decided at once to be Christians. Before winter closed 250 were converted, and Leach and Samuel Hutchinson baptized 150 of them. At a baptism here Joseph White, who soon became an able preacher, was awakened. Twenty-four were added to the Shapleigh church; Newfield was revived. Rev. Nathaniel Webster, who had united with us from the Calvinistic Baptists, embodied a church at Wells. In May, 1809, at a session of the Q. M. in Raymond, a revival commenced in which seventy were converted, Zachariah Jordan being one of the number. A work of grace began in Gray and New Gloucester, Stinchfield's home. For seventeen years he had been praying for such a day. The revival spread, till in these towns alone he baptized 150; as many more were converted elsewhere. Henry Hobbs and Elias Smith rendered good service in Poland. During a three months' tour in York, Wells, and Kittery, Stinchfield baptized seventy. At South Parsonfield a revival began in 1810. Seventeen were converted in one evening and forty-three the same week. The work extended into Cornish and into New Hampshire till 200 found Christ. In October Jeremiah Bullock, a convert, began meetings in Limington, where he with fourteen gathered by him were baptized in December. The revival continued till 180 were numbered among the converts. At the August Q. M. in a grove at Limington in 1811 two thousand listened to the preaching of the word. Two hundred sat down to the Lord's Supper. In November at the Y. M. at Buxton, John Buzzell and John Colby preached and some found Christ. In 1812 churches were organized at Danville and Poland. The next year John Whitney moved to Newfield, and in twelve months 150 were converted, with Samuel Burbank among the converts. Revivals visited Parsonfield, Brownfield, Kennebunk and Wells. In 1815 David Blaisdell baptized thirty in Lebanon and seventy in Acton. He also planted a branch of the Lebanon church among the converts in Sanford. Hollis and Gorham were also revived. The next year most of the churches were visited by revivals. In June, Clement Phinney returned to his home in Gorham, and in a short time sixty were converted. He soon after moved to Standish, where he was ordained at a session of the Q. M. He became an efficient evangelist. In 1817 the churches in Saco and vicinity were seriously distracted by the heresy of Jacob Cochran. But his baleful influence was short-lived. Parsonfield enjoyed uninterrupted prosperity; in 1818 sixty were added. In 1819 the Bidde-

ford and Kennebunk Port church was planted. For four years Blaisdell had been prospered in Lebanon, and had baptized 105. By the incoming of an independent state government the churches were rid of a parish tax and all denominations were placed on the same footing. At the Y. M. at Parsonfield Nov. 4, 1820, the funeral of one of the first settlers occasioned great thoughtfulness. Under the searching sermons of Buzzell, Place and Woodman, the revival began. Zachariah Jordan followed up the work with services, and in a few weeks one hundred professed to have found the Saviour. In 1821 there were large additions at Parsonfield, Newfield, and Waterborough, the home of Tingley. The Parsonfield and Gorham Q. M's in 1822 were again divided, after a union of twenty-two years. The first session of the Gorham Q. M. was held at Raymond, with Z. Jordon as chairman. In 1823 the church increased at Saco, and a new one was organized in Otisfield. Extensive revivals prevailed in 1826 in Danville, Pollard, Minot, and Harrison, where a church was organized. The next year forty-three united with the church in Raymond, and the Second Hollis church was organized. In 1829 Gorham was visited with revival, and a church was organized in Falmouth. In 1832 the Gorham Q. M. had twenty ministers and four licentiates, with 1140 members in twenty-six churches as follows: Saco, Scarborough, Buxton, Gorham, Cape Elizabeth, First and Second Standish, First and Second Windham, Falmouth, Gray and New Gloucester, First and Second Raymond, First and Second Bridgton, Sebago, Harrison, First and Second Otisfield, Poland, Minot and Danville, Hebron, Buckfield, Paris, Hartford, and Sumner. Allen Files was still pastor at Gorham, Joseph White at First Standish, E. Stinchfield at Gray and New Gloucester, Zachariah Leach and Zachariah Jordan at First Raymond, Clement Phinney at Harrison. The churches were well equipped. The Cape Elizabeth and First Otisfield churches had been organized within the year. A church was organized at Danville of twenty-five members in 1833 by Wm. C. Witham. In 1834 thirteen of the northern churches, with nine preachers and 503 members, were dismissed to form the Otisfield Q. M. There remained 888 members, with thirteen preachers, and seventeen churches, namely: The First and Second Buxton, Cape Elizabeth, Falmouth, Gray and New Gloucester, Gorham, Poland, First and Second Raymond, Saco, Scarborough, First, Second and Third Standish, Sebago, First and Second Windham. Soon the Danville, Minot and Poland church, with its 112 members and Jona. Tracy its pastor, returned to the parent Q. M. from the Otisfield. In 1839 the Second Saco, Minot, and the Westbrook churches were organized and the twenty-three churches had 1340 members. The next year the Second Gorham and South Raymond churches were added, but a half dozen of the northern churches failed to report. In 1841 the Second Poland church of fifty-five members was added, and the next year the North Standish church. The twenty-seven churches now had 1948 members with twenty ordained pastors. In 1843 the twelve churches east of the Sebago river were set off to form the Cumberland Q. M. This year, to the Gorham Q. M. the First Portland, Portland and Westbrook, and North Saco churches were added, and the eighteen churches had 1106 members. The Q. M. remained about stationary in membership till 1847, when it united with the Cumberland Q. M., taking the name of the latter. The Gorham church had by this time become small and pastorless, and so the name of the county became the designation of the body.

The CUMBERLAND Q. M. was set off from the Gorham Q. M. in 1843, its twelve churches, lying east of the Sebago river, consisted of the Casco, Danville and Poland, Falmouth, Gray, Minot, North Yarmouth and Pownal, New Gloucester, First and Second Poland, First Raymond, South Raymond, and Second Windham. The body had thirteen ministers and 1190 communicants. Till it was again united with the parent Q. M. in 1847 it barely held its own in membership. After the reunion, the New Cumberland Q. M. had twenty-eight churches, with as many ministers, and 2027 members. During the four years of separate existence the body had gained

one church and less than one hundred members. The churches of the Q. M. were the First and Second Buxton, Cape Elizabeth, Casco, Danville and Poland, Falmouth, First and Second Gorham, Gray, Minot, North Yarmouth and Pownal, New Gloucester, First and Second Poland, Portland and Westbrook, First Raymond, South Raymond, North Saco, First and Second Scarborough, Sebago, Second Standish, North Standish, Westbrook, First and Second Windham, and Windham and Gorham. For the next

Portland Church.

ten years but few additions were made to the Q. M. In 1849 a church of nine members, the Baldwin and Sebago, was added, and in 1854 another of eighteen members at Saccarappa; but by 1857, the Q. M. had lost six churches and nearly seven hundred members. The body now reported 1019 Sunday-school scholars, and $219.26 raised in a year for missions. In 1858 the Napiers and Sebago churches were added, and the next year a church in Raymond Village (Second Raymond). The Q. M. had increased its membership to 1733. The Cape Elizabeth church established a west branch. The Danville and Poland church gave place to the West Danville. A small church had appeared at Little Falls. In 1862 a church of fifty members, with D. M. Graham as pastor, was organized in Portland, the old church, though large in membership, disappearing. The Falmouth registered as the West Falmouth. In 1869 the Saccarappa and the Standish and Gorham churches were added. The Q. M. now had twenty-four churches, with twenty-three ministers and 1541 members. A church of fifteen members was organized at Webb's Mills in 1877, and the next year one of thirty-one members at Windham Centre. In 1880 for a decade none of the churches had been lost except one, and over two hundred had been added to the membership of the Q. M. In 1887 two small branch churches were started in connection with the Steep Falls church. During the past eight years the Q. M. gained one church and lost about one hundred members. The Saccarappa, Sebago, Standish and Gorham, and West Cape Elizabeth churches have disappeared, while the Bridgton Centre, Harrison (both from the Otisfield Q. M.), First Scarborough and the two Steep Falls branch churches have been enrolled. In 1888 the Q. M. had 1654 members, and twenty-six churches as follows: Bridgton Centre, Second Buxton, Cape Elizabeth, Casco, Gorham, Gray, Harrison, Little Falls, Mechanic's Falls, Naples, New Gloucester, First and Second Poland, Portland, First and Second Raymond, First Scarborough, South Gorham, Steep Falls, with Baldwin and Oak Hill branches, Webb's Mills, West Buxton, West Danville, West Falmouth, and Windham Centre.

2. The OTISFIELD Q. M. was formed in 1834 of the thirteen northern churches of the Gorham Q. M., as follows: the First and Second Bridgton, Buckfield, Danville, Harrison, Hartford, Hebron, the Minot, Danville and Poland church, the First and Second Otisfield, First and Second Paris, and the Sumner. It had eight ordained and one licensed preachers and 503 members. Several small churches were added which endured a few years: the Denmark in 1835, the Hartford, Second Livermore, Second Sumner, in 1840, and the Otisfield and

Norway, and Waterford churches in 1841; churches had appeared in Sweden, and Shelburne, N. H. The Q. M. had twenty-one churches with 1101 members and eighteen ministers. In 1842 the Auburn church was enrolled. Several churches from the Farmington Q. M. in Livermore, Peru, Canton, reported with the Otisfield Q. M. The Q. M. strengthened itself in the new settlements on its northern borders. In 1844 it had twenty-six churches and 1243 members; it declined somewhat till, in 1850, it had twenty-one churches with but 921 members. That year a church was organized in Letter A, No. 2. Of the early churches the following were steadily holding their place: First Bridgton, Buckfield, Harrison, Hebron, First Otisfield, First Paris, Sumner, Bethel, Sweden, Canton, Newry, and First Peru. The others were more ephemeral. In 1851 there were but nineteen churches, with 672 members. Small churches for a few years appeared at Grafton and Letter B, Greenwood, and Turner. In 1857 a church of twenty-four members was organized at Hartford. For twenty years, since 1851, the additions to the Q. M. had about met the losses. Five small churches had been lost to the list, and twelve members gained, the Q. M. in 1880 reporting fourteen churches, with 684 members. In 1879 a church was added in Roxbury, and in 1886 a church in Bridgton Centre. Two churches from this Q. M. united with the Cumberland Q. M. In 1888 the Q. M. had 428 members, seven ministers, and twelve churches, as follows: Bethel, Canton, East Buckfield, East Hebron, East Otisfield, Milton, Newry, Peru, Roxbury, Sumner, Sweden, and West Paris.

3. The Parsonfield Q. M., set off from the Gorham Q. M. in 1798, consisted of churches in Parsonfield, Limington, Hollis, and Waterborough. Soon the church at Newfield, organized the year before, united with the Q. M. In 1799 large numbers assembled at the Y. M. at Parsonfield, and five found Christ during the session, and others soon after. The revival was general throughout the body. Newfield and Waterborough were refreshed. The Berwick and Kittery church was organized. A church was organized at Hebron. November 21 John Blaisdell and Gershom Lord were ordained by council at the Lebanon church (organized by J. Buzzell, Sept. 24, 1796). Stinchfield extended his labors to the outskirts of this Q. M., during 1800, baptizing several at Limington. Early in 1801, the Gorham and Parsonfield Q. M's united and continued one until 1822. For these intervening years see *Gorham Q. M.* In 1822 the Q. M's were again divided as formerly. At the session of the Q. M. at Ossipee, N. H., Aug. 21, the reports from the several churches were very refreshing. The Brownfield, Limerick and the Parsonfield and Cornish churches were organized. John Blaisdell of Lebanon died, but an extended revival was enjoyed by his church in 1824. Newfield church enjoyed a continuous revival under B. S. Manson and Shubael Boston. The Maine Freewill Baptist Charitable Society for indigent Christians, especially ministers, was organizing Nov. 27, 1824, with John Buzzell as president. The next year B. S. Manson and John Stevens saw 130 converts in Limington. A church was organized in Hiram. The first copy of the *Morning Star* was issued from Limerick in May, 1826. This year an extensive revival was enjoyed in Waterborough. The next year a church was organized in York. The labors of John Stevens were blessed in Limington in 1828, where in five months 100 were baptized. Churches were organized in Porter and Shapleigh. The year 1829 was one of refreshing. Kittery, Berwick and South Parsonfield were revived. A church was organized in Fryeburgh. In 1832 the Q. M. was the third in size in the denomination. Several of its churches were across the line in New Hampshire. It had 2,100 members, with twenty ministers and twenty-eight churches as follows: The Parsonfield, Second Parsonfield, Parsonfield and Cornish, Kittery, Berwick, Shapleigh, Acton, Newfield, Porter, Limerick, First and Second Hollis, Biddeford, First and Second Limington, Sanford, Waterborough, Wells, Hiram, Fryeburgh, Brownfield, and in New Hampshire, the Great Falls, First and Second Wakefield, Brookfield, Ossipee and First

and Second Effingham. In 1833 the Saco church was added. In 1834 the Effingham and Ossipee churches united with the Wolfborough Q. M. In 1835, at the formation of the Rockingham Q. M., the Great Falls church departed, and the same year the twelve southern churches were dismissed to form the Waterborough Q. M. The Parsonfield now numbered 1061 members, with eleven ministers, and fourteen churches as follows: Brownfield, Freedom, Fryeburgh, Hiram, Limerick, First and Second Limington, Newfield, First and Second Parsonfield, Parsonfield and Cornish, and, in New Hampshire, the Brookfield, First and Second Wakefield churches. In 1837, the Brookfield church joined the Wolfborough Q. M. The next year a church of eighteen members was organized in Limerick by S. Burbank, and in 1839 the Third Parsonfield church was organized. In 1840 the Fourth Wakefield, and the Stow and Chatham churches were received, and in 1841 a church in Porter. The Effingham Falls church united in 1842, and in 1843 the Second Brownfield, Cornish, and Cornishville churches. The Q. M. now had twenty-one churches, with nineteen ministers, and 1657 members. The next year over one hundred members were added to the body. The Q. M. reported no new churches for over ten years. It slowly lost, until in 1832 its seventeen churches had but 1017 members. The First Limington, and the Third Parsonfield churches were lost in 1853. The next year the West Newfield was added. The Q. M. had sixteen churches, with 952 communicants. The original churches still doing good work were Parsonfield, Parsonfield and Cornish, Newfield, Porter, Limerick, Limington, Hiram, and Brownfield. In 1860 the Limington church was added. In 1861 the sixteen churches of the Q. M. had 952 members. The next year the number fell to 794. In 1870 but one of the sixteen churches had dropped from the list, the First Parsonfield; there had been none added; there were 840 members. In 1875 the fifteen churches had 778 members. In 1879 a church of twenty-four members was added at North Parsonfield, where the old one had recently fallen; precisely the same fifteen churches stood together with 778 members; over half of the churches had pastors. In 1888 the sturdy, substantial quality of these churches is yet apparent; they still hold about the same position which they occupied forty years ago. They have 639 members with twelve ministers, and fourteen churches as follows: The Brownfield, Cornishville, Denmark, Second Effingham, Hiram, Limerick, Limington and Limerick, South Limington, First Newfield, North Parsonfield, South Parsonfield, Parsonfield and Cornish, South Cornish, and Porter churches.

4. The WATERBOROUGH Q. M. (called York County Q. M. after 1854), was set off from the Parsonfield Q. M. in 1835, and consisted of the twelve southern

Saco Church.

churches of the parent Q. M., namely: the Acton, Berwick, Biddeford, First and Second Hollis, Kittery, Second Lebanon, Saco Falls, Sanford, Shapleigh, Waterborough, and Wells churches, with twelve ministers and 797 members. In 1838 the Kennebunk and Third Hollis churches appeared, and the Q. M. numbered 834 members. In 1840 the North Berwick, Doughty's Falls, and Second Waterborough churches were organized, and the Q. M. numbered 1000. In 1841 the Second North Berwick church, in 1842 the Biddeford and Kennebunk Port

church, and in 1843 the Kennebunk, the Kennebunk and Kennebunk Port, the Little River Falls Village, and the First North Berwick churches made a total of twenty-one churches, and 1462 members. The Second Acton and Third Waterborough churches appeared the next year, and the South Waterborough in 1846. Twenty-five churches and over fifteen hundred members were the largest numbers reached. In 1850 the Q. M. had twenty churches, with but 1044 members. In 1852 a church of thirteen members was organized in South Hollis (Dayton). Two years later the name of the Q. M. was called from the county in which the churches were located.

The York County Q. M. now had eighteen churches, with fifteen ministers

Second North Berwick Church.

and 1079 members. The original churches still doing good work were the First Acton, Berwick, Biddeford, First Hollis, Second Lebanon, Sanford, Shapleigh, Saco, and Wells.

In 1859 a church was organized at Shapleigh Corner. The seventeen churches of the body had 1232 communicants. In 1864 the Biddeford and Kennebunk Port, and the Kennebunk churches were reorganized. In 1865 a small church in Shapleigh, and in 1868 another in South Buxton were added. In 1869 the church in Sanford was named the Springvale church. By 1870 the sixteen churches of the Q. M. had 1353 members. In 1871 the only church in Shapleigh was the one at Ross' Corners. The Q. M. now had fourteen churches, seventeen ministers, and 1582 members. The First Acton church was enrolled as the Acton and Milton Mills church. In 1876 a church at North Shapleigh was added, and the next year one in Kennebunk. In 1884 the Wells church reported as the Wells Branch church. In 1886 the Doughty's Falls church was enrolled as the Second North Berwick. For twenty years the Q. M. has made good the losses incident to time. In 1888 there were 1656 members, eighteen ministers and fourteen churches, as follows: Acton and Milton Mills, Biddeford, Hollis, Kennebunk and Kennebunk Port, Second Lebanon, Lyman, North Berwick, Second North Berwick, North Shapleigh, Saco, Shapleigh, Springvale, South Buxton, and Wells Branch.

II. Kennebec Yearly Meeting was called Maine Central Y. M. after 1866.

1. The Edgecomb Q. M. was authorized at the Y. M. in Westport in September, 1794. Already the parent Q. M., in New Durham, had been in successful operation for two years. The next step in denominational organization was the appointment of two new Q. M's in the eastern limits of the denomination. The Edgecomb Q. M. included the eleven churches at Little River (Durham), at Brunswick, and on the seaboard east of the Androscoggin, Woolwich; Parker's Island (Georgetown); Squam Island, (Westport); Edgecomb, First Bristol, Black River (Second Bristol), Seguntecook (Camden), New Canaan (Lincolnville), and Ballstown. Storm prevented the thorough organization of the Q. M. at the time appointed, Jan. 21, 1795. The time of holding the meetings was fixed to the third Wednesday in January, May, August, and October. There were a few unordained preachers and ruling elders within the Q. M., and unless Whitney was then living within its limits, Hibbard of Westport was the only ordained minister. About this time he not only ceased to preach abroad, but claimed that his labors were not appreciated at home.

After a few years he arose from his depression and was a substantial pillar in the Q. M.

When the Y. M. convened at Westport in September, the Q. M. was in doubt as to whether to continue its organization. But greatly cheered and comforted by the brethren, they decided to go forward, and from that time never faltered. The year 1796 was one of depression, but the next year was better, especially to the Durham and Woolwich churches. In Bristol the "Block River" church reported for the first time. Sally Parsons, of Edgecomb, who afterwards married a son of Randall, was a power for good to the churches she visited. In 1799 John M. Bailey of Woolwich was ordained. At the Q. M. at Lincolnville, in January, great distress prevailed on account of the distracted condition of the Canaan branch; power came upon the meeting, and for three months the revival spread, bringing many to the feet of Christ. The May session at Woolwich was especially solemn, as a recent accident had removed a faithful pillar of that church, Ebenezer Brookings. In August the account of the widespread revivals in New Hampshire and western Maine greatly stirred the people. One of the most sweeping revivals began with the October session held in Bristol. Stinchfield preached October 17 from a temporary pulpit of driftwood on the beach, and baptized forty-one converts in the ocean. The next day sixty converts partook of the Lord's Supper. In five days sixty were added to the church. Revivals blessed also Durham and Georgetown.

The interest which had continued in Brunswick for seven years under Randall, Tingley, Whitney, and Buzzell, as they came that way, culminated in 1800, in the organization of a church. The next year a house of worship was built at an expense of $300. A branch in Lewiston was also organized about this time. Daniel Hibbard now returned to earnest sympathy with his brethren, and the Bristol church received considerable additions. In 1801 a good interest prevailed throughout the Q. M., especially at Camden and Thomaston; a committee was chosen to visit all the churches and awaken them to duty. Randall spent March among the churches. The first watchman to fall on the walls of our Zion was Rev. Joseph Hutchinson, of Hebron, who died Feb. 24, 1801, after thirteen years of faithful service. Randall spent September in the Q. M., baptizing nineteen at Westpoint. Stinchfield did the faithful work of an evangelist within its limits, and 1804 was a year of widespread interest. He baptized thirty at Edgecomb. Randall spent a month in the body; a committee was appointed to visit all the churches. At the October session of the Q. M. at Bristol, large numbers gathered, seven or eight were converted, and an Elders' Conference established. Thomas McKinney, of Lincolnville, was ordained at the January session of the Q. M., and about the same time, Timothy Cunningham of Edgecomb, as ruling elder; Adam Elliott, of Brunswick, was ordained August 16, at a session of the Q. M. held there. In 1805 churches were organized in Bowdoin, Knox, Lincoln, and Winthrop. At the first session of the Q. M. in 1806, an addition was reported of fifty members, and the Knox and Lincoln churches joined. A revival had begun at Wilderness, in Knox, and in a settlement of thirty families not a person remained over ten years of age who was not hopefully converted. Stinchfield established there a church of seventy members. He baptized six converts at the August Q. M. in Durham. In February, 1807, Randall and Leach, detained by storm at Lewiston, saw twenty converted. In December, 1807, Humphrey Purington, of Harpswell, was ordained. In 1808 Stinchfield strengthened the church and added twelve at Knox. He saw about four hundred converted before September in Lincolnville, himself baptizing 170. He baptized eight at Waterville. By October fifty-six had been added to the Georgetown church, and before the new year he had baptized there seventy-six. The revival continued through 1809. Bristol, Knox, and Dixmont felt it. Woolwich was greatly quickened. Fifty-four united with the church at Georgetown. The revival extended through

Wiscasset, where a church had been organized three years before. By the middle of May, Stinchfield had baptized seventy, who united with the churches in Woolwich and Wiscasset. A thousand persons assembled at the January Q. M. in Lincolnville. Already the denomination had been planted in the new settlements in the valley of the Penobscot. As early as 1803 churches had been organized at Thorndyke and Prospect. In 1809 churches were organized at Dixmont and at Charleston, and material was forming for the Maine Eastern Y. M. In 1810, the Northern churches were dismissed to form the MONTVILLE Q. M., which was formally organized at Knox.

In 1810 a church was organized in Litchfield. At the Y. M. at Edgecomb in 1811, Zachariah Leach preached, and some found Christ. The session of the Q. M. at Lincolnville in 1814 was followed by a revival which extended into the adjoining towns. The next year Topsham was visited by a reformation. Benaiah Pratt was laboring in the Q. M. with great success. In Bristol thirty were converted, and in Woolwich, where he preached three times daily for weeks, over one hundred found Christ. In Edgecomb, Booth Bay, and Georgetown, over one hundred were baptized. Churches were organized in Jefferson and Whitefield this year. The year 1816 was one of considerable prosperity in the Q. M. Durham, Brunswick, Camden, and Lincolnville were revived. The good work continued through the western part of the Q. M. In 1817 a church was planted at Harpswell, and the next year the Bowdoinham, Second Bowdoin, Bowdoin and Lisbon, and Second Lisbon churches were organized. Lewiston and Monmouth were revived. Extensive revivals prevailed in 1818; at Edgecomb 100 were added to the church. In 1819, 100 were converted at Lincolnville under Allen Files. In 1820 a church was organized at Gardiner. Forty-two were added in Whitefield. The labors of George Lamb were especially blessed in Phippsburgh, and a church was organized. During the year four churches and three ministers united with the Q. M. With the assistance of a council, mutual confidence was restored between Rev. J. M. Bailey and the church in Woolwich, when both engaged in the work of Christ, assisted by Allen Files, and one hundred were converted in 1823. A revival was enjoyed in Bristol. In 1825 Clement Phinney went from his home in Harrison to Richmond, and, with other evangelists, was blessed in the conversion of 100. Sixty-six united to form the Second Richmond church.

The Q. M. had become extensive, and in July at its session it was unanimously voted to divide the body, and to have the new one include three churches on the coast and all between the Androscoggin and Kennebec rivers to the boundary of the Farmington Q. M. on the north. In 1826 the Q. M. was extensively revived; the Second Wiscasset church was organized. In 1827, after a long service, Rev. Daniel Hibbard, of Westport, passed to his rest. The year following, Smith Fairfield enjoyed extensive revivals in many places. About forty were gathered into the Edgecomb church; many united with the church in Georgetown, where the labors of Silas Curtis were especially blessed. In 1832 a church was organized in Patricktown Plantation, and the Q. M. reported 640 members, with eleven ministers, and thirteen churches, as follows: Georgetown, Edgecomb, Westport, Woolwich, First and Second Booth Bay, First and Second Wiscasset, First and Second Whitefield, Windsor, Jefferson, and Patricktown Plantation. In 1833 a church of eight members was organized at Augusta. In 1834 the six northern churches of the Q. M. departed to form the WINDSOR Q. M. In 1835 the Q. M. received the Monhegan and Second Phippsburgh churches, and had 539 communicants, seven ministers, and ten churches, as follows: First and Second Booth Bay, Edgecomb, Georgetown, Monhegan, Patricktown, Second Phippsburgh, Westport, Wiscasset, and Woolwich. In two years the small churches of Second Booth Bay, Patricktown, and Wiscasset disappeared, and the body had 489 members. The next year the churches were blessed, and sixty-five members were gained. In 1842 the Second Georgetown church was added,

and for five years the Q. M. had kept its seven churches and raised its membership to 755. The next year it rose to 827. A third church was added in Phippsburgh in 1844, and in the nine churches there were 857 members. In 1848 John Stevens enrolled a church of sixty-five members in Bath. In 1853 a church was added at Parker's Head, and the nine churches had 748 members. The churches in Phippsburgh reported with the Bowdoin Q. M., and in 1857 the Bath church united with the same body. The seven churches had 533 members. The Woolwich and Wiscasset church was added in 1858. In 1864 the Second Phippsburgh church reported as the Winnegance church; nine churches and 699 members were on the list. In 1867 a small church on Barter's Island made ten churches on the roll, with 775 members. For the next seventeen years the Q. M. retained its ten churches—the First Phippsburgh having returned to fill the vacancy made by the loss of the Monhegan church—and 775 members. In 1884 the Corliss Street, Bath, church, leaving the Bowdoin Q. M., united with this. In 1888 the Q. M. had 747 members, with four ministers, and ten churches, as follows: Barter's Island, Booth Bay, Corliss Street, Bath, Edgecomb, First and Second Georgetown, Parker's Head, First Phippsburgh, Winnegance, and Woolwich and Wiscasset.

2. The Windsor Q. M. was formed of six churches set off from the Edgecomb Q. M. in 1834. It had four ministers and 134 members. Its churches were the Augusta, Jefferson, First Vassalborough, First and Second Whitefield, and Windsor. In 1835 the Augusta church received large additions under Silas Curtis, who, with the church, united with the Bowdoin Q. M. In 1836 a church of seven members was added in Gardiner Village, and the Pittston church appeared. In 1837 the seven churches had 208 members. The next year a Second Vassalborough church appeared. In 1842 the Pittston church was lost, but the Togus Mills and Gardiner Centre churches were added, and the Q. M., having added 111 during the year, numbered 340 members. In 1843 other churches on the northwest, some of them from the Bowdoin Q. M., were added, namely: the First China, South China, East Hallowell, Second Windsor, North Whitefield, and Washington churches; in 1844 the East Augusta, First Jefferson, and South Jefferson, and in 1845 the Augusta Village church. The Q. M. now had seventeen churches, nine ministers, and 464 members. Several small pastorless churches having failed to report for a number of years, disappeared in 1849. They were the Augusta Village, First China, South Jefferson, First Whitefield, and Washington, the last church uniting with the Montville Q. M. The ten churches remaining had six ministers and 326 members. In 1851 the Gardiner City church, with forty-one members and J. L. K. Staples, the pastor, disappeared, and the East Hallowell church was named the Chelsea. In 1852 the First Jefferson church was lost. The eight churches had but 171 members. The next year the First Windsor church was lost, and the East Augusta church reported as the Augusta and Vassalborough church. In 1854 the Second Windsor church was lost, and the six other churches of the Q. M.—the Augusta and Vassalborough, Chelsea, West Gardiner Centre, South China, Second Whitefield, and North Whitefield, with 182 members, united with the Bowdoin Q. M.

3. The Bowdoin Q. M. was organized at Bowdoin, Oct. 1, 1825, from churches lying between the Androscoggin and Kennebec rivers, and from three churches at the river's mouth which had been dismissed from the Edgecomb Q. M. Its twelve original churches were: the Phippsburgh, Harpswell, Brunswick, Durham, Bowdoin, First and Second Richmond, Gardiner, First and Second Lisbon, Lewiston, and Greene. In 1826 revivals prevailed, Wales was visited; the Greene and the Third Lewiston churches were organized. In 1828 the Phippsburgh church was revived. During 1829 many of the churches were revived and built up under the earnest services of Clement Phinney. Revivals existed in Phippsburgh, Bowdoinham, and Lisbon. In 1832 the Third Lewiston, Fourth

Gardiner, and Monmouth churches were added, and the Q. M. had 1152 members, nineteen ministers and twenty-six churches, as follows: Brunswick, Harpswell, Phippsburgh, First, Second and Third Lewiston, First and Second Lisbon, Durham, First and Second Bowdoin, First and Second Bowdoinham, Topsham, First and Second Richmond, Litchfield, First, Second, Third and Fourth Gardiner, Greene, Wales, Monmouth, Leeds, and Wayne. The next year the Third Richmond church was added. In 1835 the Augusta church

Main Street Church, Lewiston.

united from the Windsor Q. M. In 1838 the Fourth Gardiner church was revived; the Hallowell and Lewiston Falls churches were added, and the Q. M. had 2,085 members. In 1840 the Winthrop and Wayne church was added, and the Q. M. had 2,545 members. Meanwhile a Third Bowdoinham church had appeared, and in 1841 a Fourth was added. The Second Brunswick, Bath, East Monmouth, and Third Richmond churches were added in 1842, and the Q. M. had thirty-seven churches. In 1843 the nineteen northern churches, with as many ministers and 1176 members, were set off to form the KENNEBEC Q. M. The Bowdoin now had 1544 members, eighteen ministers and nineteen churches: First and Second Brunswick, First, Third and Fourth Bowdoinham, First and Second Bowdoin, Bath, Durham, Harpswell, First and Second Lisbon, Second and Third Richmond, Second Lewiston, Phippsburgh, Topsham, and the First Freeport, and Freeport and Brunswick churches organized during the year. In 1846 the Dresden church was added. In 1850 there were eighteen churches and 1092 members. During the year the Kennebec Q. M., with its seventeen churches and 937 members, returned to this Q. M. The Gardiner City, and West Durham churches were organized. The Q. M. again had thirty-seven churches. Its membership was 1991. In 1851 the Second Bowdoin and Second Greene, small, pastorless churches, disappeared; the Third Lewiston church was named the Sabattusville. In 1854 182 members from the disbanded Windsor Q. M. were added with six churches as follows: Augusta and Vassalborough, Chelsea, West Gardiner City, South China, Second Whitefield, and North Whitefield. The Q. M. now had forty churches with 2,181 members. Two years later its membership was 2,435. The Greene and Little River Village churches were added in 1857, and the Corliss Street, Bath, and the West Gardiner and Litchfield a year later. The forty-two churches had over three thousand members. In 1859 the Hallowell city church joined, and the next year the Auburn, and Orr's Island churches. In 1863 Centre Lewiston church with twenty members joined; in 1867 the North Bowdoin and in 1870 the South Leeds. In 1873 the Q. M. had forty-one churches, forty-six ministers and 3,296 members, with nearly as many Sunday-school scholars. The presence of the theological school within its borders has helped to keep its weaker churches. Since 1870 no church is reported as organized. For a score of years it has steadily held its ground. It has long had the largest list of churches of any Q. M. in the denomination, and only the Rhode Island Association has vied with it in the size of its membership. At present it has 3,168 members, thirty-three ministers, and thirty-two churches, as follows: Auburn, South Auburn, Augus-

ta, Bath (North Street), First Bowdoin, West Bowdoin, Bowdoinham, East Bowdoinham, First Brunswick, Brunswick Village, First Gardiner, Gardiner City, West Gardiner, Greene, Hallowell, Harpswell, Lewiston (Main Street) (Pine

Auburn Church.

Street), South Lewiston, Lisbon, Lisbon Falls, Litchfield, West Litchfield, Monmouth, North Freeport, North Leeds, Orr's Island, First Richmond, Richmond Corner, Richmond Village, Sabattus, and Topsham. Eleven of its churches have over one hundred members each.

4. The KENNEBEC Q. M. was formed of the northern churches of the Bowdoin Q. M. in 1843. The Q. M. had 1176 members and nineteen churches, as follows: Augusta, First, Second and Fourth Gardiner, First and Second Greene, Hallowell, Leeds, First and Third Lewiston, Lewiston Falls, Litchfield, Litchfield and Wales, Wales, Monmouth, East Monmouth, First Richmond, Winthrop and Wayne, and Wayne. In 1845 the Augusta church united with the Windsor Q. M. In 1846 the Richmond church was added. The seventeen churches now had 876 members. Several of the churches failed to report at the meetings, and in 1850 the seventeen churches, with 937 members, returned to the Bowdoin Q. M.

5. THE FARMINGTON Q. M. was authorized on the same day as the Edgecomb Q. M. It formally organized at Belgrade, Jan. 21, 1795, and consisted principally of churches in the valley of the Sandy river, the west tributary of the Kennebec. Its five churches were Farmington, Uppertown (Phillips), Belgrade, Seven Mile Brook (Anson and Embden), and Twenty-five Mile Pond (Burnham or Unity). Its sessions on the third Wednesday of January, May, August and October, were established alternately at Belgrade and Farmington. Lock was the only ordained minister in the limits of the body. From this beginning it has grown till not less than sixty churches have at one time or another been connected with it. A committee from the Y. M. in September ordained, in Phillips, Francis Tufts as ruling elder. E. Stinchfield preached the sermon. Revivals were enjoyed by the Farmington and Anson churches. The Q. M. early in 1796 appointed Lock to travel among the churches, preach the word and administer the ordinances as often as once in three months. In September a special committee from the Y. M., with Randall as chairman, visited these churches. At Seven Mile Brook the reading of sermons on the Sabbath in absence of a minister had caused division. All finally agreed to "drop reading authors and wait upon the Lord." At Farmington the difficulty in regard to open communion was satisfactorily adjusted according to the views of the denomination. At Phillips, the right and duty of women to speak in meeting was peacefully maintained. Francis Tufts was appointed by the Q. M. to visit the general court in Massachusetts, to seek an act of incorporation for the churches in order to rid our membership of religious taxation, but the appeal was not granted. Early in 1799 on Stinchfield's visit to Belgrade and West Pond Plantation (now Rome), many were converted, not less than twenty in one meeting. On July 1st, he baptized and added to the Belgrade church sixteen converts. The report of the Q. M. to the Y. M. in November stated that it was in

the midst of great trials. Lock had failed to drink in the free spirit of his brethren, and had taught close communion with unyielding persistency in direct opposition to the action of his people. A trial ensued in the Q. M., and at its close a vote was taken in which fifteen, headed by Francis Tufts, voted to stand by the teaching of the denomination as expressed by the Y. M.; but seven held with Edward Lock, who finding himself in the minority ceased to agitate the body. But when John Buzzell and Henry Hobbs attended the session of the Q. M. in January, 1800, at New Portland, the still controlling influence of Lock gave them a cool reception. However, a few meetings were attended at Anson, several were converted and a general revival followed. As this Q. M. had long felt the need of the Y. M., the church in Parsonfield consented to give up its session, and the February term was held at Anson. Lock had already matured plans for forming a Christian community with common property. The Y. M. objected, but he persisted. He was suspended from the denomination and finally disowned. The Q. M. now became harmonious, several leaders returned with confessions, and the churches were refreshed with revivals. A church was organized at New Portland. In 1801 Francis Tufts and Moses Dudley visited the Penobscot valley, and at Cornville met with a revival, baptizing nine, and organized a church, one of its members being John Trefethren, the confidential friend and fellow-laborer of Randall in New Castle, N. H., twenty-five years before. Belgrade was revived and eleven added to its members. A church was organized at Mt. Vernon. The Q. M. made but little progress during the next two years. Its Y. M's were in the depth of winter and but thinly attended. In 1803 churches were organized in Stark and Vienna. Stinchfield worked faithfully as an evangelist in the sparsely settled country. In 1804 he saw the beginning of extensive revivals in Anson and Wilton. Ebenezer Scales, of Wilton, was ordained October 21 at the session of the Q. M. in Anson, and with him John Trefethren was ordained a ruling elder. In 1805 the session of the Y. M. at Wilton was not attended by those outside the Q. M., as the roads were thoroughly blockaded by a recent storm. At the February session of the Y. M. in Wilton, in 1806, there was such a desire of Christians to praise God and of sinners to seek salvation that for two days the regular order of the meeting was suspended The August session of the Q. M. in 1807 at Belgrade was a season of refreshing. Several churches reported revivals at the Q. M. in May, 1808. Forty-nine were added to the Phillips Church; Anson and Farmington were revived. In November, 1809, the Q. M. reported an addition of 100 members within two months, the Farmington and Cornville churches having been especially blessed. A church had been organized at Freeman, and in 1811 another at Harmony. Zachariah Leach reported quiet prosperity for the Q. M. in March, 1812. During the year a church was organized in Industry. In 1814 a church was organized in Temple. In 1816 in Stark 100 professed faith in Christ. The next year a church was organized in Wilton, and for twelve months revivals were frequent. Fairfield, Canaan, Clinton, and Cornville were quickened. During 1818 churches were planted in Bethel and Sumner, and the year following in Chesterville, and about this time in Hebron and Buckfield. Thomas Lewis in nine months baptized 180 around Anson, Wilton, and Chesterville. In New Sharon seventy-five or eighty were converted ; in New Portland and Kingfield, Elder Hutchins baptized over one hundred, and "four churches were gathered in that vicinity." The Q. M. now numbered twenty churches with 500 members. In 1820 Hubbard Chandler saw fifty converts in Kingfield. In Cornville and adjacent towns many were converted under Thomas Lewis and Joseph Merrill, but forthwith the entire church in Cornville save four united with the Christian Connection. In 1821 large additions were received by the churches at Farmington, and at Belgrade, the home of Edward Lock. The next year Phillips was blessed under Hubbard Chandler, who was this year ordained. The Q. M. enjoyed great prosperity.

Churches were organized in Hartland and New Sharon, and during 1823 in Dixfield, Peru, Weld, Lexington and Pittsfield. Wilton and Sumner received large additions. The Q. M. soon after its organization had proposed that the churches assess themselves for the support of the meetings; and in 1799 it offered to support any acceptable minister who would come and labor within its limits. This was in advance of other Q. M's, and to it belonged the credit of making the first organized effort in the cause of home missions. In 1823 it "voted to form a society for the purpose of promoting free missions in Maine." Three hundred copies of the constitution of the society were printed for gratuitous distribution among its churches and in other Q. M's. In 1835 this society gave place to another, auxiliary to the Free-will Baptist Home Mission Society. There are traces of a Q. M. organized by Rev. Samuel Hutchins in 1821 on the northeast borders of the Q. M. But no record speaks of any session of the body till three years later. In January, 1824, at a session of the Q. M., seven churches on the east were dismissed to form the EXETER Q. M. (See *Penobscot Y. M.*) This year Elias Hutchins was ordained in Wilton, and the Buckfield and Second New Sharon churches were organized. An extensive revival prevailed at Sumner. During 1825 the Q. M. enjoyed extensive prosperity. About one hundred were converted in Fayette and two hundred in Farmington. Most of the old churches were greatly strengthened, and the Second Farmington, Fairfield, and Sidney churches were organized and united with the Q. M. The revival continued during 1826. At the Q. M. in September, seventeen churches reported revivals. Stark and New Portland were visited. At East Pond Plantation (now Smithfield) seventy were brought to Christ under Hubbard Chandler, and a church was organized. Churches were also formed in Madison and Norridgewock. At the Q. M. in January, 1827, eleven ministers were appointed to visit the several churches. Only a few churches had settled pastors, but those appointed visited all with great regularity. A correspondence was held with brethren who had emigrated to Ohio, and delegates were appointed to the other Q. M's in Maine. At the June session 102 additions were reported, and requests were received for the license of five young men. In August 210 additions were reported, and in October thirty-five of the forty churches reported revival; 400 copies of the minutes of the session were printed. During the year the Concord and West Waterville churches were organized and received. The number of churches had now reached forty-five. A second division of the Q. M. was recommended at the meeting in June, 1828, which was unanimously effected at the next session. The old organization embraced only the churches in the Sandy river valley. The twenty-three churches on or near the Kennebec river were dismissed to form the Anson Q. M. A church was organized in East Livermore in 1828. In 1829 revivals visited Livermore, Jay, and Mt. Vernon. In 1832 the Q. M. had 1252 members, twenty-four ministers, and twenty-eight churches, as follows: Avon, First and Second Berlin, Chesterville, Dixfield, Farmington, Farmington Falls, Fayette, Jay, Livermore, Second Mercer, First and Second Mt. Vernon, Mexico, First and Second New Sharon, New Vineyard, Number one (Madrid, organized 1832), Number 2, Number 3 (Dallas), Peru, Phillips, Strong, Temple, Vienna, First and Second Wilton, and Weld churches. In 1833 the Second Peru church joined, and the next year the New Sharon Centre and Third Wilton churches. In 1835 the Byron church appeared. In 1838 the West Mt. Vernon church united, and the next year the Readfield. In 1840 Asa McGray reported two churches in Nova Scotia, the First Barrington, with 104 members, and a small church at Wood's Harbor. This was the beginning of a correspondence which culminated in the union of the Barrington Q. M. with the Y. M. in 1843. The twenty-four churches now had 1737 members and thirty ministers. In 1846 a church of five members was added at West Jay. In 1847 the twenty-four churches had 1272 members. The church in Livermore was enrolled as the East Livermore, and the Fourth New Sharon as the Third New Sharon. For

twenty years the gains kept on the roll about a score of churches and about twelve hundred members. A very few small churches, becoming pastorless, would fail to report and disappear. But in 1863 the West Freeman and Avon church was added, in 1865 the East Dixfield church, in 1867 the Temple, in 1868 the Carthage, and in 1869 the North Canton. In 1865 the Dallas church reported as the Rangeley. The Q. M. was interested in denominational work beyond its borders. It gave to the denomination some of the best men; John Chaney, Dexter Waterman, J. J. Butler and J. C. Dow, missionary to India, were among its preachers. The Education Society was born in its brain and heart. It began early and gave munificently for our foreign mission interests in India. In 1870 its twenty-three churches had a little over one thousand members. The Second Weld church was organized in 1880. In 1888 the Q. M. had sixteen ministers, 977 members and twenty-one churches, nearly all of which have been doing good work for over fifty years as follows: Chesterville, Carthage, East Dixfield, East Livermore, Farmington, Farmington Falls, Livermore Falls, Madrid, First Mt. Vernon, West Mt. Vernon, First New Sharon, East New Sharon, Phillips, Rangely, Temple, Vienna, Weld, Second Weld, West Freeman and Avon, and First and Second Wilton.

6. The BARRINGTON (N. S.) Q. M. was formed in part from churches which had been enrolled with the Farmington Q. M. In 1843 the Q. M., on its formal union with the Y. M., had 315 members, five ministers and three churches, namely: Cape Sable Island, Wood's Harbor, and Beaver River. In 1846 the Solid Rock and Petite Riviere churches united, and the body had 334 members. The next year thirty were added to the Cape Sable Island church. In 1851 the Petite Rivere church had given place on the list to the Barrington and Port La Tour churches, and the body had six ministers and 425 members. In 1853 the Solid Rock and Beaver River churches, had given place to the Pubnico and Sandy Point churches. The six churches had three ministers and 470 members. In 1855 a church was added at Port Mattoon, and there were two pastors and 485 members. The next year the Q. M. collected $20 for foreign missions. During 1857 Thos. C. Brown, the only pastor in the body, added twenty-five by baptism to the Cape Sable Island church. In 1862 the Beaver River church was reorganized with thirty-two members, and the next year the Pubnico Beach church was again enrolled; the Tusket Lakes church was added. The eight churches had four ministers, 589 members, and gave $56.26 for missions. Two of the pastors went elsewhere in 1865, and in 1867 the eight churches, Barrington, Port La Tom, Cape Sable Island, Woods Harbor, Pubnico Beach, Pubnico, Tusket Lakes, and Beaver River, with 589 members, and perhaps a single pastor, were dismissed by the Y. M. to join the Free Christian Baptists of Nova Scotia.

7. The ANSON Q.M. was set off from the Farmington Q. M. in September, 1828. Accordingly, twenty-three churches, located on or near the Kennebec River, met at New Portland and organized October 11. The Q. M. had twelve ordained ministers and three licentiates. For months the Q. M. received few additions. In July, 1829, Samuel Hutchins preached a funeral sermon in Kingfield. A revival began from which in a short time a church was organized. The good work spread among the churches. In 1832, the Q. M. had 1086 members, with twenty-five ministers and twenty-six churches, as follows: Anson, New Portland, Embden, Belgrade, Brighton, Canaan, Clinton, Canada Road, Dearborn, First and Second East Pond, Fairfield, Fordstown, Gilman Pond, Industry (organized in 1832), Jerusalem, Kingfield, First Mercer, Madison, Rome, First and Second Stark, Sidney, First, Second, and Third Waterville. In 1833 the Second Anson church was added. In 1837 the Fairfield and Fordstown churches were lost, and the Athens, Mayfield, and Norridgewock churches appeared. In 1838 the Canada Road church was called Carrying Place, and the Second Canaan, Second Dearborn, and Second New Portland churches were enrolled. The thirty churches had 1400 members. In 1839 the fifteen eastern churches were set off

to form the Waterville Q. M. There remained 715 members, with twenty-two ministers and fifteen churches, as follows: Anson, Athens, Carrying Place, Cornville, Embden, Embden and Concord, Industry, Kingfield, Lexington, Madison, Mayfield, First and Second New Portland, and Second Stark. In 1840 the Dead River, Embden and Lexington, and Third Stark churches were added; in 1841 the Second Madison; in 1843 the Carrying Place, Third Kingfield, Moscow, and Pleasant Ridge churches, and in 1844, the Second Anson and Freeman; meanwhile three small churches had disappeared. The twenty-two churches of the Q. M. now numbered over 1,000. In 1847 the Embden and Pleasant Ridge churches were lost, and in 1848, the Carrying Place and Third Kingfield. The seventeen churches had but 578 members. In 1849 the First Kingfield and Moscow churches were lost, and there were in the body but 461 members. In 1852 the Athens and Dead River churches were lost. In 1855 the Third Stark and Moscow churches reappeared; the fifteen churches had 489 members. In 1861 the Anson Village church appeared, and fifteen churches had 542 members. In 1863 the Concord church was organized and added. In 1871 the Second Madison church was called the Madison Bridge church, and several churches which had not reported for years were again enrolled, namely: the Athens, Cornville, Dead River, Eustis, Pleasant Ridge, and Skowhegan churches. The Q. M. had nineteen churches, twenty ministers and 839 members. In 1878 churches at Moose River and New Vineyard were added, and the nineteen churches had 910 members. In 1888 the Q. M. had 760 members, thirteen ministers, and eighteen churches, as follows: Anson, Athens, Concord, Cornville, Eustis, Dead River, Freeman and Salem, Industry, Kingfield, Lexington, Madison, Madison Bridge, New Vineyard, First and Second New Portland, Pleasant Ridge Skowhegan, and Stark. Six of these churches, the Anson, First New Portland, Industry, First Kingfield, and Stark churches were among the original ones which organized the Q. M. in 1828. The Lexington, and Second New Portland churches have done good work for over fifty years.

8. The Waterville Q. M. was formed of the fifteen churches set off in 1839 from the Anson Q. M. The Second Belgrade church was added; the sixteen churches had 749 members and ten ministers, and were: First and Second Belgrade, First and Second Canaan, Clinton, Dearborn, First and Second East Pond (Smithfield), First Mercer, Norridgewock, Rome, Sidney, First Stark, First, Second and Third Waterville. In 1840 the Second Sidney church united, and in 1843 the Third Sidney, Second Clinton, Pittsfield, and Fairfield churches. In 1844 the Third Belgrade church was added, and the Q. M. had twenty-two churches and as many ministers, with 996 members. By 1850 several small churches had become extinct; fifteen churches had 570 members. In 1853 the North Belgrade church was added, and the next year the Waterville and Smithfield church. The Second Waterville church was called the West Waterville. In 1857 the Somerset Mills church was enrolled. In 1858 the Second Mercer church reported, and eighteen churches had 631 members. In 1861 Kendall's Mills church was organized. In 1867 thirteen churches had 495 members. In 1870 a church of eleven members was added at Belgrade Mills. In 1875 the North Belgrade and Second Clinton churches were added, and fifteen churches had 447 members. Churches have been enrolled at South Norridgewock and at Oakland. In 1880 the seventeen churches had ten ministers and 406 members. In 1883 pastorless churches of less than a dozen members each in Belgrade, Rome, and Stark, disappeared. During the last two years two others, the Canaan and Second Smithfield, were lost, but a church in 1888 was added at Clinton Village. The Q. M. has 403 members, with nine ministers and twelve churches, as follows: Clinton, Second Clinton, Clinton Village, Fairfield, Fairfield and Smithfield, Smithfield, Mercer, Norridgewock, South Norridgewock, Oakland, Sidney, and Waterville and Sidney. The Clinton, Mercer, Norridgewock, and Sidney churches were original churches of the Q. M.

III. Penobscot Yearly Meeting. 1. The Montville Q. M., consisting of the northern churches of the Edgecomb Q. M., was organized at Knox in 1810. A church was organized at Clinton and Exeter, Dec. 1, 1811. John Colby was present at the Q. M. at Montville. Thirty persons dated their Christian experience from a sermon he preached from Rev. 14:6, 7. He continued in Montville for three months; 130 expressed a hope in Christ; he organized a church there called "The Church of Christ." The revival continued during the year. The year 1814 was one of spiritual quickening; churches were organized in Waldo, Monroe and Palermo. In 1816 John Colby organized a church far east at Eastport; the church grew in six months to a membership of forty-seven, when sickness compelled him to relinquish the work. During this year Asa McGray was planting Free Baptist interests in Windsor, Nova Scotia. In 1818 revivals existed throughout the Q. M. In Montville forty were converted under the Rev. Moses McFarland, and the Second church was organized. Large additions were received by the Second Montville church in 1821. A church was organized in Appleton in 1822. The next year was one of refreshing, and no less than four churches were added. During 1824 the Q. M. enjoyed large prosperity. An extensive revival prevailed in Montville. David Swett baptized 100 in six months in Dixmont and Newburgh. A church was organized in Frankfort. At the June session of the Q. M. the body numbered twenty-four churches, with 1000 members, and fourteen ordained ministers were present. In 1825 the Newburgh church was organized. In 1826 favorable reports were received from the work in New Brunswick and Nova Scotia. The Church at Barrington, under Asa McGray, now numbered 130. There were in his vicinity three other ministers and as many churches. The Rev. Ebenezer Moulton moved to Montville in time to stay the break caused by the apostasy of Moses McFarland to the Universalists. The Second Church was organized in Prospect. The Q. M. in 1827 had twenty-six churches, and twenty ministers. In 1828 Rev. Lemuel Norton, from the Calvinistic Baptists, with the church he had recently organized on Mount Desert Island, united with the Q. M. This year a church was organized in Belfast, also a second church in Dixmont, and one in Belmont. In 1829 the Second Appleton church was formed. A road had been extended 100 miles to the northeast, opening up the country east of the Penobscot river. Among the new settlements, everywhere springing up, our preachers went bearing the gospel. Revivals followed and churches were organized. Stillson organized a church at Hodgdon, and the word was preached far into New Brunswick. A revival blessed the work at Liberty. In the summer of 1830 the eastern churches were dismissed to form the Prospect Q. M. In 1832 the Q. M. had 796 members, with nine ministers and eighteen churches, as follows: The Appleton, Belmont, Burnham, Camden, China, Hope, Liberty, Lincolnville, First, Second, Third and Fourth Montville, Palermo, Thorndike, Warren, First and Second Washington, and Vassalborough. In 1835 the Freedom church appeared in the place of the Liberty, and the Thorndike joined the Prospect Q. M. The Second Washington and Vassalborough churches failed to report, but the membership was 510. The Q. M. reported irregularly to the Y. M. In 1838 the Second Belmont church was organized, but it reported but one year. In 1839 the Liberty and Montville (South Montville), Fourth Montville and Northport churches were reorganized. The Burnham church united with the Exeter Q. M. and four new ministers came in, making the number seven for the fifteen churches, and 478 members. In 1840 Washington church was reorganized with sixteen members. To the Q. M. were added sixty-six members; six ministers had been gained. In 1841 the Fifth Montville church joined; in 1842 the Camden church met with large additions and reorganized. In 1843 the Hope church was named the Second Appleton, and the fifteen churches had fifteen ministers, with 704 members. The next year the Unity church

joined. In 1849 the Liberty and Montville church appeared as the South Montville. In 1851 the North Belmont church (later Morrill) was added, and the next year churches in Rockland and North Belmont joined, and the Q. M. had seventeen churches, sixteen ministers and 695 members. The next year it gained thirty members, the following year nearly sixty members, and contributed about $225 for missions. It also added a church at Centre Montville. In 1859 a church at South China of forty members was added; in 1860 one in Jefferson; in 1861 one in North Whitefield (North Whitefield and Jefferson) of forty members, and in 1862 the Branch Mills church; but the First Montville church had become extinct. The eighteen churches of the Q. M. had sixteen ministers, with 728 communicants. In 1864 the Carver's Harbor (Vinal Haven) church appeared with a Sunday-school of over one hundred; the next year the church in Vassalborough was organized, and the Belmont church was named the First Morrill, the old Morrill church becoming the Second Morrill. The twenty churches had 722 members and 1030 Sunday-school scholars. In 1865 the First Appleton church, after an existence of over forty years, was lost, and a church was added in Vassalborough. In 1867 the North Vassalborough church joined, and the Q. M. had nineteen churches, sixteen ministers, and 780 members. In 1872 five small churches without pastors, the Second Appleton, Jefferson, Fourth Montville, First Morrill, and the Warren, having failed to report, were dropped from the list as extinct, and the remaining fourteen churches had fifteen ministers and 791 members. In 1873 a church of fourteen members was organized in Chelsea, and in 1875 a church of fifty-four members in Islesborough. In 1885 the South China church was called the Week's Mills. In 1888 the Q. M. had 712 members, thirteen ministers and fifteen churches, as follows: Branch Mills, Camden, Carver's Harbor, Chelsea, Islesborough, Lincolnville, Second Montville, Centre Montville, South Montville, North Whitefield and Jefferson, Palermo, Rockland, Vassalborough, Washington, and Week's Mills. For fifteen years it has held its own with the wear of time. The Camden, Lincolnville, Second Montville, South Montville, Palermo, and Washington churches have been lifting up the cross of Christ for nearly sixty years.

2. The Prospect Q. M. was formed Aug. 1, 1830, from the eastern churches of the Montville Q. M. In 1832 the Q. M. had 616 members, eight ministers, and eighteen churches, as follows: Belfast, First, Second and Third Dixmont, Dixmont and Plymouth, Frankfort, Islesborough, Jackson, Monroe, Mt. Desert, Newburgh, Orland, First, Second and North Prospect, Swanville, and First and Second Eden, both recently organized. In 1833 the Waldo (Brooks) church was added; in 1834 the Second Swanville (Swanville and Belfast), and in 1835 the Second Orland. The Q. M. had twenty-three churches, thirteen ministers, and 753 members. In 1836 the Dixmont, Newburgh and Monroe church was added, and also the Second Monroe. Soon after, the Etna and the Second Newburgh churches were enrolled; thus the places of small churches lost were made good. In 1840 the Second Monroe, and the Jackson and Monroe were added, and the next year the Belfast, Monroe and Union, Mt. Desert, and the Penobscot churches raised the total to twenty-seven churches, with sixteen ministers, and 882 members. In 1842 the Deer Isle church joined, and the year following the Newburgh and Carmel, Unity, and Dedham churches; and thirty-one churches had twenty ministers, and 1180 members. The next year the Hancock, and the First and Second Ellsworth churches were enrolled. The Newburgh and Carmel church was added, and thirty-three churches had 1211 members. In 1845 several small churches failed to report. The addition of the West Ellsworth and North Prospect churches made a total of but thirty-one on the list. In 1846, eight northwestern churches of the Q. M. were set off to form the Unity Q. M., and twenty-two churches, fourteen ministers, with 659 members, remained in the Prospect Q. M. In 1848 the Belfast and Swanville, and the Brooksville churches

were added, while the Third Ellsworth and West Ellsworth churches had disappeared. For five years the Q. M. retained about twenty churches, and over six hundred members. In 1852 the Orland and Dedham, Hancock, and Ellsworth churches departed to form the ELLSWORTH Q. M. In 1855, pastorless churches in Deer Isle, Mt. Desert, and Waldo ceased to report. Twelve churches now had twelve ministers, with 417 members. In 1858 a church of twenty members was added at South Brooks. During the next five years the Brooks, Brooksville, Eden, Second Monroe, and Monroe Union churches reported, and eight churches had nine ministers, and 300 members. In 1875 the Islesborough and North Prospect churches failing left but seven enrolled, with 249 members. Meanwhile the Dixmont, Monroe and Newburgh church was enrolled as the Dixmont. In 1876 the Q. M. reported but one Sunday-school within its borders. In 1877 the Jackson church was added. In 1879 it had 240 members, nine ministers, and seven churches, as follows: Brooks, South Brooks, Belfast and Swanville, Dixmont, Jackson, First Monroe, and First Prospect. The next year the Q. M. reunited with the Unity Q. M., after each had maintained a separate existence for thirty-four years. The Unity Q. M. had on its return eight churches, the same number that it had on its departure.

THE PROSPECT AND UNITY Q. M. had in 1880 twelve churches, eleven ministers, and 329 members. In 1888 the Q. M. had nearly held its own. It had 278 members, 227 Sunday-school scholars, five ministers, and twelve churches, as follows: Brooks, South Brooks, Belfast and Swanville, Dixmountain, East Dixmont, Jackson, First Monroe, Newburgh, Prospect, Thorndike, Thorndike and Knox, and Unity. The Monroe, Prospect, Brooks, and Thorndike churches have been doing good work for over half a century.

3. The UNITY Q. M. was formed of the eight northwestern churches set off from the Prospect Q. M. in 1846. The Q. M. had 264 members, eight ministers and the following churches: First and Second Dixmont, Dixmont and Plymouth, Jackson and Monroe, Newburgh, Newburgh and Carmel, Thorndike, and Unity. In 1847 the Summer Street, Bangor church joined from the Bangor Q. M., and the Troy church was organized. The ten churches had 319 members and eleven ministers. In 1852 the Jackson and Monroe church met with large additions and was enrolled as the Jackson church. The Jackson and Dixmont church with thirty-three members was enrolled. The Q. M. had eleven

First Bangor Church.

churches, with 435 members and thirteen ministers. The next year the Second Newburgh, Second Troy, and Hermon churches were added, and the body gained over fifty members. In 1854 the South Jackson church was added. Five years later the Q. M. still had its fifteen churches, with sixteen ministers and 554 members. The Detroit church had appeared. In 1865 the First Dixmont, Jackson, and Newburgh and Carmel churches disappeared. The number soon fell to below four hundred. In 1869 the Detroit church was reorganized, but there were only four ministers on the list. In

1870 the Etna and Dixmont church was added. In 1871 the interest revived, and ten churches had nine ministers and 358 members. Nearly 500 were in the Sunday-schools. In 1875 the nine churches had six pastors and 261 members. In 1879 the Bangor church united with the Exeter Q. M., and seven churches had but 116 members. In 1880 the Dixmont Mountain, Newburgh, Thorndike, Thorndike and Knox, and Unity churches, with their four ministers, joined the PROSPECT Q. M., forming the PROSPECT AND UNITY Q. M. (See above.)

4. The ELLSWORTH Q. M. was formed in 1852 by the union of the Orland and Dedham, the Hancock and the Ellsworth churches with the Bucksport, Orland and Penobscot, the Clifton, the Mariaville, and the North Ellsworth churches; the body had seven churches, four ministers and 155 members; during the first year forty-seven were added by baptism and twenty-five by letter. In 1854 the Sullivan and Franklin church was added, and the Q. M. was formally enrolled in the Penobscot Y. M. The next year the Otis and Blue Hill churches were enrolled. In 1856 the Tremont church appeared, and soon the Second Tremont was added. The body now had twelve churches, seven ministers, and 282 members. In 1859 the Blue Hill and Long Island church joined, in 1860 the Deer Isle and Wesley churches, in 1863 the First Mariaville, in 1864 the First Hancock. Several small churches meanwhile had disappeared, so that the body had in 1865 ten churches, seven ministers and 242 members. In 1867 the South Brooksville, Eastbrook, Franklin, Second Hancock, and Little Deer Isle churches united, and sixteen churches had thirteen ministers and 405 members. There were 370 Sunday-school scholars, and $145.74 were collected for missions. In 1871 the Beddington (Beddington and Deblois), Great Pond, and West Surry churches were enrolled, and in 1873 the Union Street church, Calais, and the Mt. Desert church two years later. The nineteen churches had nearly 500 members and six ministers. In 1878 there were 542 members and about 400 Sunday-school scholars. In 1885 a church was organized in Ellsworth. In 1888 the Q. M. had 507 members, 430 Sunday-school scholars, eight ministers and eighteen churches, as follows: Beddington and Deblois, Blue Hill and Long Island, Clifton, Deer Isle, Eastbrook, Ellsworth, Franklin, Great Pond, First and Second Hancock, Mariaville, Mt. Desert, Orland and Dedham, Otis, Tremont, Wesley, West Ellsworth, and West Surry.

5. The EXETER Q. M. was organized early in 1824 from seven churches on the northeastern borders of the Farmington Q. M. in the valley of the Penobscot. In 1825 the Garland church was organized. This year good service was rendered to this body by Joseph Farwell and Lincoln Lewis from the Montville Q. M. In 1826 a church was organized in Dover. The Rev. Ephraim Johnson, having removed to Wellington, organized a church from the converts there. In 1827 Enoch W. Bradford organized a church in the town since called Bradford. This year the Wellington church was organized, also a church in Milo. The Q. M. reported but twelve churches and nine ministers. In 1828 Leonard Hathaway organized in Maxfield a church of fifty-one members, forty-three of whom he baptized in one day; the Corinna, and the Exeter and Corinna churches were also organized. In 1829 a church was organized in Abbot, and in Exeter a revival was enjoyed. In the summer of 1831 the northern churches, with their ministers, were organized to form the SEBEC Q. M. In 1832 the Q. M. had 463 members, eight ministers and twelve churches, as follows: Exeter, Sangerville, Harmony, Garland, Pittsfield, Hartland, Exeter and Corinna, Corinna and Dexter, St. Albans, Wellington, First and Second Brighton, Charleston, Bradford, and No. 3 Range 2. In 1833 the Second Exeter and Milton churches were added, and the year following the Corinna, Chandlersville, and Hermon churches. Eighteen churches now had 537 members. In 1836 the Newport and Corinna, and the Ripley churches were added, making the number of churches still eighteen. The next year the Bangor church joined the Q. M. In 1838 the Second Charles-

ton and Second Hermon churches appeared, and twenty-one churches had 773 members and seventeen ministers. In 1839 small churches were enrolled in Burnham, South Exeter and Jarvis Gore. Twenty-four churches had twenty-three ministers and 802 members. In 1840 five northwestern churches were dismissed to form the WELLINGTON Q. M. The same year the Second Bradford church was added, and the body had twenty churches, nineteen ministers, and 685 members. In 1841 the Carmel and Argyle churches were added, and the next year the Second and Third St. Albans. The Second Corinna, Old Town, and Orrington churches were also enrolled, and the twenty-seven churches had twenty-three ministers and 931 members; 160 had been baptized during the year. In 1843 six eastern churches were dismissed to form the BANGOR Q. M. Nineteen churches now had 822 members. In 1844 the South Exeter and Third St. Albans churches were lost. In 1847 the Second St. Albans and Jarvis Gore churches disappeared. But this year the Bangor Q. M. disbanded, and the First Bangor, Carmel, and Second Hermon churches returned to this Q. M., after an absence of four years. In 1848 the North Bangor church was added, and the Q. M. had nineteen churches, ten ministers, and 543 members. In 1850 the Second Pittsfield and Clifton churches were added, in 1851 the Levant (Kenduskeag) church, and in 1852 the Sangerville and Dexter, and Parkman churches; but the Second St. Albans, Second Corinth and Clifton churches disappeared, and in 1853 the North Bangor church was lost. The St. Albans church appeared as the Veazie church. In 1856 the Pittsfield and Detroit (East Pittsfield, Pittsfield Village) church was added. In places where the churches had languished ministers went, and in 1858 the North Bangor, Second Bangor, Burnham Depot, Corinth, and Parkman churches were added, and the Q. M. had sixteen churches, fourteen ministers and 499 members. In 1865, with one less church, there were 632 members. The Q. M. had 1415 Sunday-school scholars, and gave during the year $327.40 for missions. In 1866 the Newport church was added, and in 1869 the Dexter Village (Dexter), and Hermon churches. In 1871 the Palmyra church appeared. In 1874 the Cambridge church was added, and the twenty-two churches had twenty-one ministers and 866 members. In 1876 the membership was over 1000. Three years later it was 1117, with 1082 scholars in the Sunday-schools. In 1882 the Plymouth church was added. For the last ten years the Q. M. has steadily held its ground. In 1888 it had 933 members, twenty-one ministers and twenty churches, as follows: First and Second Bangor, Burnham Depot, Corinna, Dexter, East Corinth, Exeter, Garland, Harmony, Hermon, Kenduskeag, Newport, Palmyra, Parkman, Pittsfield Village, First and Second Pittsfield, Plymouth, St. Albans, and Veazie.

6. The BANGOR Q. M. was formed in 1843 of the six eastern churches of the Exeter Q. M., as follows: Bangor, First and Second Hermon, Old Town, Carmel, and Argyle. During the first year sixty-five were added, also the Second Bangor church. The membership consisted of 239 members, and three ministers. In 1846 there were but two ordained ministers within the body. Arthur Caverno had gone from the Bangor church. The membership of the Q. M. was but 162. The body disbanded and the Bangor, Carmel, and Second Hermon churches, with the Rev. W. Small, returned to the Exeter Q. M. The Second Bangor church and the Rev. M. Shepherd, with possibly his Second Hermon church, joined the Unity Q. M.

7. The WELLINGTON Q. M. was formed in 1840 of the five northwestern churches of the Exeter Q. M. The Q. M. had 173 members, four ministers and the Brighton, Harmony, Hartland, Kingsbury, and Wellington churches. The next year S. Russell, with his Mayfield church, united from the Anson Q. M. A church of seven members in Solon joined; the seven churches had eight ministers and 212 members. In 1842 the Cornville church united from the Anson Q. M. In 1843 the Bingham church was organized, in 1844 the Second Harmony, and the organization had ten churches, seven ministers and 321 mem-

bers. In 1849 the eight churches had six ministers and but 176 members. The next year the Wellington and Brighton churches with their pastors united, and a church with three ministers had thirty-six members. In 1851 forty-two were added by baptism and eleven by letter, and the Q. M. had six churches and 217 members. In 1854 the Cornville, Hartland, Harmony, and Wellington churches, with six ministers and 137 members, comprised the body. In 1855 a church was organized in Athens (South Athens). The Harmony church appeared as the Athens and Harmony. The Brighton church was gained and the Hartland was lost. There were but three ministers to the five churches and 126 members in 1857. Gifts for missions were generous. In 1859 the Hartland, Harmony, and Canaan churches reported, and eight churches had six ministers and 192 members. 1861 was a year of revival, and the membership arose to 200. In 1865 the Second Brighton church was added; the Skowhegan church had appeared. Ten churches had nine ministers, with 411 members, and collected for missions during the year $107. In 1868 a church of twenty-five members was organized at Athens Village. In 1870 the Q. M. had 305 members, nine ministers and nine churches, as follows: Athens, Athens Village, Brighton, Cornville, Harmony, North Harmony, Kingsbury, Skowhegan, and Wellington. In 1871 the Q. M. disbanded; the Harmony and North Harmony (Harmony Village) churches, with five ministers, united with the Exeter Q. M. The Cornville and Skowhegan churches, with two ministers, joined the Anson Q. M.

8. The SEBEC Q. M. was formed Aug. 24, 1831, from the northern churches of the Exeter Q. M. The pioneer preachers in this section, and founders of many of the churches, Jesse Burnham (who came here in 1808), Asa Burnham, and Nathaniel Harvey entered the new Q. M. at its formation. The body had eight ministers, 463 members and twelve churches, extending far up towards the provinces, namely: Abbot, Atkinson, Sebec, Milo, Dover, Foxcroft (recently organized), No. 4 (Lee), Maxfield, Lincoln, Madunkaunk, (Chester), Hodgdon, and Brighton, N. B. In 1833 No. 8 Ninth Range was added, the next year Corinth and Springfield churches appeared, and in 1835 the Brownville and Kilmarnock churches were enrolled. The Sangerville and Bradford churches had come in from the Exeter Q. M. The eighteen churches had fourteen ministers and 543 members. In 1837 a church was added in Weston, and the next year the First Atkinson, Second Dover, Enfield, No. 6 Third Range, and Second Lincoln churches. The twenty-three churches had eighteen ministers and 759 members. In 1839 ten eastern churches were set off to form the SPRINGFIELD Q. M. The same year the Foxcroft and Sebec church was added, making a total of fifteen churches and 546 members. In 1843 the Second Bradford, Bowerbank, and La Grange churches joined, and the eighteen churches had thirteen ministers and 755 members. In 1850 the Second Bradford, Second Dover, Foxcroft, and Second Sangerville churches were lost, and thirteen churches had seven pastors and 398 members. In 1852 a church was added in Milo. The Dover church was revived and reported as South Dover. In 1859 the Dexter church was organized, and twelve churches had eleven ministers and 418 members. In 1867 the Second Sangerville church was organized, with twenty-four members, and thirteen churches reported 397 members, 736 Sunday-school scholars, and $140 raised for missions. In 1871 the La Grange church was added, in 1874 the Medford and Charlestown churches, and the next year the Second La Grange. The Q. M. had fourteen churches, eleven ministers, and 618 members. During the last fifteen years the Q. M. has made good the wear of time. The Second La Grange church alone has failed, but a church has been added in North Guilford. The Q. M. in 1888 had 684 members, six ministers and fourteen churches, as follows: Abbot, Atkinson, Bradford, Charleston, Dover and Foxcroft, La Grange, Maxfield, Medford, Milo, North Guilford, First and Second Sangerville, Sebec, and South Dover; of these, the Abbot, Atkinson, Sebec, South Dover, Maxfield, and Sangerville were

original churches of the Q. M. at its formation in 1831.

9. The SPRINGFIELD Q. M. was formed in 1839 of ten eastern churches set off from the Sebec Q. M. It had 264 members, five ministers, and ten churches as follows: Brighton, N. B., Chester, Enfield, Hodgdon, No. 6 Third Range, Lee, First Lincoln, Second Lincoln, Springfield, and Weston. The next year churches were enrolled in Belfast Grant and in Smyrna. In 1843 the Second Springfield, Second Weston, Lee and Lincoln, Orient, Greenbush, and Richmond, N. B., churches were added; and in 1844 the Patten, Greenfield, and Foxcroft, and the Q. M. reported twenty-three churches, ten ministers and 621 members. But many of the smaller churches were without pastors, and several reported only a few years. In 1848 the First Lee church joined; in 1849 the Burlington, and in 1851 the New Limerick and Linneus. The twelve churches had eight ministers and 282 members. During the next five years the Q. M. added two churches, the Second Greenbush, and Lyndon, to its list, and increased by twenty-one its membership. In 1856 the Amity church joined, in 1857 the Lincoln, in 1858 the Fort Fairfield, in 1860 the Houlton, Island Falls and Golden Ridge, and Presque Isle, and in 1861 the Mapleton. The nineteen churches had eleven ministers and 469 members. In 1865 the Maysville church was added, and the Q. M. had nineteen churches, eleven ministers and 420 members. In 1867 the four churches in the far north were dismissed to form the AROOSTOOK Q. M., leaving fifteen churches and 390 members. In 1868 the nine northern churches departed to form the HOULTON Q. M., and the parent Q. M. had but the Chester, Greenbush, Lee, Lincoln, Springfield and Carroll Churches, and two new churches organized in 1869 in Enfield and Springfield. Seven churches, with four ministers and 182 members, made up the organization. With the loss of the Greenbush church, the Q. M. has retained the same churches for twenty years. In 1886 the Chester, Enfield, Lee and Lincoln, Lee, Springfield, and Springfield and Carroll churches had three ministers and 132 members.

10. The AROOSTOOK Q. M. was organized in 1867 from the four churches of the Springfield Q. M., in the northeastern part of the state. The four churches, Fort Fairfield, Maysville, Mapleton, and Presque Isle, received two others, the Alva and the Monticello, and the six churches had four ministers and 114 members. In 1868 the Limestone and Second Monticello churches were added. In 1871 the Q. M. joined the HOULTON Q. M., but separated from it in 1874, when the Blaine church had taken the place of the Alva, the other five churches remaining the same. In 1875 the Sprague ville church was added, and the seven churches had four ministers and 243 members. In 1878 the Second Mapleton and Mars Hill churches reported: the nine churches had six ministers, and 338 members; nearly four hundred were in the Sunday-schools. In 1880 the Sprague's Mills and Dalton (Ashland) churches were added, and eleven churches had 394 members. In 1885 the Maysville church disappeared, and the next year the Second Mapleton. In 1888 the Caribou church was added, and the Q. M. had 371 members, six ministers and ten churches, as follows: Ashland, Blaine, Caribou, Fort Fairfield, Limestone, Mapleton, Mars Hill, Presque Isle, Sprague ville, and Sprague's Mills.

11. THE HOULTON Q. M., composed of churches lying mostly in the southern part of Aroostook County, was set off from the Springfield Q. M. in 1868. It had 247 members, six ministers and nine churches, as follows: Amity, First and Second Hodgdon, Houlton, Linneus, Littleton, New Limerick and Linneus, Patten, and Weston. In 1869 the Dyer Brook church was added. In 1871 the Aroostook Q. M. joined with its seven churches, namely: Alva, First Fort Fairfield, Limestone, First Mapleton, Maysville, Monticello, and Second Presque Isle. The Q. M. had twenty-two churches, twelve ministers and 619 members. In 1874 the Q. M's were separated, and the Houlton Q. M. had gained the Dalton, Second Hodgdon, and Monticello churches. Its twelve churches had ten ministers and 367 members. In 1878 the

Glenwood church was added, and the thirteen churches had 440 members and as many Sunday-school scholars. In 1880 the Danforth, Forest City, Haynesville, and Littleton churches were added, and the sixteen churches had nine ministers and 541 members. In 1882 the Calais church was added. In 1887 the Bridgewater church joined, but Calais, Monticello, and Weston churches had fallen from the list. In 1888 the Q. M. had 756 members, eight ministers and fourteen churches, as follows: Amity, Bridgewater, Crystal (Patten), Dyer Brook, Danforth, Glenwood, Haynesville, First and Second Hodgdon, Houlton, Linneus, Littleton, New Limerick, and Oakfield.

Maine Central Institute, The, is at Pittsfield, on the railroad between Waterville and Bangor. In 1855 the question of locating a seminary at Pittsfield was considered, and a charter was granted by the Legislature. When the trustees came finally to locate the school, by a majority of one Lewiston was preferred, and the Maine State Seminary was founded. After the seminary had grown into a college, Pittsfield again brought forward her claims, and was this time successful. The charter for the Maine Central Institute was granted Feb. 1, 1866, and the school opened the following autumn. Over eighty students were catalogued the first term. The teachers were: Arthur Given, principal; Miss Ellen Knowlton, now Mrs. Charles Milliken, of Augusta, and Miss Hattie Knowlton, now Mrs. Lyman G. Jordan, of Lewiston. The recitations were held in public halls and in private houses in different locations during the same hours. The corner-stone of the school was laid in August, 1868, and the building was occupied for school purposes in the summer of 1869, the last term of the third year. The first catalogue was published in the fall of 1866. The Amician Society was organized during the first term, and the E. B. B. Literary Society in December, 1873. There have been seven principals: Rev. Arthur Given, 1866–67; Prof. Charles Mooers, 1867–68; Prof. L. G. Jordan, 1868–69; Prof. Geo. B. Files, 1869–73; Prof. Kingsbury Bachelder, 1873–81, and Prof. J. H. Parsons, 1881 to 1889, when Prof. O. H. Drake took the school. Prof. Bachelder was a graduate of Bowdoin College, the other six graduated at Bates College. None of the principals were graduates of the school. Over fifty teachers have been connected with the school, twelve of whom are among its graduates. Two thousand students have enjoyed its privileges; 290 have graduated. Forty-eight of these afterwards graduated at college, thirty-five at Bates. For many years the school was burdened by debt, but through the liberality of its friends, it

Maine Central Institute.

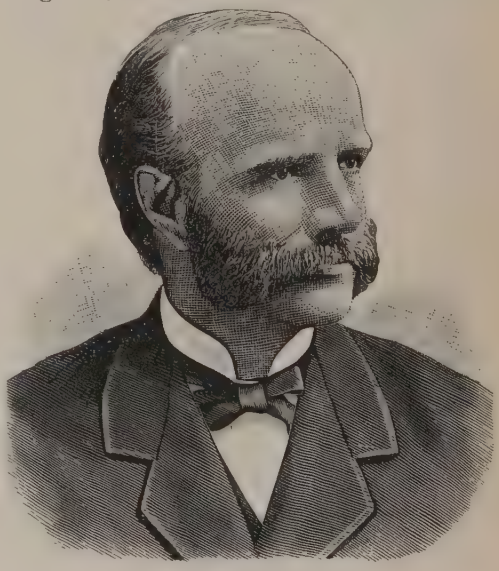
has been freed from indebtedness, and has a small endowment. Among the faithful friends of the institution may be mentioned Rev. W. C. Stinson, who was eminently successful in securing the earlier financial pledges, and who freely gave the school all his earthly possessions, and trusted God to secure for himself support in his last years. Honorable mention should also be made of Mr. Going Hathorn, who, besides other gifts, gave the school its entire campus of twenty acres.

Maine State Seminary. See *Bates College.*

Maine, Rev. T. V., born in Washington, N. Y., united with the Villanova church (Chautauqua Q. M.) in 1826, and was ordained in 1836, having already preached for some years. He soon became connected with the Cherry Creek church, where he remained until his death, Dec. 5, 1858, in his 60th year.

Maltman, Rev. H. L., son of Stephen and Mary A. (Garlick) Maltman, was born at Clarendon, Mich., Nov. 29, 1865. He gave his heart to God in 1882; studied at Albion and Hillsdale Colleges, Mich., and in April, 1886, received license to preach. After supplying the church at Batavia, Mich., a few months, he became pastor at Thompson, Pa., where he was ordained June, 26, 1887, by direction of the Gibson Q. M., at the session of the Susquehanna Y. M.

Malvern, Rev. John, was born in Tewkesbury, Eng. When less than two years of age, his parents moved to Cheltenham. There he received his early education in the Wesleyan schools. In the spring of 1857 he came to this country. He spent the first year in Epsom, N. H. He intended to go to California in pursuit of wealth, but during the winter of that year he found the "pearl of great price," which changed the whole course of his life. He was baptized in March, by Rev. M. A. Quimby, and united with the church in Epsom. Immediately he felt called to prepare for the ministry. He attended Schofield's Commercial College, Providence, R. I. He graduated in 1863 from the New Hampton Institution, and from the Theological School in 1866. He was licensed by the New Durham Q. M. at Strafford, N. H., May 25, 1864, and was ordained in Epsom, July 20, 1865. While in school he saw very many converted at Gilmanton under his ministry. After his graduation he became a missionary in the Waterville Q. M., Maine. He made his home at Mercer. March 6, 1867, he married Miss C. Louise Morey, of East Bethel, Vt., a former classmate. In March, 1868, he settled as pastor of the Charles Street church (now Broadway), Dover, N. H. In 1870 he took his wife with their son, Louis Keith, to England, to benefit her health, where she



Rev. John Malvern.

died Oct. 11, 1870. He left his child in England and returned to his work alone. Since leaving Dover he has held pastorates in Biddeford, Me., Chicago, Ill., Lansing, Mich., New Market, N. H., Haverhill, Lowell, and Lynn, Mass. His health failed at Lynn, but he recovered, and in 1888 accepted a call to the Roger Williams church, Providence, R. I. In most of his pastorates he has had much to do with church repairs and church debts, but in all his fields he has also seen many converted. His supreme aim has been to make Christians more efficient. He has baptized over three hundred. When at Biddeford he was married to Miss Carrie Durgin, of Lewiston, Me., Oct. 12, 1871; Prof. J.

Fullonton, D. D. officiated. A son by this marriage died in infancy. Mr. Malvern has been several times a member of the General Conference. He is the brother of Rev. Lewis Malvern.

Malvern, Rev. Lewis, son of Thomas and Elizabeth (Lewis) Malvern, was born at Cheltenham, Eng., June 9,

Rev. Lewis Malvern.

1846. He studied in the school at Cheltenham with Rev. H. H. Hayman, D.D., as head master, and at New Hampton, N. H. He was converted in 1867, and the same year licensed. He was ordained June 3, 1874, by the Sandwich Q. M., and supplied at Barrington, Ashland, and Dover. His pastorates have been Bristol, Manchester, and Laconia, where he is now located. He has had important positions of trust on the state Home Mission board, as Q. M. chairman, and on committees of the Y. M. He has been on the Laconia school board, and is Grand Master of Odd Fellows in N. H. He married Aug. 13, 1874, Mary Brindley, and has one child.

Manning, Rev. John Stewart, was born April 3, 1813, in Whitehall, N. Y. His father, an officer on a Lake Champlain steamer, lost his life in 1839, while rescuing others from the burning vessel, and the family home was broken up. His early desires for an education were stifled by circumstances and the restraint of friends, and little progress was made until he had passed his majority. He then attended and taught school for some years.

Early in life he became interested in religion, but did not receive encouragement. In 1841 he was converted in meetings, in a schoolhouse near where he was teaching. He soon went to Farmington, O., to study, and decided upon a course at Oberlin, but was persuaded to enter the ministry at once, and was ordained in 1843. He continued his ministerial work for some two years in the vicinity of his home, and after four years spent with the churches in Ontario, Can., he ministered twelve years to the Greenwood church, Pa. After this he was pastor at Lenox, O., and Adamsville, Salem, and other places in the Crawford Q. M., Pa. In 1865 he entered upon his work in the Cairo

Rev. J. S. Manning.

Mission (*q. v.*). In this work he has exerted an extended and lasting influence among the colored people in the Mississippi valley. His patient instruction and wise counsel have combined to make him helpful to these, who were in so much need of direction, and the flourishing churches in many states are monuments to his untiring zeal.

In May, 1844, he was married to Miss Maryette Hammond, who is still living. In her he found a true helper, for, by her words of encouragement, her counsel, her economy, and her industry, he has been greatly aided in his work.

Manson, Rev. Benjamin S., died in Raymond, N. H., Dec. 7, 1879. He was born in Limington, Me., March 5, 1802. He was converted at the age of fifteen, and the year following became a member of the church. He studied at the academy at Effingham, N. H., and afterwards taught. At the age of twenty he began to conduct religious services, and at twenty-two he was licensed by the Parsonfield Q. M. In January, 1825, he and Rev. Samuel Burbank went on a tour to Canada in answer to a call for help addressed to Elder John Buzzell. They proceeded to Farnham, fifty miles beyond any Free Baptist church. They encountered much difficulty, being repelled everywhere as tramps because the people had been recently deceived by pretended ministers. They finally found friends and had great success. They sacrificed much, having suspended their schools to go on this mission, and received each one dollar and ten cents in money for their services. But the people entertained them well, and fed their horses on wheat, because they said it was better than oats. They returned to Maine late in February.

In June Manson went a second time. The people desired a church organization and sent him to Maine with a petition for his ordination. He was ordained at a session of the Parsonfield Q. M. held at Hiram in August, 1825. On his return to Canada he was accompanied by Rev. John Stevens. The two had been schoolmates in boyhood, and between them there was a strong friendship. A collection of seven dollars was raised to send them. They organized a church in Farnham, and labored there and in the region round about till winter. In need of clothing, which he had no means of getting, he returned to Maine with ten coppers in his pocket.

He preached two years in Conway, N. H., at the same time engaging in teaching. He was then pastor in Meredith five years, baptizing many converts. He then preached at Epsom, where a goodly number were converted. From 1836 to 1840 he was at Candia. He was then called to his native town, Limington, Me., where he was very successful and continued thirteen years. He was next in Parsonfield two years, and then in Lisbon, N. H., four years. After this he resided in New Hampton two years for his children to attend school.

Age and infirmities now induced him to retire from pastoral work. He bought a farm in New Market. The deaths of his wife and daughter in January, 1866, left him entirely alone. He decided to preach again, and settled at Kittery, Me., where he remained five years. In the spring of 1871 he retired to spend the evening of his life in Raymond, N. H. He preached occasionally for a few years. He attended Q. M. the last time at South Berwick, in October, 1878. An hour was devoted to the memory of Rev. Hosea Quinby, D. D., who had died a little before. He had preached at Dr. Quinby's ordination. He was a member of the sixth, tenth and seventeenth General Conferences. Rev. Jabez Fletcher, a successful minister of Maine, was one of his converts. His grave is at New Market, N. H.

Manson, Rev. Edwin, son of William and Abbie F. (Gould) Manson, was born at Searsmont, Me., in 1832. He studied at Kent's Hill and New Hampton. He was converted in 1852. Licensed in 1859, he was ordained the same year. He has held pastorates at New Market, N. H., Buxton, Topsham, Oakland, Bath, and Gardiner, Me., and is now pastor at Litchfield Plains. He has baptized sixty-five persons. He married in 1859 Miss Viola Pattee, and in 1874 Miss Abbie M. Stone. He has seven children living.

Mansur, Rev. Hiram P., was born in Monroe, Me., July 6, 1825. His parents were James and Mary (Pierce) Mansur. He was converted at the age of eighteen. He studied for the ministry under Rev. Dr. Kirk, of Boston, Mass., received license to preach from the Wolfborough Q. M., N. H., in June, 1859,

and was ordained by the same Q. M. in October, 1862. His pastorates have been with the First Wakefield church, N. H.; West Parsonfield, Brookfield, North Shapleigh, Me.; Second church, Wolfborough, N. H.; Water Village, and Acton and Milton Mills, Me. In the fourth and last two of these pastorates he saw extensive revivals. His last charge of over six years closed in 1886. He now (1887) resides in Wakefield, N. H. He was married in 1851 to Miss Nancy W. Hutchins, and has four children. Joseph H. is a student in Bates College, and Herbert S. in Cobb Divinity School.

Mariner, Rev. Jason, son of Deacon Joseph and Abigail (Heal) Mariner, was born at Lincolnville, Me., Nov. 14, 1824. When twelve years of age he was powerfully impressed under the preaching of Rev. John Stevens, by whom he was baptized when at the age of eighteen he fully gave his heart to God. Just six years from the date of his conversion, which was Feb. 14, 1843, and in the room in which he was converted, he preached his first sermon from the text, "Were there not ten cleansed?" He taught for several terms, and studied at Whitestown, N. Y., over a year. He was licensed by the Montville Q. M., and ordained at Lincolnville, Rev. E. Knowlton preaching the sermon from the text, "He that winneth souls is wise." He was married Nov. 22, 1855, to Miss Adelia H. Carter. They have two daughters and one son.

He has held the following pastorates: Checkerville, N. Y., one year, West Camden, Me., six years, East Corinth three years, Rockland three years, Bangor one half year, Gardiner three years, Haverhill, Mass., over four years, Providence, R. I., nearly five years, Auburn, Me., five years, Dexter and Corinna one year, and Lynn, Mass., three years. In all but one of these pastorates he had revivals. He has given the hand of fellowship to over nine hundred persons. It has been his custom to preach the gospel in the regions round about, as well as to those who engaged him as pastor. He and Rev. Benjamin Penny spent the Sabbaths of twenty summer vacations in Beddington and Deblois, Me. Among those whom he has baptized are twelve ministers. Of these, eight are Free Baptists, one is a Baptist, one an Episcopalian, and two are Adventists. He has done much to build up churches and liquidate church debts. In 1879, while pastor of the church in Auburn, Me., he visited Europe. He was a trustee of the Maine State Seminary and Bates College twenty-five years. In his last pastorate, in Lynn, Mass., he was stricken with paralysis, and has since been unable to labor in the ministry.

Marsh, Rev. John, died in Fremont, N. H., his native town, Dec. 31, 1879, aged 87 years. He was converted when about seventeen years of age. His early associations were with the Methodists, by whom he was licensed. About 1837 he became a Free Baptist, and was ordained at a session of the New Durham Q. M. held at Union Ridge in East Tilton, N. H., May 24, 1838. Rev. Enoch Place preached the sermon from the text, Acts 16:9. Rev. Nahum Brooks was ordained at the same time. He preached mostly in his own town, and also at Nottingham, to the First Barnstead church in 1854, and in Exeter, Me., and vicinity.

Marks, Rev. David, was born in Shandaken, Ulster County, N. Y., Nov. 4, 1805. His father moved to Connecticut, where he lived four years, and then returned to New York, taking up his residence in Junius, Seneca County. The teachings of a Christian mother early turned his mind to religion, and at the age of eleven he became a Christian. When thirteen years old, in order to improve his education, he set out on foot for Providence, R. I. He walked 368 miles. Arriving at Brown University, he was told that tuition could be furnished free, but no further assistance towards board or clothing could be rendered, so with a sad heart he walked back home. In 1818 young Marks presented himself to the Baptist church in Junius for baptism, and had been accepted, but for some reason he was not baptized. In July, 1819, Rev. Zebulon Dean, accompanied by Samuel Wire, then an unor-

dained preacher, went to Junius. They listened to Marks' Christian experience, and, receiving their approval, he was baptized June 11, 1819, and became a member of the Freewill Baptist church in Phelps. The next year he joined the church which was organized in Junius.

When fifteen years of age he received strong impressions to enter the ministry. His father needed his help, but finally consented to what seemed the call of God. The "Boy Preacher," less than sixteen years of age, left home with his father's blessing, and mother's prayers, and with a letter from the Junius church, and the Saviour's promise, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or

Rev. David Marks.

children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Thus equipped he began his labors in what was called the "Holland Purchase." Success attended his efforts, and his youth attracted large congregations. During his three months' absence from home, his father's house was burned and his mother died.

He had enjoyed but ten months of study in school, and he earnestly thirsted for knowledge. Through the kindness of others he purchased an English grammar, which he studied while traveling from place to place. He journeyed through New Hampshire, New York, Ohio, Kentucky, Connecticut, and into Canada, on horseback and on foot, all in one year. This was his method of work during the first ten years of his ministry. In 1829 he married Marilla Turner, of Zorra, Upper Canada.

At the fifth General Conference, held at Wilton, Me., in 1831, the need of denominational publications came up, and Mr. Marks was one of the committee that made the report to the Conference which resulted in the establishment of the Book Concern. (See *Printing Establishment.*) Mr. Marks was appointed by the Conference as agent of the Book Concern, and held the office for four years, when the agency was transferred to a board of trustees. In 1834 Mr. Marks took charge of the church in Portsmouth, N. H. In 1836 he began the organization of a church in Rochester, N. Y. After a year or two he resumed itinerant work, and then located at Varysburg. In 1842 he moved to Oberlin, O., to pursue his studies and obtain needed rest. But it was impossible for him to refuse the many calls that came for help. He aided in establishing seminaries in Chester, O., and Strafford, N. H. His health for several years had not been good, and he could not endure the strain of such arduous work. His health continued to fail, and as death approached he met it triumphantly. Within a few days of his death he preached twice and wrote a farewell address to the Freewill Baptists. He died at Oberlin, O., Dec. 1, 1845, at the age of 40 years.

David Marks was connected with the establishment of the Foreign and Home Mission Societies, and the Education Society. He was also prominent in the anti-slavery movement, and in other important branches of Christian work. A memoir of his life was published in 1846. It was edited by his wife, who is now Mrs. M. M. H. Hills, of Dover, N. H. He was a leader in whatever work he entered upon, and he obtained the love and respect of all who knew him.

Marks, Rev. William, was born in Saylorsville, Iowa, March 10, 1851. He is the son of Ives and Emily (Leaming) Marks, and a nephew of Rev. David Marks. He was married June 5, 1872, to Lottie Owens. Having given himself to God, he was ordained in 1873. His work has been in Kansas and Nebraska.

Marmon, Rev. Amos P., was born in Marmon Valley, O., Aug. 4, 1826, and died near his native place Nov. 28, 1879. He was converted under the ministry of Rev. O. E. Baker, and united with the East Liberty church in 1853. He proved himself a useful member, and was ordained June 3, 1872. His sermons were thoughtful and carefully prepared, and being deeply emotional, his words touched many hearts.

Marney, Rev. Smith, son of George Marney, was born at Boonville, Mo., in 1852, and was married to Bettie Nall in 1874, having now five children. He was converted the year of his marriage, received license in 1880, and in 1883 was an ordained minister connected with the Tiptonville (Tenn.) church, of the Cairo Q. M., remaining with it to the present.

Marshall, Rev. Albert J., was born in Shelby, N. Y., Nov. 3, 1847. His parents were Josiah H. and Elizabeth O. (Wood) Marshall. In January, 1864, he entered the army, and was with Sherman's army on its famous march to the sea and thence north, to the end of the war. He was converted in 1869, while at Rochester Seminary, Wisconsin. After this he studied at Evansville Seminary and at Hillsdale College, where he completed the theological course and the larger part of the college course. He received license to preach in 1870, and ordination April 26, 1872. While at Hillsdale he was pastor successively of the churches at Butler, St. Joseph River, gathered by his labors, and Cook's Prairie, where a considerable revival resulted.

While in the junior class at Hillsdale, the needs of the foreign work were so great that he devoted himself to it, and set sail for India in September, 1873. He was accompanied by his wife, Emily L., a daughter of Rev. Jeremiah Phillips, and a graduate of Hillsdale in the class of 1870, whom he married July 15, 1873. On reaching India they were located at Balasore, where they labored with success (see *Mission in India*) until their return in 1882. After a period of recuperation, Brother Marshall was called to the pastorate of the Evansville, Wis.,

Rev. A. J. Marshall.

church, and a year and a half later he became principal of Rochester Seminary, which prospered under his direction. He then served a year as editor of the *Free Baptist* (*q. v.*), and entered upon his duties as president of Winnebago College (*q. v.*).

Marshall, John H., son of Frederick and Lunetta (Shark) Marshall, was born in New York in 1855. He was converted in 1876, and two years later received license to preach. His ministry has been in Kansas, where he is now pastor of the Nevada church and clerk of the Ness County Q. M. He was a student at Weaubleau Institute, Missouri, and is now pursuing further studies at Ness City, Kan. In 1879 he was married to Susan Spangler.

Marshall, Rev. Nathaniel, began to preach a free salvation at Unity, N. H., in 1803. Mr. Tollman of Troy (father of the late Rev. Benj. Tollman), himself a believer and possessor of a free gospel, sent for Nathaniel Marshall to come and preach in that part of the state. An ex-

tensive revival was enjoyed at Richmond, and he was sent to New Durham for ordination. But it was thought incompatible with Scripture and duty to ordain a minor without the knowledge of his father. Rev. Nathaniel Webster and Timothy Morse were sent to Richmond, where more than thirty were baptized and a church was organized. The revival continued till over seventy were converted, and the next year (1804) Marshall was ordained. Nov. 30, 1810, he assisted Rev. William S. Babcock at Springfield, Vt., to ordain Rev. John Colby. Later the people's appreciation puffed him up; their early hopes were blighted. He left the denomination, and died in 1811.

Marston, Rev. James C., was born in Parsonfield, Me., Aug 14, 1804, and emigrated to western New York at an early age. In 1854 he went to Iowa, and the following year united with the Postville church, where he became deacon. He received license from the Elgin Q. M. in 1859 and ordination in 1861, serving the Postville and Bloomfield churches as pastor until his death in 1865. All the benevolent enterprises of the day received his hearty co-operation.

Marston, Rev. James H., died at Newfield, N. H., May 31, 1857. He was born in Portsmouth, N. H., Sept. 7, 1821. He was converted at the age of seventeen and was baptized, joining the Methodists. After five years, in January, 1843, he joined the Free Baptist church in his native place. In this year he was licensed by his church and preached in North and South Hampton. In May, 1844, he moved to Lebanon, where he was ordained November 8. Early in 1845 he returned to Portsmouth at the death of his father, and for three years preached to the destitute churches in that vicinity. April 22, 1848, he settled for three years with the church at Kennebunk. He then returned to Portsmouth and supplied churches at Stratham, Eliot and Salem. In May, 1855, he moved to Brookfield, where he continued his labors till August, 1856, when he made his last change, coming to Newfield. In the winter following, he was laid aside by a painful sickness which terminated in his death.

Martin, Rev. C. C., of Cuthbert, Ga., was born March 12, 1828. He is one of six brothers, four of whom are preachers of the gospel. He united with the Free-will Baptists when fourteen years of age; received license to preach when twenty-one and was ordained when twenty-two. At about that time many of the churches in that vicinity united with the larger Baptist body, but Brother Martin remained with the two faithful ones. He went to work zealously and incessantly to propagate a free salvation, and his labors were blessed of God to the saving of many. He has assisted in organizing numerous churches and two associations, and has baptized 1531 converts. He has been for more than thirty years pastor of two churches in the Chattahoochee Association. He has a wife and an interesting family of seven children, and is still active in the work of the Lord, and greatly respected among the churches of Georgia.

Martin Rev. D. M., son of John A. and D. A. (Washington) Martin, was born in 1845, in Clarksburg, W. Va. He was married in 1876. He received a license in 1869, and is clerk of the Kentucky Y. M.

Martin, Rev. James W., son of James H. and Tacy (Triplett) Martin, was born in Guernsey County, Ohio, July 11, 1829, and was married to Jane Gibson April 15, 1852. To them were born three children, all of whom are living. He was educated at the Albany Academy and the Ohio University; was converted in 1860, and ordained May 23, 1868. He has held the pastorates of several churches in the Ohio River Y. M., in which his ministry has been spent conducting revivals, baptizing a large number of converts and organizing one church. He has been influential in the local denominational gatherings, and has served as trustee of Rio Grande College and of the Ohio State Association, as president of the board of Atwood Institute, and several times as a delegate to the General Conference.

Martin, Rev. Richard, was born in Portsmouth, N. H., in 1755. Having received some educational advantages,

he served an apprenticeship to a rope-maker. At the age of twenty-one he enlisted in the Continental army, and Oct. 17, 1777, was present at Saratoga and witnessed the surrender of General Burgoyne. After a few months he returned, and Nov. 29, 1778, was married to Miss Hannah Faxon. He made one voyage to the West Indies, serving as cook. In 1779 he moved twenty miles west of Portsmouth and made his residence near Lee Hill, following the shoemaking trade. Here, 1791, he was converted under the preaching of Elias Smith. He was baptized probably by Dr. Shepherd, of Brentwood, who had a branch church in this place, and soon after became a deacon of the Baptist church. When Elias Smith was ordained, Deacon Martin bore most of the expense, entertaining the multitude who came. After holding religious meetings for sometime, Richard Martin was himself ordained about 1795 by Dr. Shepherd, Elder Ezekiel Smith and others. In 1796 he left Lee and took up his residence in Gilmanton, in the part of the town afterwards called Gilford. At old Gunstock meeting-house Elder Martin frequently conducted services. In 1797 $115 was voted for his support. In October of this year a council convened to organize a church. But free salvation had been Brother Martin's theme, and as the brethren held with him, the council dissolved without organizing the church. Soon Elder Martin was labored with by his Baptist brethren, but as free sentiments were dear to Dr. Shepherd himself, and as he testified that Elder Martin had not changed his views since his ordination, no vote of censure was passed. In 1798 $133.33 were voted for his support, and the next year a great revival followed, in which Elder Martin baptized about forty. This work extended to the South Road, where a church, of which Peter Clark was pastor, was afterwards constituted.

In 1800, the Independent church at Gilford, organized by Richard Martin two years before, now numbering 141 members, sought and received admission to the New Durham Q. M. and formally joined the Free Baptists. On May 19 and 20, 1801, the Q. M. was held there. This church soon held monthly covenant meetings in Gilford, Laconia, Gilmanton, Sanbornton, and Andover, with a leader in each branch, and the whole number of members was soon 250. Martin was now an itinerant with Randall, and though he did not travel extensively, yet he attended most of the Quarterly and Yearly Meetings and usually preached. He visited Sandwich with Randall when Rev. Joseph Quinby and his church were instructed and received. In 1805, under his labors, in his own church one hundred and thirty were converted. In 1811 he was present at the Yearly Meeting in the grove at Sandwich, and preached with the Buzzells and John Colby. His own church grew till it numbered 300, and on the territory over which they were scattered, and on which he sowed the seed, there are now six Free Baptist churches. In the decline of life, failing health compelled him to relinquish his beloved work. Yet when a Congregationalist minister failed to meet an appointment at Gilford one Sabbath, and a messenger was sent for Elder Martin, Bible in hand he attempted to go. He started on a quick walk, but soon stopping and grasping his breast he exclaimed: "Oh, what pain!" and sank to the ground. They bore him back, and in twenty minutes he was silent and cold in death. Thus, Oct. 17, 1824, he passed away, aged 68 years. His funeral was attended by Elder Peter Clark. One of his daughters married Rev. Wm. Blaisdell.

Marvel, Rev. John W., born in Rhode Island in 1796, was converted when twenty-four years of age, and soon commenced preaching. He was ordained about 1834, and labored with the Second China (N. Y.), church until 1839, then for four years with the church at Aurora, N. Y., after which he removed to Illinois and was connected with the Rock River Q. M. His death occurred in 1856. He was active and useful in winning souls.

Maryland. The churches in this state are connected with the Virginia and

West Virginia Association. See *West Virginia.*

Mason, Rev. Charles E., son of Broadstreet and Betsey J. (Libby) Mason, was born in Monroe, Me., Dec. 1, 1853. He became a Christian when eight years of age. He graduated from Maine Central Institute in 1877, from Bates College in 1882, and from Bates Theological School in 1885. February 26, 1884, he was licensed, and was ordained by the New Durham Q. M. Aug. 26, 1885. In June of that year he became pastor of the church at Milton, N. H. The following winter there was a revival, and twenty-two were added to the church by baptism. The church was thoroughly organized for all departments of Christian work ; the house of worship was repaired and furnished and a parsonage built. He is a member of the executive committee of the state Y. M. C. A. In 1888 he accepted a call to the church at Bangor, Me. Aug. 31, 1886, he married Miss Mary M. Files, of Unity, Me.

Mason, Rev. Lemuel, died in Sanbornton, N. H., after a distressing illness, Jan. 6, 1850. He was born in Alton, N. H., Aug. 24, 1797, and was carried to Gilford when an infant, and lived there till his eighteenth year. Then he went to reside for twenty years to Moultonborough, where he married Hannah Watson. In the summer of 1822, during sickness, he cried earnestly to God and obtained pardon. He was baptized and joined the Sandwich church. Licensed by the Sandwich Q. M., in May, 1836, he was ordained by them in May, 1838. He soon settled with the church at Sanbornton for five years, and then went for a year to the Meredith and New Hampton church. After serving the Second church of Gilmanton for two years, he returned to labor three years at Sanbornton ; when death terminated his useful services and his sick-bed became a scene of holy triumph.

Massachusetts was so thoroughly organized in the interests of state Congregationalism that for many years the Free Baptists got no firm foothold there. The Baptist sentiment in western Massachusetts was very liberal, and affiliated readily with the Free Baptists as, through Colby, Marks and others, in the valley of the Connecticut river they became acquainted with our people and doctrines. Several small churches in Franklin, Hampshire and Berkshire counties in 1822 united with the Dover, Vt., Q. M. Indeed, that Q. M. drifted almost entirely into the state, and was named from the county the Franklin Q. M. A more enduring interest in the state came from Rhode Island. On the borders of eastern and northern Rhode Island churches were planted by itinerant Rhode Island preachers. Six Principle Baptist churches, as, for instance, the church in Rehoboth, united with our denomination, and churches then planted in Blackstone, Farnumsville and Taunton still exist, though many have been lost. See *Vermont* and *Rhode Island.*

Many young men from the churches of Maine and New Hampshire sought employment among the manufactories of Lowell, Lawrence, Lynn, and in the marts of Portsmouth and Boston, and individual churches have sprung up, in many cases to endure but for a time, yet much substantial work has been accomplished. In 1833 a church of twenty members was organized in Lowell, in 1834 a church of fifty-five members in Barnstable, in 1835 a church of fifteen members in Pittsfield. For a time these churches reported with no Q. M. In 1835 the Lowell church united with the New Durham (N. H.) Q. M. In 1836 it reported with the Rockingham (N. H.) Q. M. and had 143 members. The same year a church in Boston of sixty members reported to the same body. In 1832 the Mendon, Taunton, Rehoboth and Middleborough churches reported with the Rhode Island Q. M. In March, 1837, the Boston Q. M. was organized by Holman of Boston, Sinclair of Lynn and Thurston of Lowell and combined with the Rhode Island Q. M. to form the Rhode Island and Massachusetts Y. M., which dissolved in 1883.

The Boston Q. M. (named Massachusetts Q. M. in 1876 and Massachusetts Association in 1882), consisted in 1837 of 310 members, three ministers and three churches, the Second Boston, Lowell and Lynn. The Lynn church gave place to the Charlestown

church in 1838. The Nashua, N. H., church was added in 1839, and 172 were baptized. The four churches had seven ministers, and 830 members. In 1840 the Manchester and East Weare churches in New Hampshire, and South Boston church were added, and seven churches had twelve ministers and over 1000 communicants. In 1841 the Second Lowell, Roxbury and Wilmington churches were added, and ten churches had 1121 members; 136 were baptized during the year. In 1842 the membership reached 1371. In 1843 the second Boston churches reported as the First Boston, and a new Second Boston church appeared. In 1845 the First Boston church, J. W. Holman pastor, reported with the Rhode Island Q. M. The Manchester church united with the Rockingham (N. H.) Q. M. The Lynn church was added, and eight churches had thirteen ministers and 1176 members. In 1846 the membership was 1239. The Second Lowell church disappeared and the Boston church returned. In 1847 the Lawrence church reported. For several years nine churches reported nine ministers and over eight hundred members. In 1850 only the Roxbury, Lawrence, South Boston, Boston, and Lowell churches remained, with seven ministers and 806 members. The next year over one hun-

Lawrence Church.

dred were baptized and the Salem church was added. In 1852 the seven churches had 1054 members. In 1854 the Roxbury church was lost and the Pelham and Salem appeared; in 1855 the branch at South Boston, with eighteen members, reported with the Boston church. The Salem church disappeared. Five churches had ten ministers and over 1000 members. In 1857, 173 were added by baptism and ninety-eight by letter. The revival continued in all the churches the

Chelmsford Street Church, Lowell.

next year, and a membership of 1345 was reached. In 1859 the Haverhill church was added. In 1861 the New Bedford church reported, and seven churches had 1408 members. The New Bedford, Pelham and Salem, and Wilmington churches, having become pastorless, were lost. In 1863 the four churches, North Bennett Street of Boston, Haverhill, Lowell, and Lawrence had seven ministers and 1453 members, and nearly as many Sunday-school scholars. In 1867 the Charlestown and Amesbury churches were enrolled. In 1869 the Natick church appeared for a few years. In 1871 the South Boston, and Pelham and Salem churches were again enrolled. Nine churches reported fourteen ministers and 1995 members; nearly 1600 Sunday-school scholars were in the schools. In 1872 the Lynn church was added. In 1875 the Mt. Vernon church, Lowell, was organized, and the Paige Street church, Lowell, still had over five hundred members. In 1876 the Charlestown church appeared as Boston, Bunker Hill District. A church was enrolled in Somerville. Eleven churches had sixteen ministers, and 1834 members. In 1877 the Abington church was added. The

next year the membership exceeded 2000. In 1880 the South Boston church became pastorless and was lost; two years later, for the same reason, the Bunker Hill church ceased to exist. In 1883 the church in Worcester reported,

Chelsea Church.

and the Chelmsford Street church, Lowell, was formed. The Boston church was established on a firm basis on Shawmut avenue. Eleven churches reported sixteen ministers, and 2343 members. Converts were baptized in every church but one during the year. In 1885 the Brockton church was added, and in 1888 the Chelsea church. In 1889 an interest was organized at Whitman. The association now has 2,679 members, twenty-five ministers, and fourteen churches as follows: Abington, Amesbury, Boston, Brockton, Chelsea, Haverhill, Lawrence; in Lowell, Paige Street, Mt. Vernon and Chelmsford Street; Lynn, Somerville, Worcester, and Bethany in Whitman.

The association was reorganized Feb. 21, 1889, and incorporated March 4, 1889.

Masters, Rev. Joseph, son of Amos and Ann E. (Stout) Masters, was born in Athens County, O., April 28, 1845. He served more than three years in the army, passing unharmed through fourteen battles, and Nov. 7, 1867, was married to Rebecca A. Border, by whom he has had six children. Converted in 1858, and licensed to preach in 1870, he received ordination on his thirty-third birthday anniversary, Rev. T. E. Peden and others serving on the council. His labors have been in Ohio, Kansas, and Nebraska. He has preached 3,423 sermons, conducting many revivals; has gathered several churches, baptized and received into churches 257 persons, and assisted in organizing three Q. M's. He has held several local denominational offices and served as state evangelist of Nebraska.

Mathers, Rev. Robert, died in Milton, N. H., at his son's residence, March 13, 1840, after a long and painful illness, aged 68 years. He was a devout Christian and received grace to bear his sickness.

Mauck, Joseph William, fifth child and third son of Joseph and Adaline (Sigler) Mauck, was born at Cheshire, O., Aug. 17, 1852. He was educated at Cheshire Academy and Hillsdale College, taking a high rank in the latter institution and graduating in 1875. While pursuing his studies he served also as tutor, and in 1876 was appointed to the chair of Greek by his Alma Mater.

Prof. J. W. Mauck.

He was married to Emily M. Ames in 1877; and upon her death he resigned the professorship in November, 1879, and entered upon post-graduate study in the Johns Hopkins University, Baltimore, Md. Health becoming impaired,

he traveled for a publishing house one year, when in 1881, he accepted a unanimous call to the chair of Latin in Hillsdale College. Health failing, he declined a call to a professorship in the Ohio University, and in 1883 abandoned the literary life, declining also an appointment as state secretary for Michigan of the Y. M. C. A., of which he was president, and the treasurership of Hillsdale College. After two years in a publishing house in Chicago, he accepted the position he now holds as secretary, treasurer, and manager of the Minnesota Title Insurance and Trust Company.

Brother Mauck was converted in 1869, and has always been active in Christian work, especially in the Sunday-school and in Y. M. C. A. work. In connection with his other pressing duties, he took charge of *The Free Baptist* on the death of Brother Smith, and carried it over that crisis with great credit to himself and great satisfaction to all interested, saving the paper for its useful work in coming years. He was married a second time, in 1884, to Mary F. Ball, of Buffalo, N. Y., a niece of Dr. G. H. Ball.

Mawhorter, Rev. Thomas J., son of William and Prudence, was born in Noble County, Ind., Dec. 10, 1852. After taking a commercial course at Ft. Wayne in 1870, he studied for a time at Hillsdale College, and served as justice of the peace in his native town. He was converted in 1873; was married to Mindie Rendel in 1874; and, after preaching six months, was ordained May 15, 1887. He immediately settled as pastor of the Wawaka church, with which he still continues. He also preached for the Pleasant Ridge church; and now (1889) he serves also the Jones' Chapel and Rome City churches. He has been prospered in the work and has baptized forty-five converts.

Maxfield, Rev. Eliphalet, was ordained as an evangelist Aug. 29, 1802, the day after the organization of the Hardwick Q. M. at Wheelock, Vt.

Maxim, Rev. Truman F., son of Jesse and Louisa (Pease) Maxim, was born in Norridgewock, Me., Nov. 14, 1845. He was converted at the age of thirteen. He received his education in high schools and in Nichols Latin School. In December, 1869, he was licensed, and June 13, 1875, was ordained by the Anson Q. M. He has been pastor of the First Madison and Madison Bridge, and South Limington churches, and since 1887 is pastor of the Woolwich and Wiscasset churches. He has baptized forty-six converts. He was married Oct. 21, 1875, to Miss Nora Daggett, and has three children.

May, Rev. Isaac, a native of Strafford, Vt., died at Townsend, O., Dec. 5, 1874, aged 78 years. He was converted when eighteen years of age and united with the Christian denomination. Later he joined the York church, Ohio, and was ordained by the Huron Q. M. in 1831. For some time he labored as an itinerant; after which he settled at Townsend, organized a church and remained with it the remainder of his life. He was a man of great meekness and love for men and the Master's kingdom.

Maynard, Rev. Benajah, was ordained in 181– in Vermont, and held meetings for a time at Concord in that state. He died in 1831.

Maynard, Rev. John H., son of Rezin and Mary (Andrews) Maynard, was born in Junius, N. Y., Nov. 29, 1830. He was married to Mary A. Williams in 1850, and three years later settled in Michigan. He was ordained in the Hillsdale Q. M. in January, 1866, Rev. John Thomas, who had baptized him, preaching the sermon. He has ministered to the Macon, Manchester and Wampler's Lake churches, of the River Raisin Q. M.,—the church last named having been organized by himself,—and for the past thirteen years to the Sparta church, of the Grand Rapids Q. M. His ministrations have been blessed to the strengthening of the churches. He has served the Michigan Y. M. as clerk for the past sixteen years, and has been three times a delegate to the General Conference.

McCall, Rev. James, was ordained in Pennsylvania in 1828. He continued his ministry in that state, and was pastor of the Washington church when

death called him away, Dec. 21, 1836, at the age of 28.

McCallister, Rev. F. M., united with the Cairo Mission at an early day. He has continued in that vicinity, and in the Eddyville Q. M. (Ky.), to the present. He is a true man morally, and quite an able speaker.

McColl, Rev. James D., son of Duncan and Mary W. (Collum) McColl, was born in Elgin Co., Ont., Dec. 1, 1852. He was married to Selina F. Allen Dec. 24, 1872, and has six children. His ministry began with the larger Baptist body in Ontario, where he was ordained Sept. 16, 1879. He united with the Calhoun and North Branch Q. M. of Free Baptists about 1885, ministering to the Burlington, and now to the Berrien Centre, Pokagon and Summerville churches. He has organized two churches, and baptized 121 persons.

McCorson, Rev. James, was born in the fort at Gorham, Me., in 1743, at a time of war with the Indians. While the Q. M. was in session in his native place, Dec. 4, 1787, he was set apart to the work of the ministry. Daniel Hibbard preached an appropriate sermon from the text 1. Tim. 4:16. Samuel Weeks gave the charge and Benjamin Randall the hand of fellowship. This was the third or fourth ordination to occur in the new body. Brother McCorson traveled very little in his ministry, but he was useful as a pastor. His death occurred in 1820 at the age of 63 years.

McCullers, Rev. Jordan B., son of Malcom and Mary (Covington) McCullers, was born in Dooly County, Ga., May 30, 1831. He was married July 1, 1850, to Nancy Spencer, and Oct. 25, 1865, to Delilah Brown, and had five children, four having died. He was converted in 1852, licensed in 1868, and ordained in April, 1874, by Bishop Pierce, of the Methodists. Since uniting with the Free Baptists his ministry has been in the Chattahoochee Association, where he has baptized more than one hundred converts and organized four churches, one of them in Thomas County, Ga., while laboring as a missionary.

McCutcheon, Rev. James, was born in Pembroke, N. H., and was ordained in 1828. His labors were in New Hampshire.

McDermid, Rev. D., was born of Scotch parents in Renfrew, Ontario, Canada, Jan. 1, 1843. He was converted in 1874. He graduated from Hillsdale College, Mich., in 1883, and from the Union Theological Seminary of New York City in 1886. The same year, in October, he was ordained and installed pastor of the Lawrence church, Massachusetts. After one year he resigned, and took a year of advanced theological study in Andover Theological Seminary. He is now pursuing special studies in Harvard University and Divinity School.

McDonald, Rev. J. R., son of Henderson Craige, was born in Yalobusha County, Miss., and in 1878 was married to Esther A. Cox. He was converted in 1876 and began to preach the same year, receiving ordination in 1878. His ministry has been with churches in the Mound City and Carbondale Q. M's.

McDonald, Rev. Milton, died at Roseville, Ill., May 20, 1862, aged 31 years. He was converted when about sixteen years of age, and ordained at twenty-three, laboring with the Boyd's Grove church four years, then at Roseville and at Prairie City. His labors as an evangelist and pastor met with great success. He was a man of uncommon promise.

McDonald, Rev. Royal, son of Charles and Abigail (Morse) McDonald, was born at Windham, Me., June 1, 1822. He was converted in 1841, and was ordained at South Conway, N. H., in 1858. He has labored at Conway, Sebago, Naples, Bridgton, Denmark, Fryeburgh, Chatham, Eaton, Madison, Freedom, Sandwich, Effingham, Ossipee, Centre Harbor, Holderness, Wakefield, Strafford, East Rochester, and North Hingham. At present he lives at West Lebanon. His first wife, Mary A. Moody, of Sebago, died; and Dec. 16, 1864, he married Mary A. Nute, of Sandwich. He has two children living.

McDonald, Rev. Samuel, son of Samuel and Christena (Piles) McDonald, was born in Pike County, O., Jan. 31, 1853. He was married to Asenath C. Bowman in 1872, and has seven chil-

dren. He received license to preach about 1882, being connected with the Beaver Valley church, O., and was soon ordained. He has since ministered to the Madison, Providence, Fairview, Scioto, Mainville, and Pleasant Grove churches, usually caring for two churches in addition to his duties as a physician. He is regarded an able man, and was for a time clerk of the Little Scioto Q. M.

McDonald, Rev. Warren, was born in 1848 in Clay County, Ga. His parents were Andrew and Elizabeth (Henderson) McDonald. He was married to Rachel Sheffield in 1871. In 1876 he was converted, two years later was licensed, and in 1879 received ordination. During his ministry he has witnessed a large number of conversions, and organized two churches.

McFadden, Rev. John, died in Georgetown, Me., Feb. 21, 1877, aged 77 years and 11 months. He became a Christian at the age of twenty-one and united with the First church in Georgetown. He was licensed to preach Feb. 10, 1838, and ordained June 3, 1839. The first four years of his ministry were spent with the churches at North Vassalboro', Richmond Village, and Edgecomb, Me. From that time till his death, thirty-five years, he labored almost continuously with the Second church in Georgetown. During this long pastorate he saw four great revivals, and wherever he labored there was some measure of awakening.

McFarland, Rev. Moses, was ordained in 1809, in Maine. In 1818 forty were converted under his labors and the Second Montville church was organized. Early in 1827 he was charged with preaching Universalism. Rev. Ebenezer Knowlton, of Pittsfield, N. H., had moved to the place in time to stay the defection of the church. At the June Q. M. the charge was brought against McFarland. In September a committee of seven was appointed, with Rev. Benjamin Thorn as chairman. McFarland finally separated from the Q. M. in December, 1827.

McGray, Rev. Asa, was born Sept. 18, 1780, in North Yarmouth, Me. He was married in Durham, March 7, 1801, to Miss Susanna Stoddard, of Charlestown, Mass. Converted in 1805, he was baptized by immersion, joining the Methodist church. He received from them a license to preach, but embracing the sentiments of the Freewill Baptists, he was ordained by them at Fairfax, Sept. 26, 1814. He labored with success in his own state till, in September, 1816, he removed to Windsor, Hunts County, Nova Scotia, and was the first to introduce the denomination into that country. In March, 1821, he established a church of nineteen members at Cape Sable Island. By 1826 the Barrington church numbered 130 members, and, near by, three other churches had sprung up with as many ministers. He was largely instrumental, together with the preachers he raised up, in forming several churches and organizing them into Q. M's, among these the Barrington Q. M. He labored zealously till his death, Dec. 30, 1843. Though ill he still persisted in his ministry and died triumphant. His funeral was conducted by Rev. Edward Reynolds, whom he had ordained, from the text, II. Sam. 3: 38, "Know ye not that there is a prince and a great man fallen this day in Israel?"

Mc Kee, Rev. Milton R., son of John and Mahala McKee, was born in 1830, in Shelby County, Ind. He was converted in December, 1849, and ordained in 1858. From 1856 to 1870 he was a member of the Separate Baptists. He then united with the Free Baptist church, and during his ministry has witnessed many revivals and organized several churches. In June, 1852, he was married to Catherine Hawkins, and after her death he was married to Elizabeth Bock, Aug. 15, 1860. He is the father of thirteen children, nine of whom are still living. At present he is pastor of the Pleasant Grove and Mission Ridge churches, Ind.

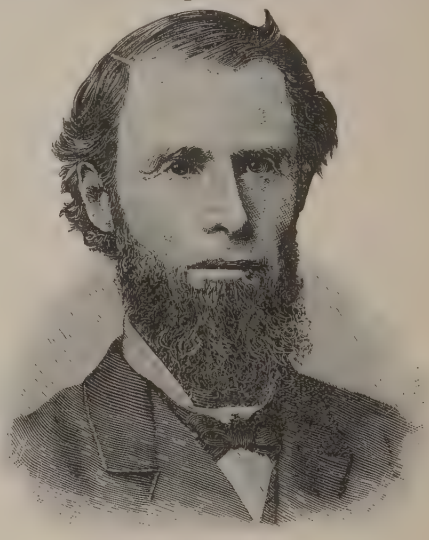
McKenney, Mrs. Amanda A., the daughter of George and A. (Russell) Taylor, and wife of Rev. B. F. McKenney, was born in New Haven, Vt., Jan. 26, 1838, and married in 1857. Her early years were spent in Vermont, where she was educated, and where she

engaged in teaching, as she did also later in Wisconsin. She was converted when sixteen years of age, and has since been active in religious work. She is now home secretary for the Western and Southern States of the Free Baptist Woman's Missionary Society, and in 1886 she traveled about four thousand miles in Minnesota, Wisconsin,

Mrs. A. A. McKenney.

Iowa, Nebraska, and Kansas, for the purpose of organizing societies and encouraging the workers. Her record for 1887 evinces equal effort and success. She has organized four Y. M's, eleven Q. M's and fifty-thee Auxiliary Societies, with a total membership exceeding eight thousand. Her face, as it appears here, will, to many of the workers, recall associations that have been pleasant and helpful.

McKenney, Rev. B. F., was born in 1834, in Limington, Me., where his parents, Humphrey and Lydia (Cobb) McKenney, resided. His preparatory study was in New England; his advanced and theological course at Hillsdale College, Michigan. He was converted in 1858; and, having received license in 1868, supplied at Scipio, Mich., while a student. He was ordained in 1870, and ministered to the Prairie du Sac church (Wis.) until June, 1874, organizing also the Sumpter and Forest churches; then to the church at Wells, Me., returning to Prairie du Sac in October, 1875. He became pastor at Evansville, Wis., in 1876; spent nine months as Home Mission agent in Wisconsin, conducting many successful revivals, and in 1878 settled at Mt. Pleasant. After four years at that place, he took up the work at Champlin, Minn., remaining there until December, 1886, when he entered upon the work at Lin-



Rev. B. F. McKenney.

coln, Neb. Later he became pastor in Wisconsin again. These pastorates have been attended with a good degree of prosperity. He has aided in erecting one house of worship, and in making extensive repairs in three, and has baptized 173 converts. His work is characterized by earnestness and devotion.

McKenney, Rev. Oliver, died at his residence in Biddeford, Me., July 14, 1848. He was born in Saco, July 31, 1813, and fitted as teacher by attending Parsonfield Seminary. Converted at the age of twenty-one, in 1834 his labors as evangelist at Hollis, Me., were so blessed that the Second church was organized, and he was ordained its pastor Sept. 28, 1837. His labors were afterwards blessed at Monroe, Me., where the work was cut short by failing health. He was a thorough student of the Bible, and a friend of the benevolent work of his denomination.

McKenzie, Rev. James A., died in Tiverton, R. I., April 10, 1873. He was

born in Newport, R. I., Dec. 3, 1812. He was decidedly unique in his religious experience and in other characteristics. His father was a Scotchman, and a ship captain. His mother was a native of Newport. At the age of twelve, he was returning from berrying, and coming through a swamp to a dry knoll, he knelt and prayed, "And," he said, "I beheld the glory of God; I felt changed; I was at one with God." Knowing of no company of disciples nor of any social meetings, he began to gather the boys from their plays, "and then tell them what I knew of the Word and work of grace on the soul, and whereunto I saw it would lead. After awhile they became so taken with it that we found a room for our meetings. The first we had was a loft in the barn, and after that the best rooms in many and good houses. But somehow or other, the best meetings we had were those in the barn chamber. These boys eventually formed themselves into a sort of society, consisting of upwards of forty, and saved somewhat from their spending money every week for the benefit of the poor. The most of these boys became good and honorable men in the churches of Christ. Several became ministers of the gospel."

Rev. Jas. A. McKenzie.

He finally united with the First Baptist church in Newport and was encouraged to take part in the meetings, which he did very acceptably. After a lengthy examination of the Scriptures, he was not satisfied with the sprinkling he had received in infancy, and was immersed, March, 1828, at the age of fifteen, and united with the church. He was encouraged to preach by the church and became assistant to the aged pastor, the Rev. Mr. Eddy. A portion of the church began a new interest, which was afterwards known as the Fourth Baptist church. Mr. McKenzie was ordained August 12, 1830, in his eighteenth year, and became pastor of this church. Two years after, he joined the Rhode Island Q. M. of Free Baptists, and in 1838 the church also united with that Q. M. After this he was settled for a time in Portsmouth, N. H. He was seven years pastor of the Roger Williams church, Providence, R. I., during which time the church prospered greatly and many were added to its membership. He left there in 1847 to go to Tiverton, where he would receive half the salary, because he thought he could do more good there. In this and many other cases he was actuated to a considerable extent by what he termed "divine suggestions." He remained at Tiverton till 1853, when he became pastor at Greenville (First Smithfield). After three years here and three years in Providence with the Third church, he returned to Tiverton. He was original in his preaching and possessed some oddities both as a preacher and as a man. Once when he had preached in a Close Baptist church, a communion service was held from which he, of course, was left out. He rose in the pulpit, and looking down upon them, said with the simplicity of a child: "I'll tell my Father of you." He was remarkably gifted in prayer. He was a guileless man and greatly beloved. His second wife survived him.

McKindsley, Rev. Elbridge, son of William and Mary (Blackmun) McKindsley, was born in Whitefield, Me., in September, 1839. He was converted at the age of thirteen, and studied at Pittston Academy. He was licensed in September, 1883, and was ordained in September,

1886. He has preached as an evangelist. He was married in 1868, to Miss Laura E. Hilton, and has four children.

McKinney, Rev. Thomas, was born in Georgetown, Me., July 15, 1763. In 1785 he married Mary Hinckley, and soon after removed to Lincolnville. In 1797 he experienced religion and was baptized by Rev. John Whitney. In 1802 he was licensed, and two years later, on Jan. 19, 1804, at the winter session of the Q. M., he was ordained by Elder Stinchfield and others. He went frequently ten or fifteen miles through the wilderness by spotted trees to attend funerals and administer the ordinances. And for many years he engaged in this pioneer work, relying largely on his own hands for his support. Several years he was settled pastor of the church at Lincolnville. In December, 1842, returning from an extensive itinerating tour, he was stricken with paralysis, and died July 19, 1846, at the age of 83 years.

McKoon, Rev. Benjamin, a brother of Rev. D. W. McKoon, died in Columbia, N. Y., Nov. 16, 1880, aged 81 years. At the age of seventeen, he obeyed the call to a Christian life and was baptized by Rev. Wm. Hunt. He was ordained at Unadilla Forks in 1823, and for fifty-seven years, he preached the gospel with zeal and earnestness, and often with great power. His early labors were in the Chemung valley and adjacent country. Afterwards for sixteen years he labored in central New York and in Oswego and Jefferson counties, his efforts being crowned with very marked success. Then, after years of successful ministry in western New York, he moved from Ellington to Hillsdale to educate his children. Returning in 1861, he preached at Columbia, German Flatts, Oxford and Holmesville, and, six years later, took up pastoral work in Chautauqua and Cattaraugus Counties, and continued it until health would no longer permit. He had baptized about eight hundred converts, and the last three years of life were largely spent in visiting former fields of labor, confirming the saints. Christ and his cross were themes he loved to dwell upon, and the atonement was to him the pivotal point on which rested the great work of the soul's salvation. He was a delegate to the General Conference of 1847 from the Holland Purchase Y. M. His son, Prof. Bela P. McKoon, of Hillsdale College, Whitestown Seminary, and later of Cornell University, has in these institutions rendered efficient service as an educator.

McKoon, Rev. Daniel W., a native of Columbia, N. Y., was baptized by Rev. Wm. Hunt when eighteen years of age. He was licensed to preach in 1838, and ordained Feb. 9, 1840. He commenced immediately a six years' pastorate with the Newport and Poland church, sixty being added to the church by baptism and lasting good resulted. In 1847 he was prostrated by disease, which so affected the mind that, on recovery, he found it necessary to study the alphabet again and regain his former knowledge step by step. After this, twenty years of usefulness remained to him, which were spent in the Cattaraugus and Chautauqua Q. M's, his last pastorate being with the Ashford church. He died at Olean Jan. 4, 1871, aged 59 years. Brother McKoon was a warm-hearted Christian, earnest in every good work and faithful to duty. As a preacher he was systematic and pathetic. In his early ministry he rendered efficient service in securing friends and funds for Whitestown Seminary at a time when both were needed. He represented the Central New York Y. M. in the General Conference of 1844. His son, Newton C. McKoon, of Ellicottsville, N. Y., has been for many years clerk of the Cattaraugus Q. M., and is commissioner of schools for Cattaraugus County.

McMillan, Prof. George, son of Robert and Margaret (Foster) McMillan, was born in Belfast, Ireland, May, 23, 1832. His preparatory studies were pursued at Grand River Institute, Austinburgh, O., and in 1855 he was graduated from Oberlin College. He was professor of the Greek language and literature in Hillsdale College from 1860 to 1876, and since then has occupied a similiar position in the University of Nebraska. He was married to Josephine P. Young in 1858, and has two children, one of whom, Conway G., has received the degree of Master of Arts from the

University of Nebraska, and is instructor in botany in the University of Minnesota.

McMillan, Rev. John William, was born in Meade County, Ky., Jan. 16, 1844, his parents being Thomas and Sarah A. (Smith) McMillan. He experienced religion in 1860, uniting with the Methodists in Illinois, from whom in 1871 he received license to preach. After uniting with the Free Baptists, he was ordained Jan. 17, 1886, and has ministered to the Camp Creek and Dry Hill churches of the Looney Springs Q. M., Illinois.

McMurphy, Rev. B. F., died in Chelmsford, Mass., Feb. 11, 1882, aged 81 years. He was ordained about 1837, having been licensed some years before. He preached in various places in New Hampshire.

McPhersen, William H., son of William and M. (Young) McPhersen, was born in Delaware County, N. Y., in 1822. He experienced religion in 1840, and since about 1860 has served as a licensed preacher, being connected with the New York and Pennsylvania Y. M.

McVey, Rev. E. M., was born in Greenbrier County, W. Va., March 20, 1845. He was married to Fannie Pryor in April, 1866, and with his wife was baptized in 1877. The next year he was ordained. They were both active in establishing the Kanawha church, and have been efficient workers in prayer-meetings, revivals and all lines of church work. In counsel they have been wise, and their devotion to the church has been worthy of imitation. The denominational interests in the Kanawha valley have been greatly aided by their services. Brother McVey has assisted in organizing six churches.

Mead, Rev. Allen, a native of New York, removed to Ohio in 1815, was ordained in 1822, labored with success in Ohio, and afterwards in Iowa, and died at Wolf Lake, Iowa, Jan. 20, 1849, aged 55 years. "He was a friend to missions, moral reform, temperance, education, and the slave."

Meader, Rev. Henry, died at North Blue Island, Ill., Dec. 4, 1867, aged 77 years. His early life was spent in Maine, where he was ordained in 1820, and labored successfully in the Bowdoin Q. M., being connected with the First Gardiner church. In 1839 he moved to the West, after which, owing to failing health, he preached but little. He was connected with the Blue Island church of the Livingston Q. M., Illinois.

Meader, Rev. Jesse, died in Dover, N. H., July 11, 1881. He was born in Rochester, N. H., in 1803. In early life he taught school part of the time for several years, at times making grammar and penmanship a specialty. When twenty-six years of age he became an active Christian, and at once began to hold meetings. He received license in 1829, and was ordained in 1830 at a session of the New Durham Q. M. held at Barnstead. His gift was that of an evangelist. He did not feel called to settle as a pastor, though he had the pastoral care of several churches at different times, but if a revival interest ceased he usually went to another field. His pastorates where he lived with the churches were Rochester, Candia, Pittsfield, and Kittery. During a year or two that he labored in the Wolfboro' Q. M. the churches were greatly strengthened, and additions of more than a hundred were made to some of them. Ninety were added to the church in Candia under his labors. He spent a few months in Rhode Island and also in Canada, but his labors were confined mostly to eastern New Hampshire. He moved to Dover in 1858, settling on a small farm. He gave considerable attention to bees. Several years before his death he fell from a tree and broke his leg, from the lameness of which he never fully recovered. The last four years he was further disabled by paralysis.

Merrill, Rev. Asa, was born in Stratham, N. H., in 1783, and lived there till he died, Nov. 13, 1860, aged 77 years. His conversion occurred March 9, 1800, at the age of seventeen, with the Congregationalists, and feeling a call to the ministry, he began study with the pastor of his church. Through views differing from his church, he was baptized, uniting with the Christian church.

After preaching much in the southern part of the town, he was ordained there May 9, 1827, Rev. Mark Fernald, of Kittery, Me., preaching the sermon. He served this church till 1834, when he and the church united with the Free Baptists. During the eight following years he enjoyed frequent revivals, and a number were baptized. In 1842 the church lost its visibility, and he joined the Raymond church and preached there for several years. He afterwards removed his standing to the New Market church. To his first wife were born twelve children. Sarah P. is the wife of Rev. O. R. Bacheler, missionary to India; another daughter married Rev. J. T. Eaton, a Methodist minister; a son, Daniel P. Merrill, graduated from Dartmouth College in 1836, and for many years taught in Mobile, Ala. As a preacher, Brother Merrill was practical, spiritual, and rich in experience. Four years before his death he was prostrated with paralysis.

Merrill, Rev. James S., son of Thomas and Mary (Cole) Merrill, was born in Smithfield, Me., Oct. 4, 1843. He was converted at the age of fifteen, and was a member of a M. E. church three years. In September, 1867, he was licensed, and was ordained in June, 1874, by the Waterville Q. M. His health has not permitted him to take pastorates of churches, but he has preached when consistent and engaged in superintending Sunday-schools. He is a member of the Smithfield church, and resides in Clinton. He was married Oct. 4, 1885, to Miss Emeline Cleveland, who died April 21, 1886.

Merrill, Rev. John B., son of Philip D. and Judith (Coggswell) Merrill, was born in Atkinson, N. H., May 4, 1846. He was a student in Atkinson Academy, and studied under a private tutor from Harvard College one year. He taught one or more terms each year for twenty years. He was converted at the age of seventeen and united with a Congregationalist church. In October, 1865, he began to preach at a mission chapel connected with the Berkeley Street Congregationalist church, Rev. H. M. Dexter pastor. January 1 he became city missionary, but resigned July 1 on account of sickness brought on by overwork. He united with the Free Baptists in 1867–68. He organized a church at South Kingston, N. H. (since extinct), and was ordained there in May, 1869. He was pastor at Candia Village, N. H., 1871–72, and at Newfield, Me., 1873–74. From 1875 to 1879 he engaged in independent mission work in Old Orchard and vicinity. He was postmaster at Old Orchard, and a member of the common council of Saco before Old Orchard had become a separate town. He supplied the Christian church at Pine Point seventeen months, and then engaged in evangelistic work in Portland, Mt. Vernon, Belgrade, Readfield, and other places, till April, 1885, when he was called to the Hampton church, Hampton, N. H. In 1888 he became pastor of the Epsom church. His ministry has been blessed with many converts. He was married, June 11, 1869, to Miss Sarah A. Merrill, and has two daughters.

Merrill, Rev. Levi W., was ordained in 1829 and labored in Maine. He afterwards left the denomination.

Merrill, Rev. Mark, of Madison, Me., was born in Grey, Me., Jan. 10, 1808. His parents were Abel and Phebe (Perley) Merrill. His opportunity for an education was very limited, yet amid the struggles occasioned by deep poverty, he found spare hours to read, and, best of all, learned to think for himself. Only after a struggle did he accept Christ, in his twentieth year, and he yielded to the call to preach after more bitter resistance, in which the victory of Christ was complete. He was licensed Oct. 12, 1841, and ordained Sept. 17, 1843, by Rev's S. Williamson, James P. Longley, and Joseph Withel. In his early ministry preaching was gratuitous. Possessing unusual physical strength, he was able to support himself while he labored in the ministry, and his strong good sense, with spare moments of study, made his ministry effective. He preached in all the surrounding townships, and was pastor of nearly every church in the Anson Q. M. He has been a pastor thirty-five years in all, and

has helped organize many churches. While he received very little pay for preaching, he accumulated property, and has long and continuously had the joy of giving money as well as service. The mission societies, the school at Pittsfield, Bates and Hillsdale colleges, and other benevolent causes have shared in his gifts. He has been a representative in the Legislature of his state. On account of failing health and an invalid wife he has not preached since about 1875. He was married in 1833 to Miss Rebecca Davis, and has two children living. His home is now with a kind Christian son.

Merrill Rev. Nathan, was ordained in the church at Gray, Me., by Randall and Tingley, Oct. 2, 1787. Stinchfield says: "Merrill ran well for a while. He has been useful to the church by occupying his proper gift, which was that of exhortation." He was pastor of the Gray and New Gloucester church. When Stinchfield attempted to preach in 1793, he found little to help him. Merrill encouraged the church in military display, declaring that they might innocently engage in parades, which greatly annoyed his ministerial brethren. The matter was brought before the Y. M., and for four years it occasioned serious discord. Alienation finally ensued, and Nathan Merrill ceased to co-operate with the people of his early choice.

Meservey, Rev. Atwood Bond, A. M. (Brown University 1862), **Ph. D.** (Bates College 1873), principal of the New Hampton Literary Institution, and Commercial College, New Hampshire, was born in Appleton, Me., Sept. 30, 1831. He lived on his father's farm till nineteen years of age. He attended the high school three terms and Kent's Hill Seminary one term. After studying medicine one year and attending one course of lectures at Brunswick, he entered New Hampton Institution in 1855, and graduated in 1857. He graduated from the Biblical School in 1860. He studied at Andover Theological Seminary about half of the next year; then, in 1861, he was ordained and settled with the Meredith Village church in April. In 1862 he became a teacher in the New Hampton Institution, and continued five years. After one year as principal of the Northwood Seminary, he became principal of the New Hampton Institution in 1868. He is the author of

Prof. A. B. Meservey.

"Meservey's Book Keeping" and "Meservey's Elements of Political Economy,' also of "Through Struggle to Victory." He has been twice married.

Messaros, Rev. Waldo, was born near Lepanto, Greece, Dec. 25, 1852. His father was a Greek gentleman of Spakhiote blood, and his mother was of Maniote and Danish origin. Thus the north and south of Europe met in him, and the blood of rugged islander and sturdy Spartan source mingled in his veins. Doubtless his descent from such varied ancestry has had much to do in shaping his remarkable career. When barely four years old he removed with his father to Constantinople, and remained there three years. His residence there was an opportunity for the deepest impressions on his mind, which is most tenacious of all that comes within its reach. When he was but seven years old, his father, who had served with distinction in the service of Russia, enlisted in the army of the East India Company just

before its vast territory became a part of the British Empire, and he accompanied his father in his wanderings. During this time his education was not neglected, but his training was not calculated for the best development of his mind, because of the attempt to force his mind too much into channels for which his father had an undue preference. Before he was eight years old a tutor was provided for him, and during twelve years, even while he was in England, the tutor was pouring knowledge into his young mind. At fourteen he returned to Europe. After more than a year spent in travel, and when just sixteen, he was sent to Oxford, Eng., where he remained nearly three years studying law.

Rev. Waldo Messaros.

The death of his father recalled him, and when matters were settled he came to this country, intending to remain only a few months, in the year 1872. He lectured in New England and in the West with great success. In 1879 he went to Haverhill, Mass., and there he was converted through the earnest preaching of Rev. John Malvern. In May, 1880, he was baptized and became a member of the Winter Street Free Baptist church of Haverhill. From that time he began to be an acceptable preacher of the word. In June, 1882, the Northwestern Presbyterian church of Philadelphia called him to its pulpit, though he was not yet licensed or ordained. When he began work with that church it had hardly twenty members, and was deeply in debt; was also threatened with a sheriff's sale. Almost instantly the church revived; multitudes flocked to hear the young preacher, and in less than a year two hundred joined the church. Many of the debts were paid and the building repaired and beautified at an expense of more than $6,000. By request of the church, the Massachusetts Free Baptist Association sent a council to examine him for license. Rev's J. Malvern, E. W. Porter and T. H. Stacy were the council, and Feb. 14, 1883, he received license as a Free Baptist preacher. The church then withdrew from the Presbyterian Association and became the Northwestern Independent church. Mr. Messaros was ordained June 20, 1883, by Rev. C. E. Cate, J. Malvern and T. H. Stacy, in the presence of nearly two thousand people. He remained pastor of that church until called to the Free Baptist church of New York City in 1888. During his pastorate five hundred persons were received into the church and $56,000 were raised by his efforts from his church alone. He was an able expositor of Free Baptist doctrines where they were little known, and also an example of what courage, determination and consecration can achieve in the face of difficulties. He has published two volumes of sermons, also a beautifully illustrated volume of original poems, which have been highly commended by the press. He was married Nov. 6, 1883, to Miss Nanna Locke, daughter of Dr. John Locke of Louisburg, Pa. They have two children.

Messenger, The, was published quarterly, from January, 1886, by the board of directors of the New Hampshire Y. M. Rev. F. L. Wiley was editor, and Rev's L. Malvern and W. H. Getchell advisory editors. It was an eight-page paper, canvassing thoroughly the interests of the Yearly Meeting, and suspended publication at the end of the second year.

Messer, Rev. Asa, died in Lawrence, Mass., Aug. 31, 1848, in his 42d year. Converted at Benton, N. H., in 1827, he

was baptized by Rev. David Cowen, and united with the church there. He felt a duty to preach, but hesitated before this cross. In 1832 he married Sally Davison, of Bath, Me., and two years later they went together to attend school at Parsonfield. Here he yielded to the call of God, and began to preach in the vicinity in company with Rev's Josiah Bean and J. M. Durgin. In 1836 he moved to Haverhill and was licensed by the church there. He was appointed as an itinerant with Deacon Aldrich by the Lisbon Q. M., for a year. His services being blessed at Wentworth in 1837, at the request of the church he was ordained there by Rev's Joshua Quinby and John Davis, in June. For nine years he had a useful ministry with this church. In 1839 he was a delegate to the General Conference in Ohio. He organized the Wentworth Q. M. and blessed that body by his abundant labors. In 1847 he moved to Lawrence, Mass., where he was stricken with fever and died. He was a studious and industrious pastor.

Mevis, Rev. Charles A., born of Italian parents in Tompkins County, N. Y., Feb. 13, 1814, died in Greene, Pa., Dec. 25, 1850. He was converted though the labors of missionaries among the Indians, while a soldier in the Black Hawk war. He immediately began to preach, and several soldiers and Indians were converted. He was ordained in May, 1849, and was blessed in his work with the church at Greene.

Michigan. The founders of Free Baptist interests in this state came with the inflow of residents from the East, while Michigan was yet a territory. In 1826, Elder John Norton settled in Macomb County, where he organized the Washington (now Bruce) church. In 1830 H. S. Limbocker settled in Washtenaw County, and after his ordination in New York, the next year, he organized a church at Ypsilanti. Elder Porter Thomas, of New York, settled in Washington township in 1832; and C. P. Goodrich, who was converted in September of that year, soon began to preach. These and others who united with them laid the foundations of the denomination in the state. The early churches were organized in farming communities before business centers had yet been formed. They usually took the name of the township, and were often composed of persons who, in the surging tide of immigration, and amid the frequent changes of pioneer life, soon gave place to others of different religious preferences. Consequently there were many changes in the early churches. Out of them all has sprung a compact body of vigorous churches, doing good work for the Master.

The Oakland Q. M. was organized in 1832, the Washington (later Bruce), Ypsilanti and Farmington churches being then reported. The Bloomfield, Plymouth and Novi, and Pontiac and Saline churches were added the next year. During the next year were added the Huron, Jacksonburgh (later Jackson), Neri, Pitt (later Pittsfield), and Webster churches. The Adrian and Dexter churches were reported in 1835, and the Macon, and Lenawee in 1836. Of these, the Jacksonburgh, Pitt, Macon, and Lenawee churches went into the Michigan Centre Q. M., the Bruce church to the Oxford Q. M., the Adrian church into the Bean Creek Q. M. and the Huron church to the River Raisin Q. M. In 1840, only the Bloomfield church and the Lyon, Fenton, and Commerce churches, then recently received, remained to carry on the work of the Q. M., though the Farmington, Novi, and Ypsilanti churches were afterwards revived for a time, the last named to enter the River Raisin Q. M. The Salem and Highland churches were reported in 1843; also the Hamburgh church from the River Raisin Q. M. The Southfield, Shiawassee, and Green Oak churches were reported in 1846, the Augusta in 1853, the Highland Centre in 1858, the Genoa in 1862, the Waterford in 1869, and the Pinckney, and South Salem in 1870. Of these, the Augusta church was dismissed to the River Raisin Q. M.; the Salem, Hamburgh, and Green Oak churches remained several years, and the South Salem, Green Oak, Highland, and Commerce churches continue active to the present. The church last named has exerted a

wide and increasing influence for good since its organization in 1840. This Q. M. attained a membership of 214 in 1850, and has remained with about the same numbers to the present. Its location is indicated by the county whose name it bears.

The Michigan Centre Q. M., located west and south of the Oakland, was organized in 1837, the Homer and Leoni churches, recently organized, uniting with the Jackson, Pittsfield, and Lenawee (later Lenawee and Dover) churches, from the Oakland Q. M. The Macon church also was soon received. The Concord, Wheatland, and Burlington churches were added as early as 1840, Second Leoni, and Rives in 1842, Onondaga and Aurelius in 1843, Aurelius in 1845, Stockbridge and Unadilla in 1846, First Linden in 1847, Lansing in 1849, Second Linden and First Onondaga in 1850, Leslie in 1852, Tompkins in 1853, Lee in 1854, Rives Union (East Rives) in 1858, Liberty, and Sandstone in 1861, Clarence in 1864, and Union in 1866, also Spring Arbor in 1858 from the Calhoun and North Branch Q. M., to which it returned fifteen years later. The Lenawee and Dover, Pittsfield and Macon churches were dismissed in 1839 to the River Raisin Q. M., the Wheatland church in 1841 to the Bean Creek Q. M., the Homer (Cook's Prairie), Concord, and Burlington churches in 1843 to the Calhoun Q. M., and the Lansing church in 1853 to the Grand River Q. M., where also the Leslie church was found later. The Jackson church, after severe trials, 1846–49 and 1861–69, was reorganized, and became a member of the Hillsdale Q. M. The First Leoni, Rives, Onondaga and Aurelius, and Aurelius churches were active some twenty years; the Stockbridge and Unadilla, and Lee churches about fifteen years; as were also the Frst Onondaga, Tompkins, Rives Union, and Clarence churches for considerable periods; but about 1877 the Q. M. was discontinued.

The River Raisin Q. M., in the extreme southeast part of the state, was first organized as early as 1839, the Huron church from the Oakland Q. M., and the Hamburg church, recently organized, uniting with the Macon, Lenawee and Dover, and Pittsfield churches from the Michigan Centre Q. M. Two years later the Q. M. was disbanded, the Macon, Lenawee and Dover, and Pittsfield churches taking letters to the Bean Creek Q. M., and the Hamburg church to the Oakland Q. M. In 1853 the River Raisin Q. M. was again organized, with the Augusta church from the Oakland Q. M., and the Bedford and Erie (later Bedford), Macon, and Manchester churches from the Bean Creek Q. M. The Exeter church was received in 1858 and the Ypsilanti church from the Oakland Q. M., the La Salle in 1862, Second Augusta in 1866, and Wampler's Lake in 1868. The First Augusta church did a good work twenty years. The Macon church, organized in 1836, and the Bedford, Manchester, and Wampler's Lake churches now continue the work of the Q. M., with a combined membership of 145.

The Bean Creek Q. M., called after 1854 the Hillsdale Q. M., was organized in 1841, the Lenawee and Dover (later Dover and Madison, and now Dover) church of the River Raisin Q. M., the First Wheatland church of the Michigan Centre Q. M., and the Adrian church of the Oakland Q. M. uniting in the organization with the Second Wheatland and Pittsford churches, recently gathered. The Palmyra and Blissfield church was added in 1842, Second Dover in 1843, Madison, Erie (later Erie and Bedford, also Bedford), and Macon in 1845 (the last from the River Raisin Q. M.), Rome, and Raisinville in 1846, Manchester in 1850, Hudson in 1853, Cambria, and South Litchfield in 1855, Hillsdale (organized November, 1855,) in 1856, Ransom, Reading (Reading Village), and North Reading in 1857, East Amboy, East Jefferson, and West Jefferson and Steamburg in 1858, Kinderhook (from the Stuben Q. M.) in 1859, Second Rome, and Woodbridge in 1860, Wright in 1862, Cambridge in 1863, Scipio in 1868, Somerset in 1869, Jackson, from the Michigan Centre Q. M., in 1870, Fairfield (Fairfield Village) in 1873, Frontier in 1874, Osseo (absorbing the Jefferson) in 1875, Woodstock in 1877, Bankers in 1878, and Jerome in 1883. The Cambria, Woodbridge,

Scipio, and Reading Village churches were dismissed to the Union Q. M., but the last named has returned. The Bedford and Erie, Macon, and Manchester churches were in 1853 dismissed to the River Raisin Q. M., and the Kinderhook in 1870 to the Stuben and Branch Q. M. The South Litchfield church was also found later in the Branch and Calhoun Q. M. The Hudson, East Jefferson, West Jefferson and Steamburg, and Somerset churches were useful several years. Fourteen churches, with 1315 members, now constitute the Q. M. The Hillsdale church has exerted a great in-

Jackson Church.

fluence from the first. After its organization "a revival continued with scarcely any intermission for ten years, and baptisms occurred every month during that time." It now reports more than three hundred members; while the Rome, North Reading and Jackson churches have for many years maintained a membership exceeding a hundred each. Pittsford, with a brief interruption, and Wheatland since its organization—nearly fifty years—have continued a good work. Cambridge, Dover, Fairfield and Osseo, also Reading, Bankers, Jerome and Woodstock still help to make this one of the strongest organizations in the denomination.

The Oxford Q. M., situated north of the Oakland Q. M., was organized in 1840 with the Bruce (formerly Washington) church from the Oakland Q. M., and the Orion, Addison, and Oxford churches, then recently gathered. The two last named were soon consolidated. To these the following churches were added: Chesterfield and Lenox (later New Haven), and Hadley as early as 1846, Lexington in 1851, Metamora in 1852, Allison (later Allison and North Branch) in 1857, Davison, Millington, and Richfield and Genesee in 1858, Birch Run, Brandon, Burton, and Fremont in 1859, First Branch, and Second Branch (both uniting that year with the Allison), First Lynn, and Second Lynn (Lynn and Maple Valley) in 1860, Brockway, Clayton, and Worth in 1861, Dryden Centre, Koylton, Second Lexington, and Second Worth in 1862, Allison in 1863, Koylton and Kingston (later Newberry) in 1864, Kenockee in 1870, Capac, Imlay, and Muzzy in 1871, Sharpville in 1872, Brockway, Deckerville, and Riley Centre in 1876, Olivet in 1878, Burnside, Bridgehampton, and Zion in 1879, Lapeer in 1882, Belle River in 1884, Churchill in 1886, and Kelly in 1887. Of these churches eight were dismissed to form the Genesee Q. M., and eight to form the Sanilac Q. M. The Bruce church, the oldest in the state, has done a good work to the present. New Haven has exerted a wide influence, Riley Centre is strong. These three, with the Capac, Sharpville, Brockway, Lapeer, Belle River, Churchill, and Kelley churches, make up the present strength of the Q. M., with 384 members.

The Genesee Q. M. was organized in the winter of 1860, from the churches composing the western part of the Oxford Q. M., Brandon (now Ortonville), Burton, Birch Run (Birch Run Station), Davison (Davison Station), Fremont (Mayville), Hadley (now Goodrich), Richfield and Genesee (now Richfield), and Millington were set off for this purpose. These all, except Burton, are now active, Ortonville, and Davison having maintained a leading position

many years. During this decade the Second Birch Run, Elba, Grand Blanc and Mundy, Vienna, Gaines, Flushing and Hazleton (from the Shiawassee Q. M.), Oak Grove, Bethlehem, Venice (from the Shiawassee Q. M.), and East Genessee churches, and in the next decade the Tuscola, Deerfield, and Forest churches were added, to continue but a few years. To the permanent interests were added the Dayton church in 1865, Marathon (Columbiaville) in 1868, Rich in 1869, Flint River, and Reese in 1874, Gilford in 1876, Arbela in 1878, and South Saginaw in 1884. With fifteen churches and 561 members, this Q. M. is carrying on a good work for the cause.

The Sanilac Q. M. was organized in 1870, with the Burnside, Lexington, North Branch, Newberry, Bridgehampton, Koylton, Olivet, and Zion churches from the Oxford Q. M., and the Brookfield and Fremont churches then recently gathered. The four first named still continue. The Bethel church was added in 1881, but remained only a few years; while the Bottom Creek church, added the same year, and the Canboro, Berne, and Clifford churches, added since, continue their work. The Q. M. now reports eight churches and 231 members.

The Grand River Q. M., called after 1874 the Lansing Q. M., was organized in 1842. It extended over a wide territory along the Grand River, and as the state became more settled other Q. M's were formed in its territory, its present location being in the vicinity of Lansing. Its first churches were the Lyons, Eagle, First Oneida, Second Oneida (Benton and Oneida), Bengal, Boston, and First Chester. The Berlin church was added in 1844, Grattan in 1848, Orange, and Odessa in 1849, and Alpine and Sparta in 1850. These churches suffered from the changes incident to the pioneer times. The Boston, Grattan, and Alpine and Sparta churches were dismissed in 1851 to form the Grand Rapids Q. M.; and of the other churches only the Orange remains to the present, though the Eagle, First Oneida, and First Chester churches did a good work thirty years or more, and the Odessa church more than twenty years. Churches were added as follows: Du Plain, Second Chester, and Grand Ledge in 1852, North Plains, Perry, and Lansing in 1853 (the last from the Michigan Centre Q. M.), Eaton Rapids in 1854, Bath, Lock and Phelps, and Venice in 1855, Third Oneida, and Westphalia in 1856, Roxana in 1861, Benton in 1862, Woodland in 1868, Delta, and Vermontville in 1870, Leslie (formerly in the Michigan Centre Q. M.) in 1873, and Brady, and Middlebury (from the Shiawassee Q. M.) in 1874. Five churches were dismissed in 1856 to form the Shiawassee Q. M., the Du Plain and Bath returning in 1874. The present strength of the Q. M. is made up of the Bath, Du Plain, Grand Ledge, Lansing, Leslie, and Orange churches, with about five hundred members.

The Shiawassee Q. M. was formed in 1856, consisting of the Du Plain, Bath, Lock and Phelpstown, and Venice (Venice and Vernon) churches from the Grand River Q. M., and the Wheatfield church, recently gathered. The Second Du Plain (Elsie) church was added in 1857, De Witt, and New Haven in 1858, Flushing (Flushing and Hazelton), and St. Charles in 1859, Brady in 1869, and Middlebury in 1872. After a time the Venice and Flushing churches became connected with the Genessee Q. M., and in 1874 the remaining churches, Bath, Du Plain, Brady, and Middlebury, united with the Grand River, which that year became the Lansing Q. M.

The Grand Rapids Q. M. located in the western part of the state near the Grand River, was organized in 1851 with the Alpine and Sparta, Boston, and Grattan churches from the Grand River Q. M., and the Walker (later Grand Rapids and Walker) church then recently gathered. Churches have since been added as follows: Gaines, and Paris in 1852, Chester, and Orange and Ionia in 1856, Casnovia, Grandville, Campbell, Jamestown, Sparta Centre (later Sparta), and Wright in 1858, Georgetown, Leighton, and Rutland in 1860, Ashland, and Plainfield in 1862, Lisbon, Montcalm, and Yankee Springs (from the Van Buren Q. M.) in 1863, Stanton in 1867, Tyrone in 1868, Grand Rapids in 1870, Moon in 1877, Holton, and Plainfield in

1878, Hazel Grove, and Kent City in 1880, Lisbon Branch, and West Cannon in 1881, North Chester in 1882, and Algoma in 1884. The Boston and Jamestown churches were useful twenty-five years or more, as were others for considerable periods, but finally became extinct. The Leighton, Rutland, and Yankee Springs churches were dismissed in 1868 to the Barry and Allegan Q. M., and the Montcalm church the same year to the Montcalm Q. M.; also in 1884 the Holton and Hazel Grove churches were dismissed to the White River Q. M. The Sparta church has increased in strength to the present, having, with the Paris, Chester, and Casnovia churches, a history of forty or more years. These, with the Lisbon, Plainfield, Kent City, West Cannon, North Chester, and Algoma churches, make the present number ten, with a total membership of about three hundred.

The Barry and Allegan Q. M., located in the counties indicated by its name, was organized in 1868 with the Leighton, Rutland, and Yankee Springs churches of the Grand Rapids Q. M., and the Watson church of the Van Buren Q. M. The Hope church was added the next year. After 1875 the Q. M. ceased to be reported. It was not connected with any Y. M.

The Allegan Q. M., afterwards called the Allegan Valley Q. M., was organized in 1873 with the Casco and Clyde churches from the Van Buren Q. M., and the Lake Town church recently organized. The next year the Heath church was added and the Clyde church returned to the Van Buren Q. M. In 1882 the Wayland church was added, and in 1883 the Dunningsville church. The Q. M. was not connected with any Y. M. and failed to report after 1886.

The Ionia and Montcalm Q. M. was organized in 1867 with the Bloomer and Ronald Centre (later Ronald) churches. Two years later it was called the Montcalm Q. M., and the Montcalm church of the Grand Rapids Q. M., with the Crystal, First Evergreen, and Stanton churches, had been received. Of these only the Crystal continues to the present. The Second Evergreen and Nevins Lake churches, added later, had only a brief existence. But the other churches added have become permanent interests, viz.: Bushnell in 1870, Howard City in 1874, Carson City about 1876, Greenville in 1880, Crystal Lake in 1881, Gilmore in 1882, and Sherman in 1885, making eight churches, with 276 members, in the Q. M.

The Oceana Q. M., located in Oceana County and vicinity, was organized in 1867, the Oceana church, organized in 1864, uniting with the Benona, Claybanks, and Shelby churches. The Hart and Montague churches were added in 1869. This Q. M. was not connected with any Y. M. and after about ten years ceased to be reported, but the Claybanks and Shelby churches have since appeared in the Holton and White River Q. M.

The Holton and White River Q. M., located in Muskegon County and the counties north, was organized in 1884, the Holton and Hazel Grove churches, of the Grand Rapids Q. M., uniting with the Blue Lake church, recently organized. To these were added the Dalton and Mears churches in 1885, Blooming Valley, East Otto, and Claybanks in 1886, and Shelby, and Maple Grove in 1887. Their combined membership is 110.

The Osceola Q. M., situated in the vicinity of Osceola County, was organized in 1879 with the Cedar Creek, Hartwick, and Sherman churches. The Q. M. soon ceased to be reported. However, in 1888 it again reported three churches, Hartwick, Marion, and Manton, with fifty-one members.

The Isabella and Mecosta Q. M., north of the Montcalm Q. M., was organized in 1888 with the Gilmore, North Union, and Sherman City churches, having together sixty-three members.

The Calhoun Q. M., called from 1858 to 1869 the Branch and Calhoun Q. M., and after 1871 the Calhoun and North Branch Q. M., was organized in 1843. In 1835 Rev. S. Whitcomb settled on Cook's Prairie, and the next year he organized a church, called for a time the church of Homer, which has exerted a wide influence to the present. Hon. Daniel Dunakin, Hon. John Patterson and others of its members made its work helpful and its name honored.

This church and the Concord and Burlington churches, from the Michigan Centre Q. M., with the Cook's Prairie Branch, Leonidas, Bellevue and Battle Creek churches in 1843 constituted a Q. M., with a total membership of 211. Churches were added as follows: Newton, and Spring Arbor in 1845, Castleton, and Gilead in 1846, Eckford, Assyria, and South Albion in 1849, Butler, and Quincy in 1858, Girard (from the Burlington Q. M.) about 1860, Girard and Tekonsha in 1862, South Litchfield in 1867, Clarendon, East Union, Quaker Village (Mills), and Tekonsha (all from the Burlington Q. M.) in 1869, St. Jo. River in 1872, Hadley's Corners in 1875, and Dayburg in 1884. The Burlington, Battle Creek, Newton, and Castleton churches were dismissed to the Barry County Q. M. in 1848, the first named returning to this Q. M. in 1869. The Leonidas church was dismissed to the St. Joseph Q. M., and the Spring Arbor church was for a time in the Michigan Centre Q. M. The Quincy church found its way into the Stuben and Branch Q. M. The Clarendon church had a history of twenty-five years, and the Concord, Hanover, Butler, and East Union churches were useful for considerable periods. The Cook's Prairie church has gradually increased for more than fifty years. The Burlington church is still strong. These, with the Girard, South Litchfield, St. Jo. River, Hadley's Corners, and Dayburg churches now have a united membership of 364.

The Barry County Q. M., called after 1857 the Burlington Q. M., was organized in 1848 with the Castleton, Battle Creek, Newton, and Burlington churches from the Calhoun Q. M. To these were added the Girard church in 1849, Coldwater in 1853, Tekonsha in 1856, Fredonia in 1859, Quaker Mills in 1860, and East Union in 1865. The Girard church was dismissed in 1859 to the Branch and Calhoun Q. M., and about 1869, the Burlington, Clarendon, Tekonsha, Quaker Mills, and East Union churches followed to the same Q. M.

The Stuben and Branch Q. M., called after 1878 the Branch Q. M., was formed about 1870 from the Stuben Q. M. (see *Indiana*), the East Gilead, and North Bethel churches of that Q. M. appearing in the organization with the Kinderhook church, from the Hillsdale Q. M., the Quincy church, formerly in the Branch and Calhoun Q. M., and the Lake Gage (later Lake Gage and Pleasant) church. The next year the Algansee, Bethel Centre and Snow Prairie (later Snow Prairie), West Bethel, and Otsego churches appeared, and in 1882 the Batavia church was received. The East Gilead, and Snow Prairie churches were active until near the present. The North Bethel, and Kinderhook churches have a history of about forty years. These, with the Algansee (in the Union Q. M. one year) and Batavia churches, now compose the Q. M.

The Union Q. M. was formed in 1879 with the Woodbridge, and Scipio churches from the Hillsdale Q. M., the Algansee church from the Branch Q. M., and the South Allen church recently organized. The West Reading church was added in 1880, and also in 1883 the Cambria and Reading Village churches, (from the Hillsdale Q. M., to which the latter has since returned). The Algansee church went into the Branch Q. M. in 1880, and the South Allen church has disappeared, leaving the Q. M. at present with four churches.

The Howard Q. M., situated in the extreme southwestern part of the state, was organized in 1837 with the Howard, Galena (Ind.),and Noble (Ind.) churches. The Niles, Nottawa, and Decatur churches were added in 1841, Constantine, Antwerp, and Cooper in 1843, Waverly, and Oshtimo in 1844, and Mason in 1846. The Noble church went into the Noble Q. M., Ind., in 1843, the Constantine church to the St. Joseph Q. M., the Galena, and Mason churches to the Berrien Q. M.; and the Decatur, Antwerp (later Antwerp and Paw Paw), Cooper, Waverly, and Oshtimo churches remaining took the name of Van Buren Q. M.

The Van Buren Q. M., in Van Buren County and vicinity, was a continuation of the Howard Q. M., as above indicated, that name being adopted about 1846. Churches have been added as follows:

Almena in 1849, Hartford (later Hartford and Keeler) in 1850, LaFayette in 1851, Galesburgh in 1852, Yankee Springs in 1853, Geneva in 1855, Van Buren (from the St. Joseph Q.M.) in 1856, Arlington, Porter, Trowbridge, and Watson in 1858, Breedsville in 1862, Casco in 1868, Clyde, and Gobleville in 1872, and Gliddenburg, and Weager in 1877. The Yankee Springs church went into the Grand Rapids Q. M. in 1863, the Watson church to the Barry and Allegan Q. M. in 1868, and the Casco and Clyde churches to the Allegan Q. M. in 1873, the latter soon returning to this. The Cooper church, at the last called Cooper and Alimo, had a history of twenty-five years; the Geneva and Trowbridge churches were active twenty years. The Almena church was revived for a season, 1877–82, after it had long been inactive. The Van Buren and Arlington churches were united in 1869, the name Arlington being used alone since 1877. The Antwerp and Paw Paw church has maintained a membership exceeding a hundred for many years; the Gobleville church also has become a leading interest. The Waverly and Oshtemo churches, after more than forty years, are still doing a good work. These, with the Clyde, Gliddenburg and Porter churches, make the present number eight. In 1860 the membership was 338; now it exceeds four hundred and fifty.

The St. Joseph Q. M. was organized in 1846, with the Constantine church from the Howard Q. M., the Leonidas church from the Calhoun Q. M., and the Brady, Van Buren, and Pretty Prairie, recently gathered. The Park church was added in 1847, the Newburgh in 1848, and the Little Elkhart in 1850. The Van Buren church was soon found in the Van Buren Q. M., and the Q. M. disappeared.

The Berrien County Q. M., called after 1859 the Cass County Q. M., and since 1866 the Cass and Berrien Q. M., was organized in 1847 with the Galena and Mason churches from the Howard Q. M., and the Buchanan and Van Buren (Ind.) churches, recently gathered. The Harmony church was added in 1852, Summerville in 1856, Adamsville in 1859, Berrien Centre in 1865, Porter in 1868, Galien in 1870, Baldwin's Prairies, and Penn in 1871, Brownsville in 1876, and Long Lake, and Pokagon in 1880. Of these the Mason, Summerville, Berrien Centre, Porter, Brownsville, and Pokagon churches remain, with a combined membership exceeding three hundred.

The North Berrien Q. M. was organized in 1860, with the Hartford and Keeler church from the Van Buren Q. M., and the Banebridge and Pipestone, Watervliet, Watervliet Branch, and West Pipestone churches, then recently organized. The three named first, and the North Hagar church, added in 1864, were reported until 1874, when the combined membership was sixty.

The Michigan Y. M. was organized as early as June, 1839, the Oakland, Michigan Central, and River Raisin Q. M's entering into the organization. The following were added soon after their organization: Oxford, Bean Creek (now Hillsdale), Grand River (now Lansing), Calhoun (now Calhoun and North Branch), River Raisin (Second) Van Buren, Grand Rapids, Shiawassee, Genesee, Montcalm, Oceana, Osceola, and Sanilac. Only the Calhoun Q. M. has withdrawn. In the ten Q. M's remaining, there are eighty-eight churches, with a membership of 4,319.

The Western Michigan and Northern Indiana Y. M., when organized in 1840, received the Howard Q. M. as one of its members. See *Indiana*.

The St. Joseph Valley Y. M. was organized in 1848, with the Barry County, St. Joseph, and Berrien County (now Cass and Berrien) Q. M's. Ten years later the Stuben Q. M., from the Northern Indiana Y. M. (see *Indiana*), was added. This gave place to the Stuben and Branch (now Branch) Q. M. The North Berrien Q. M. was added in 1860, the Calhoun Q. M. (now Calhoun and North Branch) from the Michigan Y. M. in 1869, and the Union Q. M. in 1879. None have withdrawn. There are now four Q. M's, with 874 members.

The Free Baptists of Michigan, with strong churches, energetic and devoted workers, and educational advantages of

a high order, have exerted a wide and helpful influence in the denomination.

Michigan Central College, at Spring Arbor, a few miles southwest of Jackson, Mich., was opened to students in 1844, a vacant store furnishing accommodations. At the session of the Michigan Y. M. in June, Rev. L. B. Potter had introduced a resolution with this end in view, and Rev. H. S. Limbocker, Rosevelt Davis and Lewis J. Thompson were made a committee to act. In August the first organization was made, and soon after, on recommendation of Elder Marks, Rev. D. M. Graham was chosen principal. A building sixty feet long by forty wide was erected in 1845, and another soon after. Subsequently another, somewhat smaller, was erected for ladies' dormitories. President Graham was succeeded in 1848 by Rev. E. B. Fairfield, and another building for gentlemen's dormitories was erected. These successive buildings were made necessary by the increase of students. The school opened with eight students, and increased to three hundred. It opened as a seminary and had become a college. The buildings were still inadequate, and as the citizens were not inclined to aid in the erection of others, the question of removal was raised. Trustees Fairfield, Bebee, Dunn, Foster and Limbocker were made a committee to consider locations, and early in 1853 it was decided to remove the school to Hillsdale. The recitations were continued at Spring Arbor until the summer of 1854, when, after ten years of useful work, it gave place to its successor, Hillsdale College (*q. v.*).

Miles, Rev. Barzillai H., was ordained in Ohio in 1817, and after a brief ministry there left the denomination.

Miller, Rev. Andrew H., was born in Columbia, N. Y., in 1795. He was ordained by the Free Communion Baptists in his native town July 3, 1822. After some time in this vicinity, he labored in Ohio and Illinois. He was a true man and a good pastor.

Miller, Rev. Arthur, of Woodstock, Ont., Can., who, with his wife, sailed for India, Aug. 7, 1859, was located, after the first year, at Balasore. He toiled as a missionary with devotion and success (see *India Mission*) until his death, July 30, 1868. "He was a man of great physical strength and power of endurance; but the malaria, imbibed while feeding the perishing multitudes during the famine, was too much even for his iron frame." Advised to return to America, he hesitated to leave the work, and seeking benefit from a change of climate in India, he died at Dacca in the 39th year of his age. His nearly nine years of loving labor had endeared him to all.

Miller, Rev. Dan H., was born in New Lyme, O., Dec. 14, 1811. He commenced preaching at the age of twenty-two, and was ordained an evangelist Oct. 15, 1836. His ministerial labors were mostly in the Ashtabula and Geauga Q. M's. He endured all things that he might preach Christ, and his self-forgetful labors were abundantly blessed of God. Soon after Geauga Seminary passed out of Free Baptist control, he moved to Sauk Rapids, Minn., where he went into business, and gradually left off preaching until a few years before his death, when he entered into the work with his former zeal, and many were converted. He baptized more than one thousand persons during his ministry, and his life of a little more than sixty-two years was not spent in vain.

Miller, Rev. Daniel C., M. D., a native of Stillwater, N. Y., died at Hamilton, Ill., Nov. 24, 1880, aged 60 years. He was converted when eighteen years of age. In 1846 he settled in Dane County, Wis., and married Miss Eliza E. Babcock the following year. A little later, they united with the Free Baptist church at Roxbury, Wis., and he soon began to preach, receiving ordination in 1854. He was pastor at Prairie du Sac, but preached in other places; several churches were organized, and the Sauk County Q. M. became established, largely through his efforts. After a severe railroad accident in 1869, from which he partially recovered, he preached at Kirksville, Mo., and Hamilton, St. Albans, Franklin, Fairview and Paloma, Ill. He graduated from the medical college at Keokuk, Ia., in 1876, and was

physician in charge of the Riverside Health Institution. His was an active, devoted, faithful life, and his death was deeply lamented.

Miller, Rev. Jesse B., died in Farmington, Mich., June 16, 1868, aged 34 years. He was a native of Plymouth, Mich., and in 1859 became connected with the Grand Rapids Q. M., receiving ordination in May, 1861, and having charge of three churches, with bright prospects of usefulness. In the fall he entered the army, and served three years and two months under Buell, Rosecrans and Grant, and returned with broken health. He was a man of strong faith, and during his protracted illness maintained the dignity of a Christian minister.

Miller, Rev. John, died in Durham, Me., Dec. 5, 1869, aged 63 years. He was converted in 1829 and began to preach with the Methodists in 1837. He afterwards joined the Free Baptists and continued a good and acceptable minister with them until his death. He felt especially called to preach to the poor, and his labors were fruitful. He was a man of much prayer, strong faith, fervid love, and deep piety.

Miller, Rev. William, was born at Newport, N. C., in 1842. His parents were William and Martha M. (Harvie) Miller. He married Lydia Forrest in 1865, and has two children. Having been converted in 1862, he received license in 1876, studying theology under a private teacher at Windsor, and was ordained in 1877. He has engaged in pastoral and revival work, and baptized 253 converts.

Miller, William G., son of William and Rhoda (Phillips) Miller, was born March 1, 1829, in Dryden, N. Y. Converted in 1849, he was licensed in 1870. He has worked as a home missionary, and a good number have been converted. In December, 1849, he married Mary T. Cook. They live in Putnam, Conn.

Milliken, Rev. Abram H., was born in Eaton, N. H., in 1828. His parents were Amos and Sally Milliken. He was converted in the great revival in Saco, Me., in the winter of 1850–51. He was married in 1853 to Miss Rose C. Woodman, and in 1854 removed to Laconia, N. H., where he united with the Free Baptist church. He went to the war as second lieutenant of Company H, Twelfth Regiment New Hampshire Volunteers, and was promoted to first lieutenant of his company. He was in several hard-fought battles, among which were Fredricksburgh, Chancellorsville, Gettysburgh, and before Petersburgh. In the last three of these he was in command of his company. After the war he resided in Mechanic's Falls, Me., for a time, and then in Auburn, where he was president of the Y. M. C. A. two years. At this time he began to study for the ministry. He was a member of the first class in the Theological School after it was moved to Bates College, and graduated in 1873. Before finishing his studies he had engaged with the church at Parker's Head, and more than fifty had been converted. He received license from the Bowdoin Q. M. in 1871, and was ordained at Parker's Head by the Edgecomb Q. M. July 2, 1873. His subsequent pastorates were at North Danville, Vt., West Derby, Vt., South Buxton, and Hollis, Me. In 1886 he became pastor of the Second Lebanon church, Me., where his labors have been blessed. He has baptized ninety-five persons, and attended ninety-seven funerals. In 1883 he was delegate to General Conference from the Vermont Y. M., and in 1886 from the Maine Western Y. M. He has one child living.

Mills, Rev. Charles Blunt, son of Luke and grandson of Captain Eligood Mills, of the Revolutionary privateer *Grand Turk*, was born in Waterboro', Me., May 5, 1823. His first religious impressions were received when seven years of age, and when fourteen he was converted, while residing in Corinna. After a few terms in the high school he began to preach in 1842, holding revivals in Waterboro' and Hollis that winter, and preaching in Corinna and St. Albans the succeeding summer. The next winter he held meetings, with S. S. Small, in towns east of the Penobscot, where churches were soon organized. He afterwards traveled exten-

sively and preached as he went, spending one winter in Warren County, N. Y., and two in Ohio. In 1847, while atttending Whitestown Seminary, his health, never strong, again failed, and on recovery, he preached in the Lake George Q. M., N. Y., receiving ordination from that body. He preached in Kennebunk, Me., 1848–49; Springvale, 1849–51, where he was married to Ann M. Morrison; Doughty's Falls, 1851–54, and Chester, O., 1855–56. While in Maine he took an active part in the temperance and anti-slavery agitation; and at Chester he taught in Geauga Seminary. In 1856 he settled in Tuscola County, Mich., where he has since resided; except two years (1873–75) as pastor at New Haven, and nine years (1877–86) at Hillsdale, where his children were educated. He has aided materially in forming the institutions in the vicinity of his home; where, besides serving eight years as Judge of Probate and three terms in the State Legislature, as well as in other positions, he has gathered several churches and gained universal esteem as a wise counselor and pastor. He was eight years secretary and treasurer of Hillsdale College, and five years professor of Ecclesiastical History there. He has been one of the trustees of the College twenty-eight years. For several years he was a member of the executive board of the Home Mission Society, and a corporator of the *Morning Star*, and he has served in the General Conference.

Mills, Rev. James E., son of John and Martha (Ridlon) Mills, was born at Eaton, N. H., Jan. 20, 1815, and died at Riverside, Me., Dec. 12, 1887. He openly professed Christ in March, 1830. In 1835–36 he fitted himself for teaching at Parsonfield Seminary, and taught in various states for some fifty terms. He frequently held evening meetings. In 1840, at North Berwick, a large number were converted. Licensed in October, 1844, at Jackson, N. H., by the Sandwich Q. M., he was ordained by Stephen Coffin, E. H. Hart, and Nahum Brooks at the October session of the Sandwich Q. M. in 1848. He has held pastorates in Madison, N. H., twelve years, Sandford, Me., three years, when a church was organized, and at Vassalborough, where twenty-two have been added by baptism. After eighteen years at Vassalborough he moved to Riverside. For four years he held no pastorate, but preached as health permitted. He married in 1842 at Eaton, N. H., Dorcas G. Littlefield, who died in June, 1856, and in June, 1861, he married Miss Harriet M. Gardner, of Augusta. Of his six children two sons were killed in the war, and but two survive. The I. O. of G. T. of Riverside, of which he was chaplain, published at his death a set of resolutions from which we quote: "Resolved, That as his life was a model of integrity and Christian example, so may his memory, which we shall ever cherish, be an incentive in us to nobler and better lives."

Mills, Rev. J. J., now of Charleston, W. Va., was born in Cuyahoga County, O., in 1855. His parents were William and Mary (Jenkins) Mills. He was married to Clara Shattuck in 1878, and has one child now living. He received license to preach about 1879 and ordination a year later while connected with the Richland and Licking Q. M., O. His ministry was with the Rome, Centerburgh and Concord churches of this Q. M., and the Spencer church of the Lorain Q. M., until 1886, when he took up work in the vicinity of his present residence.

Mills, Rev. Michael, was born in Pennsylvania, May 28, 1787, and with the year 1817 began a life unto God. He soon began to preach with the Calvinistic Baptists; but having Arminian views finally became a Free Baptist. In 1838 he moved to Jay County, Ind., and continued his work, being ordained at about this time, and aided in building up the Salem Q. M. His earthly life closed May 19, 1864. His native talent made him a close reasoner with a firm purpose.

Milton, Rev. Nathan H., died in Dover, N. H., Oct. 8, 1839, aged 28 years. He was ordained five years previous to this at South Berwick, Me., where he labored two years. Preaching two years at Kittery and one at Hiram, his failing health compelled him to

abandon his calling, and after a lingering illness he died at Dover. He was a good man and was remarkably sustained in his dying hours.

Minard, Rev. Burton, son of Lewis and Jane (Sanders) Minard, was born in Harmony, Queens County, Nova Scotia June 21, 1844. He studied three years at New Hampton Institution. He began a two years' course in Bates College in 1872. He graduated from Bates Theological Seminary in 1883. Converted at the age of nine, he was baptized six years later by Rev. Douglas Thorpe, joining the Free Baptist church in his

Rev. B. Minard.

native place. His mother dedicated him to the ministry in the cradle, and made known her wish to him when he decided to yield his life for this service, at the age of twenty-two. He received license from the Free Baptist church in Fredericton, N. B., the Rev. J. McLeod, editor of the *Religious Intelligencer*, pastor, Oct. 30, 1866. He was licensed by the Yarmouth and Shelburn Q. M. at Tusket Village, N. S., Aug. 17, 1867, and ordained in Harmony, his native place, Oct. 3, 1868, by Rev's T. H. Crowell, W. M. Knollin, and J. Q. Porter. His first pastorate was Canning, King County, N. S. While in study he supplied several churches in New Hampshire and Maine, and since then has held pastorates at Littleton, N. H., South Boston, Mass., Halifax, N. S., Gardiner, and Houlton, Me. In January, 1889, he settled at St. John, N. B. He has witnessed revivals in all his pastorates, and has labored part of the time as an evangelist and state missionary. He has baptized three hundred and fifty converts. He represented the Penobscot Y. M. as delegate to the General Conference at Marion, O., in October, 1886. He married Oct. 5, 1876, Emma J. Morrison, in Bethlehem, N. H., who died Nov. 13, 1879, leaving a son and daughter. Dec. 29, 1881, he married in Fredericton, N. B., Emma E. Milbery ; they have two daughters.

Miner, Rev. Jared H., a native of New York, died in Otsego, Ind., May 24, 1863, aged 67 years. He was converted when eighteen years of age, and ordained in 1829. He labored successfully for several years in Sheldon, N. Y., and adjacent towns, and later in northern Indiana and southern Michigan, where many were converted and churches were gathered under his labors. He baptized about four hundred converts, of whom several entered the ministry.

Miner, Rev. Melville Corner, son of Henry P. and Catharine (Hubler) Miner, was born at Marietta, O., Jan. 20, 1857. He experienced the new birth in February, 1874; received license to preach in 1881, and was ordained Dec. 16, 1883. His pastorates have been at Rensselaer, Newton and Badger, Ind., in the White County Q. M., where he assisted in building a house of worship, and at Osseo, Mich. He has baptized 153 converts. While supporting himself as teacher and pastor, he has attended Ridgeville College, Indiana, from March, 1881, to November, 1883, and Hillsdale College, in the college and theological departments, from March, 1885, to the present. He was married to Anna R. Root, May 25, 1879, and has one child, Mabel, the oldest having died when nearly four years of age.

Minnesota. The first church in this state was that at the Falls of St. Anthony (Minneapolis), which had seventeen members in 1854, and Rev. Chas.

G. Ames was the pastor. Soon after, Rev. W. Hayden took up the work; other churches were formed, and the denomination has become strong in many sections of the state.

THE HENNEPIN Q. M. was organized as early as 1858, consisting at that time of the Minneapolis, Anoka and Champlin, Dayton, and Otsego churches. To these were added the Elk River and Oak Grove churches in 1859, Lebanon, and Pine Bend in 1860, Crystal Lake (later

First Minneapolis Church.

Crystal Lake and Brooklyn), and Ramsey about 1862, Fair Haven (organized in Stearns County some years before) in 1865, Pleasant Lake in 1868, Castle Rock in 1869, Baldwin, and Wyoming in 1870, East Castle Rock, and Gilmanton about 1877, Mazeppa, and South Side about 1880, Stevens Avenue, Minneapolis, in 1884, and the Sioux Falls, and Valley Springs churches in Dakota, in 1885. The Dayton, Otsego, Ramsey, and Fair Haven churches continued ten or more years. The Minneapolis, and Anoka and Champlin churches have steadily increased, until they number respectively 150 and 105 members. The Stevens Avenue church is rapidly becoming strong. These, with the Crystal Lake and Brooklyn, Castle Rock, East Castle Rock, Elk River, Mazeppa, Sioux Falls and Valley Springs churches, ten in all, make the present strength of the Q. M., 635 members. The increase in this Q. M. has been steady and continuous.

THE ZUMBRO Q. M., located in Goodhue, Dodge and adjacent counties, was organized as early as 1858, with the Faribault, Frankford, Hamilton, Mantorville, Pleasant Prairie, Udolpho, and Wasioja churches. The Florence, Medford, Milton, Pine Island, and Warsaw churches were added in 1859. Lansing, and Otisco in 1860, Mower City in 1861, Grand Prairie, Liberty Prairie, and Morristown about 1862, Fairpoint about 1863, and Eyota in 1864. The churches of this Q. M. were widely separated. The Frankford church withdrew to the Root River Q. M. in 1865, and the Hamilton church two years later. The Pleasant Prairie church entered the Blue Earth Valley Q. M. in 1868. The Wasioja, Medford, and Fair Point churches continued the work of the Q. M. until about 1870, when the Q. M. disappeared.

THE WINONA AND HOUSTON Q. M., in the extreme southeast part of the state, was organized June 19, 1857. In 1859 it consisted of the Burns, Farmersville, Looney Valley, Money Creek, Rushford, and W. Houston churches. The Centreville church was added in 1860, Warren about 1862, Mound Prairie, and St. Charles about 1864, Hart about 1866, Pickwick about 1867, Troy, and Utica about 1870, Houston about 1880, and Winona about 1885. The Farmersville church, uniting with the Centreville church for a time, continued its work until 1878, as did also the Warren church. The Utica church was active ten years, and others for briefer periods; while the Money Creek, Pickwick, Houston, and Winona churches remain to continue the work of the Q. M.

THE ROOT RIVER Q. M., located west of the Winona and Houston Q. M., was organized Jan. 3, 1863, by Rev's M. D.

Reeves, A. D. Sanborn, and others. Brother Charles W. Crain was chosen clerk, and still serves in that office. Beaver and Freesoil were the churches uniting in the organization. The latter had been organized some four years previously, and was later called the Wykoff church. The Frankford and Hamilton churches of the Zumbro Q. M. were added respectively in 1865 and 1867, and after a few years were united in the Frankford church. The Fillmore church was added in 1867, Fairview, and Racine Centre in 1873, Lime City in 1874, Pilot Mound in 1881 and Spring Valley in 1885. The Beaver, Wykoff, Frankford, and Racine Centre churches continued their work until near the present. The Lime City and Spring Valley churches, however, are now left to carry on the work of the Q. M.

The Blue Earth Valley Q. M., located in Blue Earth County and vicinity, was organized about 1866, with the Alden and Manchester (later Alden), Lura (later Lura and Minnesota Lake), Mapleton, Prescott and Guthrie (formerly Prescott), and Vernon churches. The churches added were as follows: Bear Lake, Cobb River, Freeborn, and Verona in 1867, Pleasant Prairie (from the Zumbro Q. M.), Elmore, Freedom, Mansfield and Nunda, Pilot Grove, Prairie Church, and West Chain Lake in 1868, Bass Lake, London, Medo and Buford, and Manchester in 1869, Janesville about 1871, Lake Elysian in 1872, Madelia in 1875, and Delavan in 1880. Of these, the Verona, Elmore, Pleasant Prairie, Pilot Grove, and West Chain Lake churches were dismissed about 1869 to form the Chain Lake Q. M., and the Alden, Freeborn, Mansfield and Nunda, London, and Manchester churches about 1871 to form the Freeborn Q. M. The Lura and Minnesota Lake, Prescott and Guthrie, and the Bass Lake churches were useful for considerable periods, but now with some others have become extinct, leaving the Mapleton, Freedom, Medo and Buford, Janesville, Madelia, and Delavan churches, with 250 members, to continue the Q. M.

The Chain Lake Q. M., located on the southern border of the state, in Faribault County and westward, was organized about 1869 with the Fairmont and Spencer (Ia.) churches, recently gathered, and the Elmore, Pilot Grove, Pleasant Prairie, and Verona churches, from the Blue Earth Valley Q. M. The West Chain Lake church, from that Q. M., was added the next year, as were also the Chain Lake Centre, Estherville (Ia.), and Rose Lake churches. The Elm Creek Centre, Horicon, Meadow Brook (Ia.), Centre Creek and South Creek, Branches, and Shenaska churches were added in 1871, Bridgewater (Ia.), and Ellington (Ia.) in 1872, Nashville in 1874, Jo Davis in 1880, Lilly Creek in 1881, Sherburne about 1883, Westford in 1885, and Welcome in 1887. The five churches in Iowa were soon dismissed to form the Little Sioux Valley Q. M. (See *Iowa*.) The Pilot Grove, Pleasant Prairie, West Chain Lake, Elm Creek Centre, and Shenaska churches were active ten or more years. The Fairmont church disappeared in 1876, but reappeared later (for a time called the Fairmont and Branch). The Centre Creek and South Creek church soon disappeared, but reappeared as the Centre Creek church. The Jo Davis church united with the Elmore. These three, with the Nashville, Sherburne, and Welcome churches, now make up the Q. M., with more than two hundred members.

The Freeborn Q. M., in Freeborn County, was organized about 1871 with the Alden, Freeborn, London, Manchester, and Mansfield and Nunda churches, from the Blue Earth Valley Q. M., and the Oakland, Shell Rock and London, and South Bristol (Ia.) churches, recently gathered. The Hayward church was added in 1872, and the Deer Creek in 1874. In 1875 the Q. M. had a total membership of 117, but it soon ceased to be reported.

The Minnesota Southern Y. M. was organized about 1869, with the Blue Earth Valley and Chain Lake Q. M's. The Freeborn Q. M. was added in 1871, the Little Sioux Valley Q. M. (Ia.) in 1873. In 1880 the latter Q. M. was dismissed to the Iowa Y. M., and the Root River Q. M., which for some years had been connected with the Iowa Northern Y. M., was received.

The Minnesota Y. M. was organized at Wasioja, March 12, 1858, and the first regular session was held at Minneapolis in June of that year. The Hennepin and Zumbro Q. M's entered into the organization. The Winona and Houston Q. M. was received the next year, as was also the St. Croix Q. M., situated in Wisconsin, (See *Wisconsin*). In 1884 the Minnesota Southern Y. M. united with this, forming a body of six Q. M's, which now have thirty-six churches and 1521 members. This Y. M. was early interested in the Northwestern College at Wasioja (*q. v.*), and in the *Free Baptist* of Minneapolis. It also had a book depository. At present a Mission Board, legally organized, has charge of mission work. *The Free Baptist* (*q. v.*) is now established, and Winnebago City College (*q. v.*) is engaging the attention of the churches. In these enterprises, this Y. M., with the help of Free Baptists in other states, is doing much to give efficiency to the work of the denomination.

Minnesota Freewill Baptist, See *Northwestern Freewill Baptist.*

Minton, Rev. George A., was born to Waterman and Sarah (Childers) Minton, in Union County, Ill., July 16, 1860. He became a Christian in 1879; received ordination in 1884, and is connected with the Rock Springs church of the Looney Springs Q. M.

Misra, Rev. Jacob, son of Rama Misra, was born at Balasore, India, in 1850. He studied at the Balasore Mission School and later at the Bible School at Midnapore. He was converted in1865, received license to preach in 1872, and three years later was ordained. He was located at Midnapore, and has been for several years supported by the church of that place, as its pastor. He is a faithful worker.

Mission in India, The, of the Free Baptists, is under the care of the Foreign Mission Society (*q. v.*), and the Woman's Missionary Society (*q. v.*). A description of the field is given in the article, India Mission Field (*q. v.*). For Map see p. 4.

The first missionaries of this mission were Rev. Eli Noyes and Mrs. Noyes, Rev. Jeremiah Phillips, D.D., and Mrs. Phillips. The ordination of Mr. Noyes took place at Sugar Hill, in Lisbon, N. H., at a session of the Y. M. in June 1835. The service was held in a sugar orchard, with perhaps three thousand people present. The sermon was preached by Dr. Cox, of England, from John 12:46. Buzzell, Marks, Place, Cilley and Dr. Sutton assisted in the service. Woodman and Harper were present. In company with Dr. Sutton, the missionaries sailed from Boston in the ship *Louvre*, Sept. 22, 1835. After a voyage of about four and a half months, around the Cape of Good Hope, they arrived at Calcutta, Feb. 4, 1836. At first they worked as colleagues of the English missionaries, who had been in that field since 1821, Mr. Phillips at Balasore and Mr. Noyes at Cuttack. After a time it was mutually agreed that it would be better for the American missionaries to found an independent mission. They selected the district of Sambhapur, 250 miles up the Mahanudi river, northwest of Cuttack. Dec. 12 they set out, and in January, 1837, after a toilsome journey by boat, they reached their destination. The town of Sambhalpur was the residence of a raja and contained 15,000 inhabitants. There was but one European resident, a Mr. Babington, an English merchant, who welcomed the missionaries and showed them much kindness. They were soon wholly dependent on him, for no remittance from America reached them for more than a year and a half. Messrs. Roberts and Penny, of Calcutta, hearing of their distress, also sent them a loan of money. Assisted by Daitari, a native preacher sent from Cuttack, they began work. The raja, though at first ungracious, after a visit from the missionaries, showed them favor. Six children were given to Mrs. Phillips, some of them orphans, others, children of poor people, it being a time of famine, and these began to receive a Christian education. Silas Curtis, a useful native preacher still living, was one of this number.

But Sambhalpur was not destined to be their mission field. Scarcely a year had passed when the silent grave of Mrs. Phillips remained the only witness

to the love of Christ which the missionaries had sought to proclaim by the word of their testimony. One by one they were attacked by the Indian fever; their hastily constructed houses were not sufficient protection from the smiting sun, and destitute of the comforts of life, without a physician, almost without any nursing, their sufferings became extreme. Mr. and Mrs. Noyes lost their child, sixteen months old, and themselves hardly escaped death. Mr. Phillips also lost his first-born a short time before its mother died. In the hour of his exceptionally sad bereavement, Mr. Phillips was without a sympathizing friend near, or any one to bury his dead. Attended by the little children of Mrs. Phillips' school, with his own hands he wrapped the beloved form in a winding-sheet, and himself laid it tenderly in the grave. In a delightful grove by Sambhalpur her lone grave still bears witness. She loved not her life even unto death. The proto-martyr of our mission was a most complete sacrifice upon the altar of missions. All the property left her by her former husband she bequeathed to the Foreign Mission Society. She died Nov. 3, 1837. After this Mr. Phillips sank so low that his life was almost despaired of, but in the latter part of January, 1838, he was placed on a boat, and almost unconscious was floated down to Cuttack. Mr. and Mrs. Noyes had gained sufficient strength to be thus sent away in the latter part of November.

In February, 1838, the missionaries having regained their health occupied Balasore, the first permanent station of the mission. It had become vacant by the return to England of the missionary who had been there, and the English brethren offered it with its district to our missionaries. They were loath to give up Sambhalpur, where they had laid a good foundation at such a costly sacrifice; but Balasore was healthier and more accessible, and contained a few English residents, including a physician, so the offer was accepted.

The other stations of the field were occupied as follows: Jellasore, about thirty miles northeast of Balasore, in 1840; Midnapore in 1844, but not permanently till 1863; Santipore, seven miles north of Jellasore (which had been an out-station from 1852, and has ceased to be a principal station), in 1865; Bimpore, twenty miles northwest of Midnapore, in 1873, though it was an out-station from in 1874 till 1880; Chandbali, a seaport about fifty miles south of Balasore, as the crow flies, in 1886. Dantoon, thirty-five miles south of Midnapore, was a principal station for two or three years, from in 1877. The out-stations (*i. e.*, stations where missionary work is carried on, but where no missionary resides,) besides Santipore, are, Metrapore, eight miles west of Balasore; Bhadrak, about forty miles southwest, and Baripada, thirty-two miles northwest of Balasore; Palasbani, twenty-two miles west of Midnapore; Babaigadia, twenty-five miles southwest, and Dainmari, about twenty-four miles south of Midnapore; and Gadalata, thirty-five miles southwest of Bimpore—in all, five principal and seven out-stations. Other points spoken of for principal stations are Bhadrak in the Balasore district; and in the Midnapore district, Contai, near the sea-coast about sixty miles from Midnapore; Tamlook, on the eastern border about twelve miles below where the Midnapore canal crosses the Roopnarain river; Ghatal, on the same river abont thirty miles northeast of Midnapore; Garbeta, thirty miles north, and Chandrakona, about half way between the last two places.

Balasore. At this station in February, 1838, five acres of land with a dwelling were purchased for mission premises. In about one year, Jan. 27, 1839, the first convert of the mission was baptized. His name was Chakradhar, and he was the father of the Silas Curtis mentioned above. He had come to Balasore to visit his two children. He started with his wife and remaining child, a little girl, but the former died of cholera on the way. He had given his children into the care of the missionaries when destitute by reason of the famine, in confidence in their goodness, awakened by hearing them preach the gospel, and now through the teaching of his children and of the missionaries he trusted in Christ. Silas

Curtis was baptized in October, and during the year also other interesting converts, among them Prásurám, a counselor and pleader, who the next February became the first licensed preacher from among the converts of the mission; also Mr. Woodcock, English magistrate of Balasore, and his wife, who became generous helpers of the mission. April 14, 1840, the first chapel, twenty by thirty-two feet in size, was dedicated. It cost about $225, of which the natives gave $32. This year Mr. Phillips removed to Jellasore, leaving Mr. Noyes in charge of Balasore.

A large number of orphan boys have been brought up at the Balasore station. Mr. Noyes had thirty-five during his last year, 1840–41, mostly famine orphans recently received. He was succeeded by Rev. O. R. Bacheler, M. D., who, in 1842, built, mostly at his own expense, two houses for the orphans, twelve by forty-five in size. In 1849, sixteen Khond boys rescued by the government from human sacrifice were received, and the following year thirty-four more. Some were lost, but in 1851 there were thirty-seven remaining. Before these had all passed out of the orphanage, the famine of 1866 added another group. There were losses by death and in other ways, but in 1869 there were fifty remaining, thirty-nine of them famine orphans. (Not all so-called famine orphans were without parents, so some returned home when times were better.) In 1876 there were seventeen boys remaining. Mr. Griffin has a boys' orphanage, begun in 1885 apparently. These boys have received an industrial education when possible, but means to this end have been sometimes lacking. Mr. Miller, 1859–68, obtained means to provide quite good shops, and Mr. Griffin has succeeded in founding a good industrial school and providing for it a suitable building. Of these boys, some have become good workers in the mission, and the others have been settled in the Christian communities at Santipore and Metrapore. When the first Khond children arrived a girls' orphanage was also founded, with twelve Khond girls, and eight Oriya girls from the Jellasore orphanage, which was then closed. Sixteen more Khond girls were received in the second company. Mrs. S. P. Bacheler had charge of these girls, assisted at first by Miss Sutton, the adopted daughter of Dr. Sutton, until the close of 1851. That year Miss Lavina Crawford arrived, and the orphanage became her principal work until her vacation, which began in 1858. Mrs. Smith also had a share in this work. When Miss Crawford returned to the field, in 1861, this orphanage was removed to Jellasore. Of the children received in the famine of 1866, about forty girls were sent to Jellasore, but a girls' asylum was founded at Balasore also, in 1867, by Mrs. Hallam. It was closed in February, 1869, when forty girls were sent to Jellasore. Mrs. Marshall also had some orphan girls under her care. In 1886 the Jellasore Girls' Orphanage, in Mrs. Smith's care, was removed to Balasore. A building was purchased and fitted up for the orphanage mainly by means of a donation from the late Rev. J. L. Sinclair, of New Hampshire. This was occupied in 1888, and named the Sinclair Girls' Orphanage. It then had twenty-seven girls.

Much educational work has been done at the Balasore station. For a time before 1863 the mission children were sent to the government grant-in-aid school, but that school being too much under heathen auspices, Mr. Miller then placed the children belonging to the mission, and the children of native Christians, in a school under the immediate supervision of the missionaries, and opened its doors to others. This mission school has been continued till now, and has generally maintained a high rank, much of the time the highest in the district. It has been largely attended by the non-Christian children, their number generally varying from twenty-five to sixty. There were forty pupils of all classes in attendance in 1864. For a long time previous to 1879 the girls belonging to the native Christian community were sent to this school. In 1870 the boys and girls numbered 110, and in two years more, 131, sixty of them non-Christian. In 1874 the average was but twenty, but in this year one heathen girl in the school is noted as something new. From 1880, onward, the attendance averaged eighty or more.

It was 103 in 1888, fifty being non-Christian pupils. The school suffered in attendance when schools were multiplied through government stimulus. A good schoolhouse was provided in 1874. Some excellent native teachers of this school deserve mention. Babu Phakir Mohan Senapati was head pundit eleven years before 1872. Though not a Christian, he was progressive. During his term of service zenana work was begun, and he aided the missionaries very much in overcoming opposition to the education of girls. Under Bhim Charan Ponda, from in 1878 till November, 1881, the school attained the first rank. He was succeeded by Saul Nayak, a Christian teacher, who also maintained the high standing of the school until his withdrawal in 1886.

In 1879 a mission girls' school was started by Mrs. Marshall, and in 1881 a normal department was added for training female teachers. Daniel Nayak, son of the lamented Phikari, became its efficient teacher in 1884. Miss Hattie P. Phillips had two rooms fitted up for this school in the mission chapel in 1883. It had forty-eight pupils that year. In 1886 it was united with the school of the Sinclair Girls' Orphanage. It was a middle grade school, the same as the boys' school just described. In these are taught branches a grade higher than the common.

Schools for the heathen have been superintended, located in or about Balasore, in varying numbers most of the time from the beginning. Two such schools were started when the station was first taken, averaging twenty-five pupils each. Later, the zenana work was begun, in 1869, by Mrs. Smith and Mrs. Hallam; girls' schools also were started. The next year a grant-in-aid was obtained for this work. Mrs. Smith had four girls' schools in 1872, and until her departure in1877. They numbered about one hundred pupils. One was at Bhadrak. These girls' schools are not always attended exclusively by girls. Miss Ida O. Phillips took charge of zenana and school work at Balasore at the beginning of 1878. She began three girls' schools the next year, and in a year or two more there were eight. There were 224 pupils in these in 1881, and 242 in 1886. Miss Jessie Hooper succeeded Miss Ida Phillips in May, 1887. Now for the first time, a native lady inspector of girls' schools was appointed by the government. A new impetus was thus given to the work, and more girls' schools were begun. Mrs. Griffin has an English school under her direction. Miss Dessa, the teacher of it, is a good helper in other work. She has the English Sunday-school, started by Mrs. Coldren.

The zenana work, begun in 1869, continued under Mrs. Smith's superintendence till her departure in 1877. Fifty-seven houses were open in 1875. In 1879, the second year of Miss Ida Phillips' charge, there were 112 houses visited, and 170 pupils taught. This work was taken by Miss Hattie P. Phillips, near the close of 1882. The pupils averaged sixty-five for the year ending March, 1884, and for the year ending March, 1888, the whole number taught was 200, and the whole number in girl's schools and zenanas was 381. Since native gentlemen have become more interested in the education of girls, the need of secular teaching in the zenanas by the Christian teachers is lessened, and they may be employed more exclusively in Christian work. Bible women are employed in increasing numbers. The report of 1888 mentions six Bible women under direction of Mrs. Smith, supported by friends in England, four under Mrs. Griffin and two under Miss Hooper, supported by ladies in New Brunswick. Of Mrs. Smith's, according to previous report, two were at Jellasore, one at Baripada, and one at Bhadrak under direction of Mrs. Coldren. Two of Mrs. Griffin's were librarians.

A library of 500 volumes of Christian books was gathered in 1886, and the effort to promote the reading of these by the women was quite successful. Afterward the benefit of the library was extended to both sexes. A book-room was founded in Balasore in 1880, by Mr. Coldren, who erected for it a suitable building in a good location. A Sunday-school, and for a time a day-school has been held in this room, aided by the Howard Sunday-school of Brookline,

Mass. (Congregationalist). The medical work of this station is given below.

The Balasore church was organized in 1838, the year the station was taken; in 1850 it had eight members, and the native Christian community numbered seventy-five persons. In 1860 the church numbered forty; in 1870, forty-three; in 1880, 132; in 1888, 207, with a native Christian community of 424. A brick chapel forty by seventy feet in size was dedicated the first Sabbath in March, 1854. Miss Hattie Phillips has done valuable work in the Sunday school of this church, which numbered, in 1888, 360 scholars. More or less Sunday-school work is done in connection with the heathen schools.

The Balasore station has been favored in having the services of excellent native preachers. The beloved Rama, ordained at Jellasore Nov. 9, 1847, the first preacher ordained in the mission, was there in the early days of the mission, with Bacheler, Cooley, and Smith, until his death, in 1859. Mahes was there for a time. Bhikari, who came from Cuttack in 1838, and labored in the mission thirty years, died there in 1868. He was an excellent man. He was rewarded by the government for his faithfulness as superintendent of a relief station in the great famine of 1866. Kamal Nayak, who has been in the work over thirty years, most of the time at Balasore, is an able and much respected preacher. He has been pastor since 1885. Solomon Nayak, son of Kamal, was the very efficient pastor of the church from in 1880 till his death, about the close of 1884. Joseph Fullonton, licensed in 1873, is a valuable worker.

Balasore has had in all thirty-one missionaries, including the second Mrs. Phillips, who was not sent from this country, but not including some who were there a few months and then were located elsewhere—eleven men and twenty women. Dr. Jeremiah Phillips was there from the beginning till his removal to Jellasore, March, 1840, with the second Mrs. Phillips from January, 1839; Rev. Eli Noyes and Mrs. Noyes from the beginning till in 1841; Rev. O. R. Bacheler from late in 1840 till the close of 1851, with Mrs. Bacheler till her death in January, 1845, and Mrs. S. P. (Merrill) Bacheler from in 1847; Rev. Ruel Cooley and Mrs. Cooley from beginning of 1850 till in 1861; Miss Lavina Crawford from early in 1851 till late in 1858; Rev. B. B. Smith and Mrs. Smith from beginning of 1852 till in 1862; Rev. Arthur Miller and Mrs. Miller from close of 1859 till in 1868; Rev. E. C. B. Hallam, with the first Mrs. Hallam, a short time in 1863, transferred from Jellasore, and with the second Mrs. Hallam from in 1867 till late in 1869, when they went to Midnapore; Rev. B. B. Smith, again from beginning of 1869 till his death late in 1872, with Mrs. Smith, who continued till in 1877, and was there again from in 1880 till in 1882, when she went to Jellasore, and from late in 1885 till now; Rev. A. J. Marshall and Mrs. Marshall from late in 1873 till September, 1882; Miss Susan R. Libby from December, 1874, till in October 1876; Miss Ida O. Phillips from beginning of 1878 till middle of 1887; Rev. Milo J. Coldren from close of 1879 till close of 1885, with Mrs. (Smith) Coldren from late in 1882; Miss Hattie P. Phillips from late in 1882, transferred from Midnapore, till now; Rev. Z. F. Griffin and Mrs. (Cilley) Griffin from in 1885, transferred from Midnapore, till now; Rev. A. B. Boyer and Mrs. Boyer from late in 1886 till now; Miss Jessie Hooper from middle of 1887 till now; Mrs. H. C. Phillips, widow of Dr. Jeremiah Phillips and Dr. Nellie M. Phillips, both transferred from Santipore, from late in 1887 till now. At the beginning of 1889 there are nine missionaries at Balasore, two men and seven women.

JELLASORE. The mission premises of the Jellasore station, first occupied by Dr. Jeremiah Phillips, March, 1840, are at Patna, by the Jagannath road a mile from Jellasore, where the road crosses the Soobunreckna river. It is a pleasant locality, and the region is thickly populated. Patna is an interesting and sacred spot. Six of Mr. Phillip's children became missionaries in this field, of whom four were born at Patna. In a few months after Mr. Phillips began work at Patna, Mrs. Phillips, the mother of James L. and his twin brother, John H., was taken away. She died at Midnapore

Aug. 16, 1840. Patna is also sacred ground as the scene of Miss Crawford's consecrated toil and the place whence she died

The beloved Rama was converted during Mr. Phillips' first year at this station. He was baptized October 4, and was the first convert baptized in this new field. He became a laborious and faithful minister, and preached the gospel by his pure life and loving kindness as well as by words eloquent by reason of earnestness and melting pathos. He was licensed the next year in September, and ordained Nov. 9, 1847, being the first preacher ordained by the mission.

The girls' orphanage, which had been brought from Balasore, numbered sixteen in June, some being added by famine. The school had twenty-seven pupils this year. Mrs. Hannah (Cummings) Phillips had charge of the orphanage from in 1841 until 1850, when it was closed and the eight girls remaining were removed to Balasore.

The Jellasore chapel was dedicated in 1847. In 1848 twelve were baptized, and in 1850 the church numbered fourteen and the Christian community about thirty persons. When Mr. Phillips left for America, at the beginning of 1855, the church had thirty members.

While at Jellasore, Mr. Phillips laid the foundation of the Santál work described below, and also founded the Christian settlement of Santipore. Mrs. H. C. Phillips returned to America at the close of 1858, and Mr. Phillips worked on alone about a year. After his departure Mr. and Mrs. Smith, of Balasore, were there a short time; Mr. Covil was there from the beginning of 1855 till in 1857, and Mr. and Mrs. Hallam from early in 1857 till in 1863.

From in 1861, the history of the Jellasore orphanage and school, which Miss Crawford had charge of twenty-one consecutive years, or from her return to India until her death, April 10, 1882, is mainly the history of the Jellasore station. It had at the beginning sixteen girls; in 1864, twenty-eight; in March, 1866, when the great famine had already begun, thirty-six, and March, 1868, 109, of whom eighty-two were famine orphans or children rescued from starvation. The school then numbered 125 pupils, and that year a commodious schoolhouse was built. The next year, in February, forty more girls were received from Balasore, mostly famine survivors, the number in the asylum was increased to 135, and the school had 155 pupils. The highest number was reached in 1869, when there were 136 girls in the asylum. From that time the number diminished, though girls were added from time to time. A number were lost by death and in other ways. In five years previous to March, 1875, eighteen girls were sent to other stations as teachers, and twenty-nine were married. The institution continued to thus send out its older girls, and when Miss Crawford died in 1882 there were only twenty-four remaining. Of those rescued in the famine only six remained in 1881, and the year after Miss Crawford's death the last one was married. The school had other pupils besides these girls, as will be seen, and was so well managed that in Miss Crawford's last year it stood ahead of all in the Balasore district in scholarship.

As soon as the girls were qualified they were sent out to teach in and about Jellasore. This work began about 1870, and from 1874 to 1877 about a score of girls were thus engaged. From seventy to over two hundred pupils were taught each year, and their schools numbered from seven to eleven, some of them miles away. There were less to teach after this, but 200 pupils were taught in 1880, and during Miss Crawford's last year, 123 by nine teachers. A very large number of the girls were converted. In 1871 over one hundred of them were members of the church, which numbered 116. In three years more, only three of the famine survivors were unconverted. From 1863 till Miss Crawford finished her work, 187 were baptized at this station. The scores of girls brought up and educated by this devoted missionary as school and zenana teachers, wives of native preachers or other native Christians, some as wives of heathen even, have been an important Christian force in the mission. But many were lost by death, and some by worse than death, causing much sorrow and anguish to their benefactor, especially in her last

days. The "Life of Lavina Crawford," by Mrs. S. P. Bacheler, is a fitting memorial of her heroic self-sacrifice and her abounding Christian philanthropy. Miss Hattie Phillips had charge of the orphanage and school a short time in 1882; then Mrs. Smith was placed in charge and the work went on as before. She was assisted for a time by her niece, Miss Folsom, one of Dr. Cullis' missionaries, also in 1883 by Miss Hooper. At the close of 1885, in consequence of much sickness at the station, the orphanage was temporarily removed to Balasore.

At the beginning of 1889 H. M. Bacheler, M. D., and Mrs. Bacheler were stationed at Jellasore. The missionaries in charge who visited the station regularly or occasionally after Mr. Hallam's departure were Dr. Jeremiah Phillips from 1865 till in 1879, Dr. J. L. Phillips till 1880, Mr. Coldren till in 1885, Mr. Griffin till 1889.

The station has had good native pastors. Silas Curtis has spent most of his life there, though generally engaged in outside work. Mahes also labored there. Ram Jeuna, Joseph Fullonton, Nabukumár, Abraham Das, and Paul Nayak have been successively pastors since 1880. In 1888 the church had thirty-five members and the Christian community numbered 102 persons.

Midnapore was a station of the General Baptist Mission, but had been given up when Mr. and Mrs. Dow occupied it in November, 1844, after having spent six months at Balasore. These missionaries left India March 28, 1848, and for six months before, Mr. Dow had been ill. The station was permanently occupied early in 1863 by Rev. O. R. Bacheler, M. D., and Mrs. (Merrill) Bacheler. A plat of land containing fifteen acres, in the outskirts of the city on the northwest, was obtained for mission premises. A house was included which had been a colonel's residence when a British regiment was stationed there, and this was fitted up for the home of the missionaries. A chapel was built the next year, the rear part of which was made into a printing office in 1865.

Two boys formed the nucleus of a boarding-school in 1864, which in two years had sixteen pupils. Some of the boys were orphans adopted by the mission. This school was a Santál training-school, though it provided instruction for mission boys and the lads of the Christian community. Mrs. Bacheler had charge of this school from in 1866 till its removal to Bimpore in 1880, except during her vacation from in 1870 till toward the close of 1873, when Mrs. J. L. Phillips had charge of it. In November, 1857, an additional site for mission premises was secured, and the next year Dr. J. L. Phillips completed a bungalow for a residence, and a building for the Girls' Home. Mrs. Phillips began to receive the girls of this Home the year previous, and this year, March 11, the school was opened. In two years there were twenty-two girls in the Home, and in 1869 there were twenty-seven. In the fourth year after the beginning of this school, eleven of the girls were teaching in zenanas and bazar schools. Upon Mrs. Phillips' departure, the younger girls were sent to Jellasore, and the older girls remaining were taken by Miss Cilley (Mrs. Griffin) as zenana teachers. The girls of this Home enlisted the sympathies of many in England and America, whose contributions, with grants-in-aid, supported and educated them.

The zenana work at Midnapore was begun by Miss Julia E. Phillips (Mrs. Burkholder) in February, 1866. In the second year of the work thirty-three houses were visited, in the third twenty-six, in the fourth twenty-four, and in the fifth, the year closing March, 1871, twenty Babus' families, and eighteen low class Hindu and Mussulman families were visited, and fifty-three pupils taught. In the several village and bazar schools there were seventy-nine pupils, making 139 persons instructed during the whole or a part of the year. Between one and two hundred were thus taught during the next two years. Mrs. Hallam was also engaged in zenana and ragged schools in 1871–72. Toward the close of 1873, Miss Cilley took charge of this work. In 1875, 121 pupils and twenty teachers were reported, and for

the year 224 pupils, and twenty-four different teachers. Besides, there were three or four small schools. Mussulman houses were visited from in 1867. That year Mary W. Bacheler, then a little child, while with her father on a medical visit, was invited into a Mohammedan zenana. When invited to come again, she replied that she would if her mother might come too. This opened for the first time a Mohammedan house, and from that time more or less work was done for Mussulman women and girls. In 1875 Miss Bacheler taught regularly in houses of this class. For some years there was more work done for low class women and the women of the jail than for zenana women. The baptism of a zenana lady had to a great extent closed the houses of this class. But gradually they were opened again. The zenana work was interrupted in 1875 by the illness of Miss Cilley and lack of funds. Miss Cilley returned to America in 1876, but the work was renewed by Mrs. Bacheler and her daughter Mary, and has since prospered. Between one and two hundred pupils have been taught annually by from four to eighteen teachers. In 1881 Miss Mary W. Bacheler, who had before been training teachers, took full charge of this work. After her departure, in 1883, Mrs. (Cilley) Griffin, who arrived January, 1884, again superintended the work, and upon her removal toward the close of 1885, Miss Lavina Coombs succeeded her. At the end of March, 1888, there were 173 names on the roll, and the whole number taught during the year was 238. Eighteen native women were employed, though all did not teach. A zenana library has been used to some extent.

After the removal of the training school to Bimpore, in 1880, the children of the Christian village were taught in a village school, which was combined with an industrial school, under the supervision of Mrs. J. L. Phillips, in August, 1883. Little by little the means were obtained to provide a building for this industrial school, and in 1882 the main room was ready for occupancy. There were seventy pupils reported in 1883, and in 1884, after the village school had been combined with it, nearly one hundred names were reported on the roll, of whom twenty were girls. The industries taught were mainly sewing and rope-making. Miss Coombs superintended this school from in 1883 until Mrs. George took charge of it in 1885. She was succeeded by Mrs. H. M. Bacheler in 1888. At the beginning of this year, the children of Christian parents were again placed in a separate school, under Mrs. S. P. Bacheler. It had forty pupils.

In 1878 Mrs. J. L. Phillips established ragged schools, and there have been from seven to eleven of these schools in and near Midnapore from that time onward, besides some at out-stations. Miss Hooper assisted in this work, and in 1882 had charge, assisted by Miss Millar. The latter took charge in 1884. In 1885 609 names were reported on the rolls. At that time over five hundred children, mostly girls, were receiving secular and religious instruction in the mission schools of Midnapore. In 1888 there were reported 400 names on the rolls, 115 being girls. Miss Coombs has had this work since in 1885. Miss Coombs has also in charge an English school started by Mrs. Griffin.

The church at Midnapore was organized in June, 1863, and had twelve members the next March. In 1874, ten years after, it numbered sixty-five, in 1884 sixty-six, with a native community of 105, and in 1888 eighty-eight, with a native community of 171 persons. For an account of the mission press, and of the Bible School, which are located at Midnapore, and of the medical work at the station, see below.

Of the native preachers these deserve mention: Jacob Mishra, ordained, the worthy pastor of the Midnapore church, has been at this station more than twenty years; he was at first in the printing office. Mahes Chandra Rai, ordained in December, 1854, and twenty-five years a worker in the mission, until 1863 at the Orissa stations, died at Midnapore in 1871; he was exceptionally industrious, a fluent speaker, and very highly esteemed. Purna Chundra Basu, ordained in 1875, came to Midnapore in 1869, and died there in 1886; he was keen-witted and a ready bazar preacher. Sachida-

nanda Rai, one of the young men, is a most valuable worker and a very eloquent preacher. Mahes and Purna came from the school of Rev. G. Pearce, at Calcutta.

Midnapore has had twenty-eight missionaries, eleven men and seventeen women, including Miss Millar, who was sent out under other auspices, Rev. James C. Dow and Mrs. Dow, as noted above; Rev. O. R. Bacheler, M. D., from March, 1863, till the middle of 1870, with Mrs. S. P. (Merrill) Bacheler, from early in 1866; the two again from late in 1873 till 1883, with Miss Mary W. Bacheler, who began missionary work in a year or two; Mr. Bacheler, again, from early in 1886 till now, with Mrs. Bacheler from near the close of 1886; Rev. J. L. Phillips, D. D., Mrs. Phillips, and Miss Julia E. Phillips (Mrs. Burkholder), from in 1865 till in 1875; the three again from towards the close of 1878, Mrs. Phillips till in 1884, Mr. Phillips till the middle of 1885, and Mrs. Burkholder till 1880, when located at Bimpore; Rev. E. C. B. Hallam and Mrs. Hallam, from near the close of 1869, transferred from Balasore, till the close of 1872; Miss S. Libbie Cilley (Mrs. Griffin) from near the close of 1873 till in 1875; Rev. R. D. Frost from the middle of 1874 till in 1875; Miss M. E. French from near the close of 1874 till in 1875; R. M. Lawrence, Esq., from near the close of 1874 till near the close of 1881, with Mrs. Frankie (Millard) Lawrence from near the close of 1878 till her death in September, 1881; Rev. T. W. Burkholder from near the close of 1878 till 1880, when located at Bimpore; Miss Jessie B. Hooper from near the close of 1878 till in 1883, when transferred to Jellasore; Miss Hattie P. Phillips from in 1880, transferred from Dantoon, till late in 1882, when transferred to Jellasore; Miss Millar from the middle of 1882 till the middle of 1885; Miss Lavina C. Coombs from the beginning of 1883 till now; Rev. Z. F. Griffin and Mrs. (Cilley) Griffin from the beginning of 1884 till in 1885, when transferred to Balasore; Rev. F. D. George and Mrs. George, from near the close of 1884 till the beginning of 1888; H. M. Bacheler, M. D., and Mrs. Bacheler, from near the close of 1886 till transferred to Jellasore at the beginning of 1889; Miss E. M. Butts from near the close of 1886 till now; Rev. E. B. Stiles and Mrs. Stiles, from near the close of 1888 till now. The station has now two men and four women.

SANTIPORE. In 1852 Dr. Jeremiah Phillips founded the Christian settlement of Santipore (city of peace). Two hundred acres of land, mostly jungle, were secured on a durable lease with low rent. The tract was irrigated by means of a dam thrown across a stream on its western border. The place afforded a refuge from the oppressions of landholders and from persecution. Others beside Christians were permitted to settle there on condition of breaking caste and conforming to the laws of the community. Besides rules of morality (idolatry was prohibited), and the keeping of the Sabbath and attendance on religious services were enjoined. The contrast between the well-watered and thriving fields belonging to Santipore and the languishing fields of the heathen in time of drought was no more striking than that made by the superior social and moral condition of this Christian settlement in the midst of surrounding heathenism. Four years after the beginning of the village it contained sixty inhabitants. There were some Santál villages on the tract and quite a number near, and it was hoped that the station might be a means of access to the Santáls; this hope was not realized, but valuable educational work was done for that people.

Mr. Phillips settled at Santipore when he returned from America in 1865, and remained till in 1877, when he removed to Dantoon. He at once built a *zyat* for religious uses, and started schools. In 1867 there were 115 pupils in the schools—in the Santál normal thirty-two, five of them girls; in the Oriya school, composed of orphan boys and children of the Christian village, forty-four, eight of them girls; and in the primary, thirty-eight pupils, seventeen of them girls. A good schoolhouse was built this year. At the beginning, scarcely five Santáls in the region could read and write; but in 1870, nine had received teacher's certificates from the government inspector, and had schools under government pay;

these, with one other school, had 141 pupils. The normal school had eighty pupils in 1873; thirty had been qualified to teach, five of them girls. Fourteen schools (one taught by a girl) had 150 pupils; in 1875 eighteen had 275 pupils. When Mr. Phillips left India in 1879 the normal school was closed, and fifteen schools were turned over to government. A village school was kept up, and had eighty pupils in 1888, and four schools in the vicinity had 127 pupils.

The church was organized in 1867, and the next March had twenty-four members. When Mr. Phillips removed to Dantoon in 1877, the church had 100 members and the community numbered 220 persons. In 1888 there were 129 members of the church and a community of nearly two hundred persons. From 1879 onward the station was in charge of the men who had charge of the Jellasore station. In 1884 Mrs. Phillips and Dr. Nellie Phillips removed from Dantoon to this station, and remained till in 1887.

Though Santipore may not be again occupied as a principal station the church planted here, next to the largest in the mission, will doubtless continue to thrive. Hiram W. Curtis, son of Silas, a teacher and lay preacher at this station, is a valuable worker. Madhu Das, a licensed preacher and a faithful laborer five years, belonged to Santipore when he was killed in the cyclone of 1874.

Bimpore is a Santál station. The honor of beginning missionary work among the Santáls and of first putting their language in writing belongs to this mission. In 1839 Mr. Noyes happened to come upon one of their villages, and thus they were brought to the notice of the missionaries. Early in 1841 Dr. Jeremiah Phillips began to collect a Santál vocabulary, and during the next six years he continued the study of the Santál language along with his Hindu work. This enabled him to give that people considerable religious instruction. He also gathered some Santál lads into his school at Jellasore, and in 1847 some of them were converted, among them Elias Hutchins and Daniel P. Cilley, who were baptized August 29, and who became preachers. About this time Mr. Phillips published a Santál tract of eight pages, which was the first writing ever printed in that language, and also a Santál primer of twelve pages, which included the Ten Commandments and the Lord's Prayer. About 1850 he published the Gospel of Matthew and a catechism in Santál. This was in the Roman character, and it was republished in the Bengali character in 1854. Nov. 10, 1854, Mr. Phillips had completed the translation of the Gospels, also Genesis and twenty chapters of Exodus, but his departure soon after this prevented his publishing them. In 1850 the Calcutta School Book Society published at their expense a Santál primer of twenty-four pages and a sequel of forty-four pages, prepared by Mr. Phillips, and they began the same year, and completed the following year, the publication of his introduction to the Santál language, which comprised a grammar, reading lessons, and a vocabulary of 5,000 words. Mr. Phillips left in 1855; early in 1856 the two Santál preachers died, and for a few years this work almost ceased.

In 1863 Dr. Bacheler began a more extensive work for the Santáls. In the cool season of 1863–64 he explored the Santál country, and at six prominent points along the border, at intervals of about ten miles, located schools. The one about twelve miles north of Midnapore was the first Santál school ever established. Santál lads were induced to attend the school at Midnapore, noticed above, and teachers were provided. The teachers of the first schools were men who had gained a little instruction in Bengali schools. At the beginning of 1865 a government grant had enabled them to increase the number of schools to twenty-eight, and at a teachers' convention in the latter part of this year, thirty-eight schools, with 667 pupils were reported. The famine of 1866 closed many, but in 1873 there were sixty schools, with more than a thousand pupils. There were reported in 1888 fifty-two schools, including the Bimpore Training School, with 1428 pupils—963 Santál boys, 247 girls, 166 Hindus, and 52 Christians. There are quite a number of Santáls in the other schools of the field. Santál teachers' conventions are held semi-annually for

the examination and improvement of teachers. Of the 753 pupils in 1870, only two were girls; the next year there were sixteen, and in 1872, fifty girls in school.

Towards the close of 1869, six Santáls, all heads of families, were baptized. Three of them were brothers belonging to one of the wealthiest Santál families in the district, and related to the old, but nearly extinct, line of Santál rajas. These brothers lived at Bimpore, and the eldest was head man of the village, so their conversion resulted in the founding of the Bimpore station. In 1873 Rev. J. L. Phillips, who had been acquiring the Santál language, removed to Bimpore and became the first exclusively Santál missionary of this mission. July 17 of that year, the Bimpore chapel, built by the natives at their own expense, was dedicated, and Jan. 1, 1874, a church of forty-two members was organized, and soon increased to fifty-six. Of these, forty-one were Santáls.

The station was left vacant early in 1874, and Dr. Bacheler, of Midnapore, had charge of it and of the jungle schools until the return of Dr. J. L. Phillips at the close of 1878. He was assisted by Rev. R. D. Frost, also of Midnapore, in 1875. In 1880 the station was reoccupied by Rev. T. W. Burkholder and Mrs. Burkholder, who arrived in 1878. The Santál training-school was removed from Midnapore to this station, and in 1881 it had forty-one pupils, besides the eighteen girls whom Mrs. Burkholder had drawn into the school. In 1888 there were reported 105 pupils in the several departments of this school, seventy-two boys and thirty-three girls, of whom forty-one were Christians. There is also an industrial department.

Mrs. Burkholder had five girls' schools, with eighty-one pupils, in the neighborhood of Bimpore the first year of their work there, and the number taught in this way has increased. Since in the year covered by the report of 1887, six Bible women have been employed at the station who, two by two, visit regularly in rotation thirty-four villages within a radius of three miles. The church at Bimpore had seventy-nine members in 1880, and in 1888 ninety-nine, in a native community of 216 persons.

Sanatan Marmu, a Santál, and a graduate of the Midnapore government normal school, has done good service as inspector of jungle schools. Owing to frequent defections, it has been impossible to maintain a good force of Santál preachers. Dula, who visited this country with Dr. J. Phillips, was a good helper while he remained true, but he fell away. The head man of Bimpore, mentioned above, soon died, and the younger brothers proved false. But in spite of the fickleness and intemperance of the Santáls, a good work had been wrought among them. When Dr. Jeremiah Phillips took his final departure from India, he received from the Lieutenant-Governor of Bengal an official acknowlegment of his valuable work in behalf of the Santáls.

CHANDBALI, the newest of the principal stations, was founded by Rev. M. J. Coldren. He began a mission school there in June, 1885, and built a schoolhouse. This was blown down in the cyclone of September, 22, but he raised funds, and in 1886 completed another, 16x60 feet in size, and made of sun-dried brick. A Telegu department was soon added. At the close of 1885 Mr. Coldren removed from Balasore, and after tarrying about six months at Bhadrak, settled at Chandbali, though he lived in the schoolhouse until the next year in March. In 1888 there were fifty-four pupils in the mission school. Three teachers were employed, and a fourth was about to be added. Mr. and Mrs. Coldren had begun to establish primary schools at points in reach of their station. There were then thirty communicants there and at Bhadrak. Rev. F. W. Brown was located at that station near the close of 1888. Chandbali is a promising field. Four steamers a week connect the port with Calcutta and four with Cuttack.

BHADRAK is an important out-station. It has 13,580 inhabitants, and the largest market in the Balasore district. Mr. Coldren has charge of the work there. A schoolhouse was built by the natives in 1872, and Mrs. Smith started a school. Much of the time since, there has been a

girls' school at the place, under mission auspices. In 1888 Mrs. Coldren reported forty-three pupils in her girls' school there, and a Bible woman with an assistant was at work under her direction. A native preacher is stationed there.

METRAPORE, an out-station seven miles west of Balasore, was founded in 1855 by the settlement of mission boys on leased land, mainly through the efforts of Mr. Cooley. Mr. Cooley and Mr. Smith provided a fine brick bungalow for chapel and schoolhouse. The lease expired in 1867, but the building was afterward purchased by the mission. Sometimes a native preacher has been located there, but generally it has been supplied from Balasore. The mission school had thirty-three pupils in 1888.

BARIPADA, thirty-two miles up the river northwest from Balasore, is the residence of a raja. A native preacher and Bible woman have been at work there within a few years past.

BABAIGADIA was formerly an out-station of Santipore. Dr. J. Phillips baptized four converts there about the beginning of 1874. After his departure it was connected with Midnapore, and a church of fifteen members was organized there in 1880 by Dr. J. L. Phillips. Mr. Burkholder, then Mr. George, and after him Sachidananda Rai have had charge of the station. It has a good school, and this with another in its vicinity had in 1888 sixty-seven pupils, and the church had twenty-one members. A Bible woman, under direction of Miss Coombs, was doing a good work.

PALASBANI, also, is an out-station of Midnapore, where Dr. J. L. Phillips organized a church of fifteen members in 1880. A small chapel and schoolhouse in one was dedicated the next year. Tuphan Chandra Chakdar, of Midnapore, was its pastor for a time. The three lower primary schools had fifty-four pupils in 1888. Miss Coombs had a Bible woman at work there also. It has had the same superintendence as the previous out-station.

The DAINMARI church was organized at Dantoon by Dr. J. L. Phillips in 1880, with ten members. Dr. J. Phillips was located at DANTOON from in 1877 till he left the field in 1879. Miss Hattie P. Phillips continued there some months after this, and from January, 1882, till February, 1884, Mrs. H. C. Phillips and Dr. Nellie M. Phillips were there. After their departure the church was located at Dainmari, where most of the converts lived. Of these, five were a family of Brahmins which included Sachidananda Rai. They were baptized in November, 1880. The lamented Purna Chandra Basu had charge of this native church until his death, after which it had the same superintendence as the two previous out-stations. The two lower primary schools at Dainmari had thirty-two pupils in 1888, and the church had nineteen members. Miss Coombs had a Bible woman at work there.

GADALATA is a Santál out-station of Bimpore. The church was organized in 1884, and had sixteen members in 1888, with a community of thirty-one. The three Santál schools then had thirty-seven pupils. Four Bible women were at work there under direction of Mrs. Burkholder in 1888.

The medical work of the mission has been conspicuous and honorable. Rev. O. R. Bacheler, M. D., a graduate of the Harvard Medical School, was a pioneer in medical missionary work. He established a dispensary at Balasore in 1840. He also formed a medical class of native students. In 1850 six of them had completed a two years' course, and four of the six were prepared for practice. Four others had studied a year each. Of those best qualified, three were placed in the Balasore dispensary, and one was sent to take charge of the Jellasore hospital. The latter institution was kept up at Jellasore a number of years. After Dr. Bacheler left Balasore, at the close of 1851, the dispensary was continued by the native physicians, under supervision of the missionaries. During the eighteen years before this dispensary was closed, in 1863, an average of 2,200 patients annually were treated, and a large proportion were cases of surgery. Dr. Bacheler performed the first surgical operation under the influence of chloroform ever performed in the district. He published a medical work in Oriya, and afterwards a larger work in Bengali.

His revision of the latter has been adopted as a text-book in the medical schools of India. He established a dispensary at Midnapore in 1863, which has been continued till now. Dr. J. L. Phillips was also a medical missionary and had charge of the Midnapore dispensary during Dr. Bacheler's vacations. Dr. Nellie M. Phillips, who went to the field in 1881, was engaged in medical work at Dantoon and at Santipore, and about the beginning of 1888 established a dispensary at Balasore. Mr. H. M. Bacheler, M. D., went to the field in 1886. He worked with his father at Midnapore until the close of 1888, when he was stationed at Jellasore. Miss Mary W. Bacheler is taking a thorough medical course in New York City, under the auspices of the Woman's Missionary Society. She will be the fifth medical missionary of this mission.

The mission press at Midnapore, established in 1863, by Dr. Bacheler, has been an important agency. A donation of $100 a year was received from the American Tract Society, and continued several years. In the mission year, 1866–67, 367,000 pages were printed, in 1868–69, 497,800 pages, and the next year 870,000 pages. Generally, hundreds of thousands of pages of religious matter have been printed each year. Periodicals have sometimes been published, also Sunday-school lessons and English tracts. Much remunerative job-work has been done, and so employment has been furnished to native Christians. The press was especially prosperous under the management of Mr. R. M. Lawrence, now editor of *The Free Baptist*, who went to the field in 1874, and served as a lay missionary. On the first of May, 1881, a new and commodious building for the press was dedicated. It has two rooms, 18x36 feet each, with brick walls and roof safe from fire and tempest.

The Bible School at Midnapore was founded by Rev. J. L. Phillips, D.D., who, during his vacation 1875–78, procured for it an endowment of $25,000. He was principal of the school from its opening, May 1, 1879, till his return to America in 1885. Since then Dr. Bacheler has had charge of the school, assisted by Mr. Burkholder. There were twenty-one students the first session, and about the same number during the next few years. In 1886 and 1887 there were sixteen students. Seven men were graduated in 1884, four taking the full course, three in 1885, four in 1886, and two in 1887. These men as pastors and helpers are filling important places in the mission. A woman's department was added in 1880, under the superintendence of Miss Hattie Phillips, for the training of zenana teachers, Bible women, etc. There were twenty women students that year. In 1887 there were twenty-five. Some of these students have other duties at home, or as teachers, and give only a part of their time to study in the school. Mrs. J. L. Phillips, Miss Coombs and others have assisted in this department. In 1887 Miss E. M. Butts became the principal.

Evangelistic work has ever been regarded as of first importance by our missionaries. It is carried on by daily preaching in the bazars, and house-to-house visitation at the stations, and in the cool seasons by touring from village to village, and addressing the people. It is an error to suppose that this work can be better done by the native preacher than by the missionary. Though the former can "get nearer" to his hearers in use of language and modes of thought, the latter is far more influential, both because of the usual reasons for the effectiveness of evangelists, and because he embodies more Christian force than the average native preacher. This public proclamation of the gospel to throngs of people diverted from scenes of the bazar or market, often listless or attentive merely from curiosity, is not always immediately fruitful in a large degree; but it shatters the idolatrous notions of the heathen, it awakens inquiry in the minds of some, and leads the more thoughtful to further investigations. But especially the quiet conversations at the missionary camp, and on the verandas of the native houses, and the sowing of tracts and gospels in the homes of the people are most valuable evangelistic agencies, both for immediate and also for indirect results. Our missionaries have done a very large amount of this work, and have seen striking evidence of its effectiveness.

Throughout the year at the stations, where it has been possible, daily preaching in the bazar has been kept up; and, in the cool months, tours have been made to all parts of the field, and the seed of truth has been sown broadcast. Bibles, tracts and religious books have been distributed in connection with the preaching of the gospel on these tours, and also by means of book rooms at Midnapore and Balasore.

The native churches are organized for work, and are carried forward towards independence as fast as possible. The Midnapore and Balasore churches wholly, and the others in part, sustain their native pastors. English work is done at Midnapore, Balasore, and Chandbali for Europeans and for natives who are acquainted with the English.

There were reported in 1888 about one hundred schools, and 3,058 pupils, besides those in the six schools at Jellasore. Of these 1859 were boys and 992 were girls; 1322 were Hindus; 1298 Santáls, and 102 Mohammedans. There were 340 Christian pupils. The whole number of zenana pupils was 438. Grants-in-aid are obtained for schools from the government, the amount being equal to that obtained from other sources. The government also provides inspection and examinations for grading.

The total number of communicants in the eleven churches reported in 1888 was 654, and in the native Christian communities there were 1266 persons. The Sunday-school scholars numbered 2,701, and the native contributions amounted to R.'s 640, or about $250. There were sixty-two baptized that year. During the entire history of the mission about one thousand native converts have been baptized. In 1850 there were twenty-four communicants; in 1860, 71; in 1870, 212; in 1880, 527; in 1888, 654. The Balasore Q. M., which includes all the churches in the Orissa division, was organized in September, 1841, and the Midnapore Q. M., in January, 1874. The Bengal and Orissa Y. M., also, was organized in 1874. See also *New Hampshire*.

There were, of the natives, in 1888, three ordained, three licensed, and nine lay preachers, fifteen in all, besides other valuable helpers, engaged in inspecting schools and teaching. More than fifty native Christian women were employed, twenty-eight zenana workers and about twenty-five Bible and library women, besides the women of the Bible School who were employed as Bible women during vacations. Seven native preachers have gone to their reward.

The whole number of missionaries sent to this field up to the close of 1888 is fifty-two; and the whole number who have belonged to the mission is fifty-four. Of these, twenty-one were men and thirty-three women. Three of them arrived in the field at the close of 1888. The whole time spent in the mission by the other fifty-one is about four hundred and sixty-seven years—over one hundred and eighty-five years by the men, and two hundred and eighty-one and a half years by the women. The average number of missionaries, by decades, beginning with 1836, is: first decade, four and one-fifth; second, five and two-thirds; third, six, (the men and women being nearly equal in these three decades); the fourth decade, nearly eleven—the men four and a half, the women six and two-thirds; the fifth, fourteen—the men four and three-fifths, the women nine and two-fifths; the last three years, nineteen and one-fifth—the men nearly six, the women thirteen and a quarter. The average for the fifty-three years is eight and four-fifths; the men three and a half, the women five and one-third.

The whole number of passages to or from India by the missionaries sent out by the Foreign Mission Society up to the close of 1888, not including the three who were out at that time, is 106—sixty-eight trips to, and thirty-eight trips from India. It has taken a round trip to India for every eight and three-fourths years of missionary service, which is nearly the time a missionary is expected to remain in the field before returning to this country on a furlough.

Twenty-six of the missionaries—eleven men and fifteen women—have apparently finished their India work. They served on an average about eight years. The men averaged about nine and two-third years, and the women about six and two-third years. Of the twenty-six, the first Mrs. Phillips, the second Mrs. Phil-

Missionaries.	Sailed.	Arrived in India.	Left India or died.	Time in India to Jan. 1, '89. yrs.	mos.	d'ys.
Rev. Jeremiah Phillips, D. D.	Sept. 22, 1835.	Feb. 4, 1836.	Feb. 13, 1855.	. .	. .	. .
" "	Dec. 17, '64.	June 22, '65.	June 17, '79.	33	.	1
Mrs. Phillips	Sept. 22, '35.	Feb. 4, '36.	Died Nov. 3, '37.	1	8	29
Rev. Eli Noyes	" " "	" " "	May, '41.	5	3	11
Mrs. Noyes	" " "	" " "	" "	5	3	11
Mrs. Mary Ann (Grimsditch) Phillips	(Married . . .	Jan'y, 1839.)	Died Aug. 16, '40.	1	7	.
Rev. Otis R. Bacheler, M. D.	May 10, 1840.	Sept. 12, '40.	Dec. 21, '51.	. .	. .	. .
" "	July 12, '62.	Dec. 10, '62	Aug. 16, '70.	. .	. .	. .
" "	Sept. 10, '73.	. . . . .	July, 1883.	. .	. .	. .
" "	Feb. . '86.	April, '86.	. . . . .	31	4	26
Mrs. Bacheler	May 10, '40.	Sept. 12, '40.	Died Jan'y 20, '45.	4	4	8
Mrs. Hannah W. (Cummings) Phillips	" " "	" " "	Dec. 23, '53.	. .	. .	. .
" " "	Dec. 17, '64.	June 22, '65.	June 17, '79.	. .	. .	. .
" " "	Sept. 24, '81.	Nov., '81.	. . . . .	34	4	20
Rev. James C. Dow	Nov. 18, '43.	May 7, '44.	Mar. 28, '48.	3	10	21
Mrs. Dow	" " "	" " "	" " "	3	10	21
Mrs. Sarah P. (Merrill) Bacheler	Aug. 12, '46.	Jan'y, '47	Dec. 21, '51.	. .	. .	. .
" "	Oct. 5, '65.	Feb. 22, '66.	Aug. 16, '70.	. .	. .	. .
" " "	Sept. 10, '73.	. . . . .	July, 1883.	. .	. .	. .
" " "	Oct. 14, '86.	Dec. 14, '86.	. . . . .	21	1	17
Rev. Ruel Cooley	Aug. 3, '49.	Dec. 15, '49.	Feb. . '61.	11	1	14
Mrs. Cooley	" " "	" " "	" "	11	1	14
Miss Lavina Crawford	Oct. 17, '50.	Mar. 15, '51.	Nov., '58.	. .	. .	. .
"	July 8, '61.	. . . . .	Died Apr. 10, '82.	28	1	. .
Rev. Burleigh B. Smith	Aug. 14, '52.	Dec. 31, '52.	Mar. .. '62.	. .	. .	. .
" "	. . . . '68.	Jan'y, '69.	Died Nov. 22, '72.	13	. .	7
Mrs. Smith	Aug. 14, '52.	Dec. 31, '52.	Mar. .. '62.	. .	. .	. .
"	. . . . '68.	Jan'y, '69.	June .. '77.	. .	. .	. .
"	. . . . '79.	. . . . '79.	. . . . .	26	8	16
Rev. Henry Covil	Sept. 5, '54.	Jan'y 7, '55.	. . . . '57.	2	1	24
Rev. E. C. B. Hallam	Oct. 2, '56.	Feb. 19, '57.	June 6, '63.	. .	. .	. .
" "	. . . . '66.	April, '67.	Dec. 31, '72.	12	. .	. .
Mrs. Hallam	Oct. 2, '56.	Feb. 19, '57.	June 6, '63.	6	3	17
Rev. Arthur Miller	Aug. 7, '59.	Dec. 11, '59.	May, '68.	8	5	4
Mrs. Miller	" " "	" " "	" "	8	5	4
Rev. James L. Phillips, M. D., D. D.	Dec. 17, '64.	June 22, '65.	Mar., '75.	. .	. .	. .
" "	Oct. 10, '78.	Nov. 28, '78.	July, '85.	16	4	6
Mrs. J. L. Phillips	Dec. 17, '64.	June 22, '65.	Mar., '75.	. .	. .	. .
" "	Oct. 10, '78.	Nov. 28, '78.	Mar., '84.	14	11	12
Mrs. Julia E. (Phillips) Burkholder	Dec. 17, '64.	June 22, '65.	Mar. '75.	. .	. .	. .
" " "	Oct. 10, '78.	Nov. 28, '78.	. . . . .	19	9	12
Mrs. Hallam, 2d	. . . . . '66.	April, '67.	Dec. 31, '72.	5	8	16
Rev. Albert J. Marshall	Sept. 10, '73.	. . . . .	Sept., '82.	8	10	5
Mrs. Marshall	" " "	. . . . .	" "	8	10	5
Mrs. S. Libbie (Cilley) Griffin	" " "	. . . . .	Feb., '76.	. .	. .	. .
" " "	Oct. 20, '83.	Jan'y, '84.	. . . . .	7	3	21
Miss Mary W. Bacheler *	Sept. 10, '73.	. . . . .	July, '83.	7	6	. .
Rev. Robert D. Frost	Mar. 18, '74.	May, '74.	Feb., '76.	1	9	. .
Mr. Richard M. Lawrence	Oct. . . '74.	Dec., '74.	Sept., '81.	6	9	. .
Miss Susan R. Libby	" " "	" "	Oct. '76.	1	10	. .
Miss Mary E. French	" " "	" "	Feb., '76.	1	2	15
Miss Ida O. Phillips	Oct. 20, '77.	Jan'y, '78.	July, '87.	9	6	14
Rev. Thomas W. Burkholder	Oct. 10, '78.	Nov. 28, '78.	. . . . .	10	1	3
Miss Hattie P. Phillips	" " "	" " "	. . . . .	10	1	3
Mrs. Frankie (Millard) Lawrence	" " "	" " "	Died Sept. 10, '81.	2	9	22
Miss Jessie B. Hooper	" " "	" " "	Mar., '84.	7	3	20
" "	Oct. 14, '86.	Dec. 14. '86.	. . . . .	. .	. .	. .
Rev. Milo J. Coldren	Oct. 11, '79.	. . . . .	. . . . .	9	. .	. .
Miss Nellie M. Phillips, M. D.	Sept. 24, '81.	Nov., '81.	. . . . .	7	1	16
Miss Millar	. . . . . '79.	June, '82.	July, '85.	3	1	. .
Mrs. Emma (Smith) Coldren	. . . . .	Nov., '82.	. . . . .	6	1	16
Miss Lavina C. Coombs	. . . . .	Jan'y, '83.	. . . . .	6	. .	. .
Rev. Z. F. Griffin	Oct. 20, '83.	Jan'y, '84.	. . . . .	5	. .	. .
Rev. Frank D. George	. . . . .	Dec., '84.	Jan'y, '88.	3	1	. .
Mrs. George	. . . . .	" "	" "	3	1	. .
Mr. Harry M. Bacheler, M. D.	Oct. 14, '86.	Dec. 14, '86.	. . . . .	2	. .	17
Mrs. Bacheler	" " "	" " "	. . . . .	2	. .	17
Miss E. M. Butts	" " "	" " "	. . . . .	2	. .	17
Rev. A. B. Boyer	" " "	" " "	. . . . .	2	. .	17
Mrs. Boyer	" " "	" " "	. . . . .	2	. .	17
Rev. Edwin B. Stiles	Nov. 3, '88.	Dec. 17, '88.	. . . . .	. .	. .	14
Mrs. Stiles	" " "	" "	. . . . .	. .	. .	14
Rev. F. W. Brown	" " "	" "	. . . . .	. .	. .	14
				466	9	8

* Miss Bacheler began to do missionary work in a year or two after her arrival in India.

lips, the first Mrs. Bacheler, Rev. B. B. Smith, Miss Crawford and Mrs. Lawrence died in the field. Rev. Arthur Miller died in India soon after leaving the field; the first Mrs. Hallam died at sea, when returning home, and Dr. Jeremiah Phillips died in this country soon after his return.

The missionaries who have been in the field long periods up to the close of 1888, are: Dr. Jer. Phillips, thirty-three years; Mrs. H. C. Phillips, over thirty-four years; Rev. O. R. Bacheler, over thirty-one years; Mrs. S. P. Bacheler, over twenty-one years; Miss Crawford, twenty-eight years; Mrs. D. F. Smith, nearly twenty-seven years; Rev. J. L. Phillips, over sixteen years; Mrs. J. L. Phillips, fifteen years; and Mrs. Julia E. (Phillips) Burkholder, twenty years. The accompanying table shows the time of service rendered by each one (the days in some cases being only approximately correct). A more extended account of the work of the mission may be found in "Missionary Reminiscences," by Mrs. M. M. H. Hills, of Dover, N. H., published but a few years ago. The complete results of the faithful labors of this devoted band will not be fully known until the revelations of the great day shall declare them all.

Missionary Helper, The. See *Woman's Missionary Society.*

Mississippi. The Freewill Baptist cause in this state is very much indebted to our colored brother, Rev. Reuben Kindrick. He was born in Livingston Parish, La., twenty-five miles from Baton Rouge, on the Davidson plantation, April 3, 1841. He began his Christian life in the twenty-seventh year of his age at the Robinson Place, on the Amite river, and was baptized by Rev. Wesley Gule, of Kentucky, and received into the Warmac Chapel church. In August, 1868, he was licensed by a meeting held at Baton Rouge, and he now began his work as a Free Baptist minister at Spring Hill, where he organized his first church under a large white-oak tree; his second at Zion Hill; his third at Cockram Chapel. About this time the Rev. Willis Harris united with us, and they organized the fourth church at Pleasant Grove. When he had been instrumental, under God, in gathering sixty members into his churches, the people thought that he ought to be ordained, so that he could administer the ordinances himself. He applied for an examination; but the ministers of all the other denominations who were near refused to ordain him unless he would drop the words "Free Will." He refused to do this, for he had been converted under the labors of the people bearing this name. He then told his churches that, if they would help him to attend a meeting which was to be held at Baton Rouge Aug. 15, 1869, he would there receive such authority as they wished him to have. So the churches raised him over sixty dollars, furnished him a horse, and sent two delegates with him to present their request that he be ordained. He traveled eighty-six miles, and reached Baton Rouge on the second day of the session, and on the fifth day he was ordained by prayer and the laying on of hands by the ordaining council, which consisted of Rev's Wesley Gule and George Harris, of Kentucky, and Samuel Smith, of Virginia. He then returned and lived among the people whom he had been ordained to serve until 1875, during which time he had baptized and received into the church 612 persons. In 1871 he was elected representative to the State Legislature and served four years. But the party to which he belonged became so corrupt that he was obliged to leave that part of the country; so he went to Natchez, Miss. Finding that the Free Baptists were unknown here, he preached for the Missionary Baptists and other denominations during the year, constantly looking for a place in which to establish a Free Baptist church. Three years were spent without finding any such opening; but in 1879 at Natchez, the Lord, he thought, suggested to him a plan by which he could have a chapel built for his own use. It was this: to offer to work a year for some planter as a field hand if he would build him a chapel. So he made this offer to Mr. Christal Swartz, who owned a plantation thirteen miles south of Natchez. The chapel was built, and Elder Kindrick,

to his great joy, had a meeting-house of his own, and soon organized his first church in Natchez. Previous to this time, a dissension had arisen among the Missionary Baptists of Natchez, and one party, led by H. M. McIntyre, had left that denomination and desired to unite with some other Baptist organization. Meeting these dissenters in council, he presented to them the name of Free-will Baptist, of which he was so proud, and it was accepted. On the 5th of March, after the dissenters had become reconciled to the people whom they had left, he met them and read the constitution, by-laws, and covenant contained in the Free Baptist Treatise. This was the origin of our second church in this part of the state. During the three years while he was pastor of the Pearl Street church in the city of Natchez, he baptized forty-three converts, received into the church 267 persons, and raised $445 dollars, with which he bought the church property in Natchez. The work being well established here, he now felt that he ought to carry the gospel message to other parts of the country; so in 1884 he went to Amite City, Tangipahoa Parish, La. He searched in this section for a considerable time, but finding no Freewill Baptist churches he began the work of gathering one. On the 19th of September he organized the first Free-will Baptist church in this place. From March 13, 1884, when he came into this part of Louisiana, to the present time (February, 1888), he has established six churches, baptized sixty-nine converts, and has been instrumental in gathering a total membership of 115.

The Mississippi Y. M. had its origin in the labors of this heroic man. Almost unaided at the first, he has built up this Y. M. He is the Benjamin Randall of the South among our colored brethren. This Y. M. was organized July 20, 1881, and has been visited by Brother Manning several times.

The Amite County Q. M., located in the southwest part of the state, in Amite County and vicinity, entered into the Mississippi Y. M. at the first. The origin of its earliest churches is given above. It now (1888) contains the Spring Hill, Zion Hill, Cockram Chapel, Pleasant Grove, New Jerusalem, Shady Grove, and Tangipahoa churches, with 663 members. Rev's W. Harris, S. Marsalis, and W. N. G. Lipscomb are serving as pastors.

The Natchez Q. M., in the vicinity of Natchez, also entered the Y. M. at the first. It now contains the China Grove, Infant, Little Zion, Marblestone, Mercy Seat, Mt. Bethel, Mt. Pilgrim, Mt. Zion, and St. Mark churches, with 374 members. Rev. J. M. Coleman is clerk.

The Amite City Q. M., in the eastern part of Louisiana, in Tangipahoa County and vicinity, was organized later. It contains the Amite City, Bear Creek, Live Oak, Mt. Calvary, New Hope, and New Zion churches, with some 100 members. Rev. Jesse Keeth is pastor of the Live Oak church, Rev. R. Kindrick of the others.

The Bon Eagle Q. M., located north of Vicksburgh, near the Mississippi river, has recently been formed. Its churches are Mt. Nebo, Mt. Olive, Mt. Moriah, Mt. Sinai, Mt. Pisgah, St. James, St. Paul, and Rising Sun. The membership is 296. I. Spiller, P. Lee, S. Lee, J. Birton, W. Richardson, and G. H. Jones are pastors.

Besides this Y. M. in the southwest part of the state, there are strong interests among the white people in the northeast part. For the Tupelo Association see *Alabama;* for the Tennessee River Association see *Tennessee.*

Missouri. The denominational interests in this state have arisen from various sources, and have not been brought together into a compact organization. The present indicates an early improvement in this respect, as the various bodies are exhibiting a commendable activity in the work and a desire to adopt the most efficient means for carrying it forward. We give here a history of the organizations to the present.

The St. Francois County Q. M., located in St. Francois and adjoining counties, was organized Dec. 25, 1869. The first churches were, one on Doe Run, a second near De Lassus, and a third near Loughboro. The Wood family from Ohio, of which Jeremiah and

John were prominent members, and W. H. Copass, also from Ohio, took an honorable part in establishing the Q. M. The churches in 1872 were De Lassus, Mine La Motte, Pendleton, Bushy Creek, and Loughboro. The two last named, and the Libertyville church added later, have disappeared from the list. The following have been added: Pilgrims' Home, Jonca, Pine Hill (from the Looney Springs Q. M.), Fredericktown, St. Louis Mission, and Knob Lick. Also, in 1888, Annapolis, Bismarck, Pleasant Union, and Point Pleasant. This growing Q. M. has been connected with the Central Illinois Y. M. since 1876. See *Illinois*.

The New Madrid Q. M. was organized as early as 1883, the Birdsville, Commerce, New Madrid, Point Pleasant, and Tiptonville (Tenn.) churches from the Cairo Q. M., Ill. (see *Cairo Mission* and *Illinois*), and the Centreville church entering into the organization. The Price Landing and Texas Bend churches were received about 1884, Belmont in 1885, and Caruthersville, Columbus (Ky.), Jordan Station (Ky.), and Junction in 1887. Only Centreville and Price Landing have disappeared. The remaining eleven churches report 471 members. This Q. M. is located in the extreme southeast part of the state, a few of its churches being across the Mississippi, and it has been from the first connected with the Southern Illinois Y. M. See *Illinois*.

The St. Louis Q. M., located in St. Louis and vicinity, was organized in 1882. The Collinsville, Mt. Olive and Second St. Louis churches were reported that year. The next year, Mt. Olive disappears and First St. Louis is added to the list; also Third St. Louis is added, and, two years later, East St. Louis. These churches have about a hundred members. The Q. M. has been, since 1883, connected with the Southern Illinois Y. M. See *Illinois*.

The Missouri Association, named after 1885 the Missouri Central Y. M., and in 1888 the Western Missouri Y. M., had its origin in the labors of Rev. Isaac Johnson. He commenced his work in Saline County in the spring of 1867; organizing the Frankfort and Cambridge churches in April, the Arrowrock church in June, and the Marshall church in August. H. Green, C. Miller, William Carter, B. Mason, C. Monroe, H. Patterson, and J. Brown entered the ministry from these churches. Before leaving the state Mr. Johnson appointed H. Green a ruling elder, and by the co-operation of these ministers and churches the work extended to other places. In 1869 a request was sent from these churches to Rev. D. G. Holmes, of Chicago, Ill., to visit and instruct them, and the Missouri Association was organized. At their request Mr. Holmes visited them once a year, and the effect of his counsel is still felt and appreciated. In 1876 there were the Arrow Rock, Cambridge, Frankfort, Jonesboro, Lower Blackstone, Marshall, Pilot Grove, Sulphur Springs, and Upper Blackstone churches, with 550 members. In 1881 at the suggestion of Rev. A. L. Spears, a prominent worker, the association was divided, and the Q. M's were soon organized as a Y. M.

The Arrow Rock Q. M., formed as stated above, reported in 1881 the Arrow Rock, Cooper, Jonesboro, Pennisville, Bank's Schoolhouse, and Elk Hill churches, with 318 members; while the New Hope church had (probably) gone to the Eldorado Springs Q. M., and Upper Blackwater church was omitted.

The Marshall Q. M., also formed as above, now reports the Elk Fork, Marshall, Pilot Grove, Wyandotte (Kan.), Blackburn, Pleasant Grove, New Frankfort, Gilliam, Little Rock, and Paola (Kan.) churches, with 407 members. The old Cambridge church, with the Union, and St. Paul Chapel (Kan.) churches, disappeared from the lists in 1886. Thus the Western Missouri Y. M. has a membership exceeding seven hundred.

The Eldorado Springs Q. M., at first called the Ft. Scott Q. M., Kan., was organized about 1871, with the Pleasant Valley, Barton City, York Centre, and Drywood churches from the Cherokee Q. M., Kan. Kev's S. Keyes, J. B. Fast, M. W. Campbell and E. V. Merritt were prominent in the organization. These brethren were soon joined by others, and three churches were

added to the original four. In 1875 the Barton City, Lebeck, Pleasant Valley, Walnut Creek, and York Centre churches were reported, with 138 members. It was then connected with the Kansas Y. M. About 1880, the Clintonville and Walnut Grove churches were added. The Q. M. was located in Bourbon County, Kan., extending eastward into Missouri. In time the Missouri interests predominated, and the present name was taken in 1882, the interests centering in Cedar County. At that time the Clintonville, Eldorado Springs, Round Prairie, Walnut Grove, White Hall, and York Centre, Kan. (now Hammond), churches were reported, with 241 members. To these were added the Corry, Sun's Creek, and Victory churches in 1883, Glade Springs, Hopewell, Prairie Valley, and Verdella in 1884, High Point, New Hope (probably from Arrow Rock Q. M.), and Olive Branch in 1885, Macedonia in 1887, and Cherry Valley, and Grand River in 1888. The Clintonville, White Hall, Victory and New Hope churches either went into others or became extinct, leaving in 1888 fifteen churches, having 446 members to carry on the work of the Q. M.

The Northwestern Missouri Y. M. had its origin in the organization of the Pioneer church in Worth County, in 1870, by Rev. O. S. Harding, of Iowa, who was invited there by Dr. E. H. Hunt. Mr. Hunt had left the Baptists because of denominational differences, and other churches were soon formed; so that, about 1872, the Worth County Q. M. was organized, with the Isadora, Pioneer, Platt Branch, and West Fork churches. The Lot's Grove, and Pleasant Ridge churches were soon added, and in 1875 the total membership was 164. Rev's Harding and Hunt, mentioned above, and Rev. M. P. Glenn were the leaders in this work. In 1875 the Northwestern Missouri Association was reported, with sixteen churches and 821 members. The next year the Worth County Q. M. united with this association, forming a Yearly Meeting; but the name was changed from Freewill to Free Communion Baptists. In 1877 six churches, Pioneer, Lot's Grove, Union, Grand Valley, Luteston and Middlefork, are reported as the Northwestern Missouri Q. M., connected with the North Missouri Y. M.; but the next year the same churches, with 217 members, appear as the Worth County Q. M., not connected with any Y. M. Elder Harding died, and Elder Hunt spent some years away, but the churches were cared for by Elder Glenn. On the return of Elder Hunt, the churches were divided into the East Fork Q. M. and the West Fork Q. M.; and the two Q. M's united to form the Northwestern Missouri Y. M., or North Missouri Association, with a total membership of 600.

The Adair and Schuyler Q. M., located in the counties indicated by the name, was organized in 1866 with the Kirksville and Greentop churches. The North Union church was added in 1872, and the Union Grove in 1873. The total membership was but fifty-eight in 1875, and the Q. M. soon ceased to be reported. In 1888 the Adair Q. M. was organized, with the Amack, Mount Olive, and Sharon churches, having a total of 114 members.

The Prosperity Association is located south of the center of the state, having the St. Francois County, Q. M. on the east and the Eldorado Springs Q. M. on the west. Its churches were formerly in the Big Creek Q. M., or Association, which was first reported in 1882. There are, in 1888, eight churches, viz., Bethlehem, Cross Roads, Macedonia, New Hope, Plain View, Pleasant Valley, Pleasant View, and White Oak Pond; and the united membership is 375.

The Pleasant Hill Association is reported in 1888, with eleven churches and 714 members, eighty-six having been added by baptism the past year.

The Crane Creek Association, in the southwest part of the state, was reported in 1883, with six churches and 117 members.

The Western Mt. Zion Q. M., in the extreme southwest part of the state, had its origin in Arkansas. See *Arkansas*.

Mitchell, Rev. A. Z., son of Deacon Welcome and Priscilla (Williams) Mitchell, was born in Byron, N. Y., Feb. 6,

1820. He married E. M. Stacy, March 21, 1839. Their son, G. W. Mitchell, occupies a prominent position in Buffalo, N. Y. Brother Mitchell was converted in 1843, commenced preaching the following year, and was ordained in June, 1849. His ministry has been spent largely in the Monroe Q. M. He has preached at E. Gaines, Clarendon, Union, E. Hamlin, Adams Basin, Royalton, Chestnut Ridge and Farewell Mills, at Shelby Centre fourteen years and three years in Wheatville. That he has held the esteem of his brethren is evinced by his thirty years' service as clerk and treasurer of the Monroe Q. M., and a still longer service in connection with the Q. M. mission work.

Mitchell, Rev. D. D., son of Charles and Anna D. Mitchell, was born in Fairfield, Mich., Oct. 12, 1847. He studied in the college and theological departments at Hillsdale. Converted in 1867, he was ordained April 30, 1876, by Rev. D. W. C. Durgin and others, of the Hillsdale Q. M. His pastorates have been Wampler's Lake, Mich., Money Creek, Houston, Crystal Lake, Minn., Central City, Ia. In June, 1887, he settled at Worcester, Mass. March 13, 1878, he married Ursula Woods. They have two children.

Mitchell, Rev. Ward, son of Henry T., was born in Union, Me., Dec. 7, 1834. He married Ellen A. Peavey, of South Montville, Me., in 1861, and Mary F. Cain, of Wilton, Ia., in 1874. He turned to God in 1851; studied at Kent's Hill, Me.; received license in 1866, and was ordained in March, 1870, Rev's N. C. Brackett, and B. Kirk serving on the council. He was steward of Storer College, W. Va., in 1870, and has since ministered to the Limestone, Me., and Toledo, Otter Creek and Oneida, Ia., churches.

Mitchell, Rev. William, was born at New Portland, Me., March 5, 1821, and married to R. C. Staples in 1847. Twenty-seven years later he was married again to B. L. Raymond. He was converted in 1840, and ordained in 1844. His ministry of more than forty years has been spent mostly in Wisconsin with the Fairwater, Harrisville, Rosendale, Eldorado, Greenbush, South Prairie, Winnebago, Vinland, Hortonville and Dale churches. The church at Hortonville, where he now resides, has been served by him as pastor at intervals, in all amounting to more than twenty years.

Modglin, Rev. James M., was born in North Carolina, Oct. 20, 1833. His parents were John and Lucinda (Clampet) Modglin. He was converted in 1854 and received license in 1863 while a Union soldier, commencing preaching at Little Rock, Ark. He was ordained in 1865 by the General Baptists in southern Illinois, and came with them to the Freewill Baptists. About five years ago he went to the St. Francois Q. M. (Mo.), where he is continuing his work as pastor. He has baptized some three hundred converts and assisted in organizing several churches.

Monroe, Rev. Joshua L., son of Christian parents, was born at Scituate, Mass., Jan. 29, 1850. Converted under the labors of Rev. George Needham, in 1870, he the next year joined the Methodist church, and feeling called to preach he entered Wilbraham Academy. But the work of an evangelist seemed to require immediate service, and he began work at West Abington, where great power was witnessed, many were converted and in three years a church was built. He then labored at City Point Mission, Boston. After some time spent as evangelist with several denominations, he was ordained June 6, 1884, by the Free Baptists at East Corinth, Maine, and for three years has labored in various Q. M's of the state rendering efficient service.

Montague, Rev. Samuel, was ordained in 182–, and labored in Massachusetts and Vermont.

Moody, Rev. Benj. S., son of Daniel and Elizabeth (Small) Moody, was born at Limington, Me., Aug. 7, 1823. He was converted in 1843. Called to the ministry, he gave up a profitable business which he had prosecuted for twelve years as a merchant trader, and took a course of study in the English department of the Theological School at New Hampton. Licensed Aug. 18, 1868, by the Sandwich Q. M., he was ordained

about two years later at Wheelock, Vt. He has held pastorates at South Wheelock, five years; South Limington, Me., three years; Bath, South Cornish, and Wheelock and Sheffield, Vt. He has had many revivals. He lives on his farm at South Limington, Maine, preaching as opportunity offers. He married in 1846 Hannah Edgecomb, and for his second wife Lizzie Neal. His third wife, Amanda J. Meads, is still living. Of his three children living, one studied at Lewiston and is entering on her fourth year as assistant in the Maynard (Mass.) High School.

Moody, Rev. David, was born in Gilmanton, N. H., Dec. 3, 1804. His parents were Elisha and Elizabeth (Weymouth) Moody. He was converted when eighteen years of age, was licensed the following May, 1824, and was ordained two years later by Rev's Enoch Place, S. B. Dyer, Moses Bean, E. Knowlton and Arthur Caverno. He has been in the ministry sixty-three years (1887). The first ten years were spent in revival work. His ministry began at Bethlehem, where he had an extensive revival. He had revivals, also, at Sandwich, and at Meredith, and in his pastorates, which were as follows: Contoocook four years till 1837, Weare three years till 1840, Sutton two years till 1842, Gilmanton four years till 1846, Weare two years till 1848, Gilmanton three years till 1851, Sutton ten years till 1861, Weare one year till 1862, Sutton four years till 1866, Plainfield three years, North Weare three years till 1872, Plainfield and Enfield two years till 1874, Sunapee two years till 1876. Since that time he has supplied various churches and labored to strengthen weak interests. He has baptized 171 converts, married 197 couples and attended 572 funerals. March 19, 1827, he married Miss Sally Bean. They lost their only child.

Moody, Rev. Samuel A. J., of Adrian, Mich., was born in Chautauqua County, N. Y., Feb. 26, 1825. His parents were Samuel and Martha (Thompson) Moody. He married Roxey E. Emery in 1859, and has six children. He was converted in 1839, and received ordination May 26, 1861. He ministered to the Liberty and First and Second Augusta churches in Michigan and engaged in revival work at Rose, but for some years has not been active in the work because of disease.

Moon, Rev. Gideon H., son of S. and Annie (Dodge) Moon, was born in Williamstown, N. Y., July 26, 1814. In May, 1841, he was married to Mary B. Smith. Of their ten children, six yet live and two have entered the ministry. He was converted in 1832, license to preach was granted in 1837, and ordination was received in October, 1840. He labored with much devotion and success as pastor of several churches in the Marion Q. M., Ohio, then in the Licking Q. M., and in the vicinity. In this work his health was impaired but the churches were strengthened. In 1872 he moved to Illinois, where he immediately took charge of two churches and soon organized the Big Mound church of the Wayne Q. M. He continued in pastoral work until 1881, since which he has preached occasionally. His baptisms number about two hundred and fifty. His preaching is remembered for its close reasoning, sometimes rising to eloquence.

Moon, Orrin D., son of Rev. G. H. Moon, was born in Marion County, O., Sept. 2, 1860. He was converted in 1874 and is pursuing the course of classical study in Hillsdale College, Michigan. At the same time he is also taking lectures in the theological department and serving as pastor of the Batavia church, where his labors are blessed of God.

Moon, Rev. O. J., son of Jacob and Parmelia (Leet) Moon, was born at Canastota, N. Y., June 1, 1830. He was brought to God in 1846, married to Lovina M. Gates in 1854, licensed in 1857, and ordained Jan. 30, 1860, Rev. D. W. McKoon and others serving on the council. He served in the army and preached when not on duty, many conversions resulting. He has labored in the Cattaraugus, and Union, N. Y., Genesee, Mich., Ontario, Can., and Monroe, Tioga and Troy, N. Y., Q. M's, witnessing many revivals and baptizing some hundreds of converts.

Moon, Rev. William R., son of Rev. G. H. Moon, was born at Marion, O., June 15, 1857, and gave his heart to God

in 1872. In 1880 he received license to preach, and Oct. 21, 1883, he was ordained at a session of the Central Illinois Y. M. He ministered to the Bone Gap, Jeffersonville, and Big Mound, Ill., churches from 1882 to 1885, many souls being brought to Christ. He studied at Fairfield, Ill., in 1878–83, and in 1885 entered upon the theological course at Hillsdale College, Michigan, which he is now pursuing, while serving the Manchester church as its pastor. Aug. 28, 1883, he was married to Miss Minnie L. Reinbold.

Moore, Rev. George Edwin, son of William and Susana (Cary) Moore, was born in Southwold, Ont., May 22, 1851. He was converted in youth, and married Rachel Bartlett in 1876, having now three children. He received ordination June 13, 1880, and has ministered to the Bloomsburg, Brook, Middlemiss, and Iona churches, enjoying revivals with them all. He has now entered upon the work with the Zorra churches and is president of the Ontario Home Mission Society.

Moore, Rev. H. A., died in his native town, Fabius, N. Y., Dec. 13, 1853, aged about 29 years. His mother, in early life engaged publicly in religious work. Her triumphant death in 1842 was the means of his conversion. He was licensed in 1843, and after study at Whitestown, received ordination in 1847. He had pastoral charge of the Sherburne church four years. He was a scholarly man and devoted to his ministry.

Moore, Moses, was born in Florence, Ala. His parents were Charles and Harriet (Fisher) Moore. On May 12, 1874, he married Ella Wallace. He turned to God in August, 1877, and received his license Feb. 13, 1886.

Morford, Rev. J. B., was connected with the Free Communion Baptists of New York, and ministered to the churches in the northern part. His ministry continued several years. He possessed considerable talent, and was much beloved.

Morgan, Rev. James, died in Windsor, Vt., March 14, 1861. He was born in Groton, Conn., Feb. 4, 1780, and when about twenty-four years old married and moved to Northfield, Vt., then a new settlement. In 1823 he was ordained, and for more than twenty years he was a faithful and acceptable minister, when a difficulty of his lungs disabled him for further service. He was a true man and a devoted Christian.

Morgan, Rev. Smith, a native of Meredith, N. H., died at Oneonta, N. Y., March 1, 1877, aged 66 years. Converted to God in his native town, he began to preach when about thirty years of age. After preaching in Bridgewater, Thornton, and Campton, he resided several years at Plymouth and New Hampton, after which he resided with his son in Oneonta, N. Y.

Morning Star, The, first appeared at Limerick, Me., May 11, 1826. In 1825 Samuel Burbank and Elias Libby, while conversing on the subject, agreed to consult the Parsonfield Q. M. at its next session as to the expediency of publishing a religious paper. The Q. M. doubted its success, but agreed to patronize it if commenced. Nine men were found ready to assume the publication of the paper. They were Rev's Henry Hobbs, Jonathan Woodman, John Buzzell, Samuel Burbank, Elias Libby, Andrew Hobson, Mark Hill, William Davidson and Deacon Joseph Hobson. They commenced with a capital of $800, at $50 a share, and issued their prospectus Jan. 2, 1826, saying: "The first two pages of the paper will be devoted to religious intelligence and Christian correspondence. The other two pages to news in general and whatever may be attractive to the candid reader." Feb. 4, 1827, the company was legally organized at the house of Elias Libby; the articles of co-partnership were signed, Hobbs was chosen chairman and Burbank clerk. Arrangements were made for printing apparatus, and soon after, John Buzzell was chosen senior editor and Samuel Burbank resident editor and agent. Wm. Burr was engaged as printer. Jonathan Woodman suggested the name of the paper, and rode forty miles through the mud to secure the paper for the first issue.

The subscription list soon rose to four or five hundred. A series of seventeen articles published the first year on the "Order

and Discipline of the Church," contributed much to the increase of system and uniformity in the denomination. At the commencement of the second volume only six subscribers had discontinued their subscription. At the annual meeting of the *Star* proprietors in March, 1829, Wm. Burr was chosen office editor and publishing agent. The latter office he accepted, but refused to be made editor on account of his youth and limited acquaintance with the denomination, though from that time he performed the duties of the office. About the same persons were interested in the prosperity of the Book Concern as were interested in the interests of the *Star*. In October, 1832, at the General Conference in Meredith, N. H., Mr. Marks, the book agent, was instructed to purchase the *Morning Star* for the denomination. Some of the proprietors were opposed to selling, but Mr. Burr, who held nearly three-fourths of the stock, decided in favor of selling; accordingly it passed into the hands of the publishing committee of the Book Concern. The price paid was $3,700. In 1833, by a vote of General Conference, it was moved to Dover, N. H. In 1835, by the direction of General Conference, the agent transferred the property of the Book Concern to a board of eleven trustees, as follows: Wm. Burr, Silas Curtis, D. P. Cilley, Jacob Davis, Enoch Place, J. M. Harper, Samuel Burbank, Freeman Carey, Elias Hutchins, Seth C. Parker and Charles Morse.

The *Star* early took an outspoken position against slavery, and on this account for years the New Hampshire Legislature refused to grant to it an act of incorporation. In 1846 a charter was granted and two were added to its list of corporators. In January, 1870, it opened for one year a financial and editorial office in New York City, occupied by Rev. G. H. Ball, D.D. In 1874 a western office was opened in Chicago, but was soon abandoned. In 1875 the corporators opened an office in Boston, and the paper was dated from Boston and Dover. On the death of Dr. Day, soon after, the office was discontinued. The removal of the *Star* with the entire Printing Establishment to Boston was in 1885.

The editorial management of the *Star* was first John Buzzell, senior editor, and Samuel Burbank, office editor from 1826, Samuel Beede 1833; Wm. Burr, 1834 till his death in 1866, when Rev. G. T. Day was made editor. At his death in 1875, George F. Mosher succeeded to the chair. At his resignation in 1881, the Rev. J. M. Bailey was managing editor for several months. Rev. C. A. Bickford, the present editor, was elected Sept. 23, 1881, and entered fully upon his duties Jan. 1, 1882. The financial management was conducted by Wm. Burr, from 1835 till his death, Nov. 5, 1866. Rev. S. Curtis served as temporary agent from Dec. 6, 1866, till Sept. 19, 1867, when L. R. Burlingame was elected. He resigned in 1873. Rev. I. D. Stewart was elected in 1873 and resigned in 1885. In September, 1885, the present agent, Rev. E. N. Fernald, was elected. The first *Star* was a small, four-page paper. It has been six times enlarged, and is now an eight-page paper of good size. The original subscription list of 400 has grown until at one time as many as 11,000 subscribers were enrolled. See *Printing Establishment*.

Morrell, Rev. Alexander Hatch, was born at North Berwick, Me., Oct. 10, 1818, and died at Irvington, N. J., Dec. 24, 1885. His parents, Josiah and Sarah (Quint) Morrell, were for years members of the Society of Friends. At eighteen years of age he united with the church of Litchfield Plains. He served as a colporteur in Kentucky, and engaged in business in Hallowell, Me. In 1845 he was married to Eliza Seavy, daughter of Deacon Seavy. She was a true helper. They had two sons. He was ordained at Phillips, Me., in 1850. His work there and in the surrounding towns was continued until 1861 and resulted in great good. In 1854, particularly, an extensive revival prevailed, and there was scarcely a neighborhood in that region for many miles around that did not feel the influence of his ministry. After leaving Phillips he was pastor two years at West Waterville and four years at Bath, Me. In both these places, also, his peculiar adaptation to pastoral work was

manifested. But in 1867, at the earnest solicitation of the Home Mission Board he entered upon the work in the Shenandoah Mission (*q. v.*), and soon became also soliciting agent for Storer College (*q. v.*). His talents were well adapted to the work in this field, and the results are a monument to his honor. In 1881, in part for needed rest, he took charge of the church in Chepachet, R. I., where he remained until 1885, when he renewed his service for Storer College.

Brother Morrell was an ideal pastor. He was a clear and forcible reasoner and a good sermonizer. Many of his sermons, especially in revival periods,

Rev. A. H. Morrell.

which came often in his ministry, were of remarkable power and sweetness. He was a favorite with the old, the middle-aged, and even the children, whom he never forgot. His interest in the welfare of those about him was never intrusive, but hearty and genuine, thus giving him a wonderful faculty for adjusting difficulties. He also had the courage of his convictions, and if plain dealing was necessary, would apply it with vigor but never with asperity. His whole ministerial life, from the time he entered actively into his work in 1850, to its close at Christmas, 1885, was a continuous enthusiastic offering. Though dead he is still speaking through multitudes to whom he carried the message of life in northern Maine thirty years ago, and through hundreds of faithful teachers scattered from Maryland to Texas who were helped to a higher life by his teaching, many of whom received the ordinance of baptism at his hands.

Morrill, Rev. B. F., son of John and Bede (Turner) Morrill, was born in Blanchard, Ont., in 1848. His conversion occurred in 1874, and his marriage to Miss Mary Odell in 1875. He received license to preach the following year, and was ordained in November, 1886, taking pastoral charge of the Fostoria and Buffalo Valley churches, in Kansas, and residing at Clay Centre.

Morrill, Rev. Franklin, was born in Falmouth, Me., Feb. 18, 1815. He was converted at the age of sixteen and baptized by Rev. Hubbard Chandler. He was licensed to preach by the Cumberland Q. M. in 1836, and was ordained in Scarborough in 1840. March 11, 1841, he married Miss Mirandia Foss, of Saco, who survived him. His ministry was confined mostly to York and Cumberland counties. In 1845 he joined the Danville church, in 1852 he transferred his membership to Limerick, and in 1857 to Windham, and lastly, in 1862, to Portland. After suffering for several years with consumption, he died in Biddeford, Me., March 22, 1868, aged 53 years.

Morrill, Rev. Samuel P., son of David and Lucinda (Woods) Morrill, was born in Chesterville, Me., Feb. 11, 1816. He studied at Farmington Academy, was converted at the age of eighteen, licensed in 1839 at the age of twenty-three, and ordained in 1841 by the Rev. Dexter Waterman. He was pastor at Mt. Vernon three years; Readfield one year; Booth Bay three years; Farmington five years; Phippsburgh one year; East New Sharon three years; East Dixfield two years; East Livermore five years; Farmington Falls one year; Week's Mills two years. In 1885 he settled at Vienna, where a good revival was enjoyed. In his eleven pastorates he baptized in all seventy-five. In December, 1886, he was

laid aside from an active ministry by ill health. He has been three times a member of General Conference ; has assisted in organizing several churches. He was elected to the Forty-first Congress of the United States and served in 1869–70. Nov. 28, 1838, he married Mary J. Chase, and they have two children, one a physician in North Andover, Mass.

Morrow, Rev. John, born in Pike County, Ill., in 1833, was the son of Richard and Eunice (Hubbard) Morrow. He was ordained in 1887, and has labored with the Bethel and Paddock (Neb.) churches. The latter church increased in one year from eight to twenty-nine members.

Morse, Rev. Horace, was born in Northington, Mass., in September, 1794, and in 1810 moved to northern Ohio, where for several years he was engaged in teaching school. In 1818 he married Lydia, daughter of Judge S. Stanton. He was converted in the revival which led to the formation of the Williamsfield church, of which he was one of the original members, and he immediately began preaching. He was active in the formation of the Wayne Q. M., and for some years was a leading minister in the Crawford and Ashtabula Q. M's. After a time poor health prevented him from much active work. His death occurred Nov. 24, 1854, ten of his children being present at the time, and with his wife he rests in the cemetry at Richmond Centre, O.

Morse, Rev. Horace Washington, son of Rev. Horace Morse, was born in Kinsman, O., Jan. 24, 1822. He began a religious life when a young boy, and was baptized by Rev. R. Dunn Jan. 17, 1839, as was also Melvina F. Prindle, whom he married March 30, 1842. She still lives to bless his home, and their four children are active workers in the church at Fostoria, Kan., his son, M. P., being also clerk of the Blue Valley Q. M. He was ordained in 1861, having served as a licentiate two years, and ministered to the churches in the Ohio and Pennsylvania Y. M. until his removal to Illinois, in 1864. Here also he labored for the Master. In 1870 he went to Kansas and organized the Fostoria and other churches, and, without assistance from Home Mission funds, founded the Blue Valley Q. M.

Morse, Rev. Timothy, grandson of John Morse and son of John and Dorothy Morse, all of Newbury, Mass., was born there in 1765. Though instructed in the principles of religion, he preferred wordly pleasure. In his twenty-second year he was married to Sally Farmer, of Tewkesbury, and was soon after converted, uniting with the Baptist church at Haverhill. He soon settled in Weare, N. H., and for a time was inactive in religious work. He afterwards moved to Fishersfield, where he united with the denomination, and in 1805 was ordained to the ministry. He then entered upon an earnest itinerant ministry.

In 1815 he was chosen to represent his town, and for several years sat in the State Legislature, preaching as occasion offered. Although feeling at times oppressed for combining this secular employment with his sacred commission, he yet preserved an earnest trust. At one time three other ministers of the denomination had seats in the Legislature and boarded at the same house. When the day's work was ended they held religious meetings at evening with as many as came, and reasoned of the deep things of God. Finally in February, 1821, Mr. Morse wrote of the Lord's bounty to himself: "At the time of our marriage we had nothing but our hands to depend upon for a living. But God, who is rich in mercy, blessed our feeble efforts for a livelihood. Not only has He fed and clothed us, but through our humble industry He has committed to our trust property to the amount of between two and three thousand dollars." In June he wrote to a son : "I feel a new commission from God to call upon my sons as well as daughters immediately to make ready to meet God in peace."

Soon after, he abandoned his legislative career and gave himself wholly to the work of an itinerant preacher. He settled his property upon his sons, Daniel and Stephen, reserving to himself and wife but a comfortable support. His first tour to Windsor, Vt., was blessed in the gathering of a church of sixty mem-

bers in 1822. In October he returned to Rhode Island, and added forty to the Pawtucket church. Remaining through the winter with the Rehoboth Free Communion Baptist church (organized in 1777), through his influence he saw the church added to the Rhode Island Q. M. in August, 1823. In the summer of 1824 he saw large numbers converted in Randolph, Vt. In July, 1825, he saw good additions to the church at Danville. He remained in the vicinity of Lyndon and Sutton two months, and witnessed conversions. Visiting Randolph, he came to Strafford, Vt., about the middle of October. In four months three hundred souls were hopefully converted. Soon after he preached awhile in Northfield with his usual success. After a brief stay in Rhode Island, in May, 1826, he attended the Weare Q. M., and was commissioned to visit persons in Dover, Vt., who had renounced Calvinistic doctrines. In a few months he saw a very large number added to the church, which afterwards became the germ of the Dover Q. M. In August, 1826, he went to Montpelier and united the remnants of three churches into one and baptized several. In 1827 he spent some time in Pawtucket, R. I., and in the summer he labored in Fishersfield and Bradford, Vt., where there were several of his children converted. In April, 1829, the reformation was still in progress and he had little time to go abroad. In June or July he did valiant service for a small distracted church of the Christian Connection which he found in Salem, Mass. He saw them emerge into quiet prosperity. In September he returned to Pawtucket, R. I., and by Jan. 1, 1830, forty-five were added to the church.

In October, 1830, he was an active and influential member of the fourth General Conference held at Greenville, R. I. He had also been a member of the first General Conference. In December, 1830, he was at his home at Fishersfield. Thus faithfully and efficiently did he devote himself to the ministry to which he was called, till after an illness of several months he went to his reward, Oct. 30, 1832. He was a man of marked and decided originality, very energetic, very persevering, very devoted. There was a power in his presence which nothing could resist. He felt the power of Christ, and during his ministry baptized over five hundred persons.

Morton, Rev. Harrison, of Lowville, Pa., son of Samuel and Sarah (Wyman) Morton, was born in Oneida County N. Y., in 1813. He married Eliza Matteson in 1833, and Mrs. L. K. Rogers in 1869. In 1840 he experienced religion, in 1853 he received license, and Jan. 3, 1862, he was ordained. His ministerial labors have been in connection with the churches of the Washington Q. M., Pa., and the French Creek Q. M. in western New York.

Moses Rev. Theodore, was born in Harmony, Me., in 1812, and there professed a work of regenerating grace in 1838. Ten years later he moved to New Hampshire, and was connected with our churches there, receiving ordination at Danville, June 24, 1866. He had previously labored in Aroostook County, Me., in Minnesota and in the army, and loved the sacred work, especially among the neglected. He died in Minneapolis, Minn., Nov. 23, 1869.

Moses, Rev. William, a native of Connecticut, died in Cincinnati, O., Oct. 26, 1879. He was one of the early New York ministers, having been ordained in 1814. In 1832 he was connected with the Betheny Q. M., and after that time, until 1857, with the churches of the Genesee Q. M. Here he preached and labored faithfully. After this he spent about twenty years in Ripon, Wis., and, a year before his death, went to live with his children in Cincinnati. His wife, with whom he had lived sixty-two years, and their five children, survived to mourn at his death.

Moses, Dea. ———, of Mt. Pleasant, Wis., was a quiet, humble, devoted Christian, faithful in his service of the Master. He manifested his interest in the cause of Christian education by giving $1000 toward the endowment of Hillsdale College.

Mosher, Pres. George F., son of William and Betsy W. (McLaughlin) Mosher, was born in South China, Me., Feb. 12, 1844. His life was consecrated to God in 1860. After a preparatory

course at the New Hampton Literary Institution, he entered Bowdoin College. Me., and graduated from that institution in the class of 1869. He entered the office of the *Morning Star*, Dover, N. H., the same year, and remained there twelve years, being the editor of that paper the last six years. While in Dover he was a member of the city government and on the school board, and was a member of the State Legislature two years. He was United States Consul in France and Germany from 1881 to 1885, and, returning home, was elected President of Hillsdale College, which office he still holds. In all these positions, as editor, as legislator, as consul and as educator, he has performed his duties with an intelligence and wisdom which has won the esteem

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of his associates and the respect of all. Sept. 25, 1871, he was married to Frances, daughter of the late Rev. I. D. Stewart. She, with their two daughters, accompanied him while in Europe.

Mosher, Mrs. G. F., born in 1849, after graduating at New Hampton in 1864, studied two years at Mt. Holyoke Seminary and devoted a third year to the study of French in Canada and Boston. She taught in the Dover, N. H., High School 1869–71. From 1874 to 1881 she was editor of the *Myrtle* (*q.v.*) and of the *Little Star* (*q. v.*), and in these positions she aided materially in the erection of Myrtle Hall at Storer College (*q. v.*), and in mission work. She assisted in or-

Mrs. F. S. Mosher.

ganizing the Woman's Missionary Society (*q. v.*), and serves as one of its managers. She is a trustee of Storer College and now continues her activities as professor of French and History in Hillsdale College.

Moulton, Rev. Abial, of Stanstead, P. Q., died Nov. 16, 1885, after a protracted and painful illness, aged 87 years and 5 months. He was born in Gilmanton, N. H. When two years of age his father, Rev. Avery Moulton, moved to Stanstead, P. Q. In 1820 he married Miss Fanny Wallingford, which relation continued more than sixty-five years. Taking a new farm at his marriage, in a few years he made fruitful fields and a comfortable home where his entire life was passed.

At the age of twenty-five he became a Christian and two years afterward he began to preach. He was ordained in 1828 at the first session of the Stanstead Q. M. Rev. J. Woodman preached the sermon. His pastorate with the Stanstead church was more than fifty years. He did not travel extensively, but was very successful in promoting revivals and in the organization of churches. As the

result of a revival in Hatley he baptized 100 converts in a few weeks. He organized fifteen churches and helped organize several others. He baptized more than one thousand converts, solemnized 400 marriages and attended more than five hundred funerals. He was a man of remarkable energy and perseverance. He was one of the first to espouse the cause of temperance in that part of the country, and he lived to see total abstinence prevail. He was a supporter of missions and education. As a Christian he was humble, devout and exemplary; as a preacher, plain, direct, fearless and beloved.

Moulton, Albanus Avery, son of Rev. A. K. Moulton, was born in Roxbury, Mass., March 23, 1848. He took

Pres. A. A. Moulton.

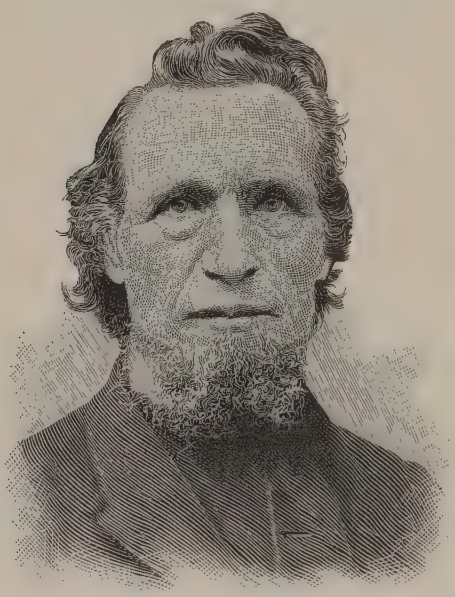
the freshman year of his college course at Bates College, the sophomore year at Hillsdale College, and the junior and senior years at Yale College, where he took honors and graduated in 1871. He then completed a course in mathematics and civil engineering in the University of Michigan, and worked for a time at railroad surveying. He was made professor of mathematics at Rio Grande College at its opening in 1876. Three years later he was made president. He discharged the duties of this position for six years with the highest degree of ability, zeal and success. In 1885, because of impaired health, he was compelled to ask a year's release from service. The next year he resigned the presidency, but the resignation was not accepted until when, in 1887, it was manifest he could not serve the college longer. His last three years were spent in Colorado, where he worked some at teaching and surveying. But disease could not be thrown off, and he passed from earth June 22, 1888.

In his forty years the higher elements of character had reached a beautiful and rich maturity. His noble Christian spirit made its impression on his schoolmates even, and was felt still more by the young people under his care at Rio Grande. In this influence to shape its opening years, the college was greatly favored. He had a high sense of honor and was true to duty. When contemplating the ministry, it was his desire to help to an education those of the family younger than himself that caused him to hesitate. In his whole life, in its varied surroundings, he was ever watchful to aid the cause of Christ. This was especially illustrated in the influence he exerted, even while in Colorado.

In 1876 he married Miss Lillian Allen, of North Lindale, O. They enjoyed a home life of the highest beauty and richness. Five children with his widow are left behind him.

Moulton, Rev. Albanus K., son of Rev. Avery Moulton, was born in Hatley, P. Q., Sept. 27, 1810. "Like others of the family he was early converted to Christ, and an accident, partially disqualifying him for manual labor, was the occasion of more schooling than was usually enjoyed by boys in his circumstances." While hesitating to devote himself to the ministry, he providentially found himself in 1837 at Mecca, O., at the August session of the Ashtabula Q. M., at which Ransom Dunn was ordained. Brother Moulton's position was understood; and the ordination services, with special prayer for him and special exhortation and persuasion by Rev's Wire, Miller and Dunn, resulted in suspending his journey to the South. A congregation was formed from which other preachers were intentionally detained, and thus he was almost compelled

to preach his first sermon. From this time he labored faithfully. In October he received license and the next August was ordained by the Geauga Q. M. at Burton. In 1830 he married Julia A. Hall, whose influence and assistance, he often remarked, were, outside of divine grace, the principal source of his happiness and success. Many souls were converted and two or three churches organized under Brother Moulton's labors in the Geauga Q. M. the next few years. In 1841 he settled with the Washington Street church, Dover, N. H., where an extensive revival was enjoyed, and a house of worship commenced



Rev. A. K. Moulton.

which was completed the year after he left. Early in 1843 he commenced a successful pastorate in Portland, Me., the church being greatly strengthened. The church in Roxbury, Mass., secured his services in 1848, and the outlook became more encouraging than in any previous field; but the church in Lowell was in great need, and he soon began with them a useful pastorate, during which they erected a house of worship. But in these years of earnest labor his nervous system became debilitated, and he retired to the prairies of Iowa, where with returning health he preached some and edited a weekly paper. In 1860 he returned to active work and labored effectually at Great Falls, N. H., Auburn, Me., Concord, N. H., and Cleveland, O. His death was instantaneous, resulting from a fall from a bridge at Linndale, a suburb of Cleveland, June 19, 1873. Brother Moulton had naturally a very strong constitution, with full form and powerful muscles, but in the later years of life felt the results of his severe labors. He was a great reasoner and hence a strong disputant, but he had a great heart and knew how to discuss with earnestness without disturbing his Christian affection. For more than thirty years he was a regular correspondent of the *Star*, and for most of this time a member of the executive board of the Printing Establishment or of the Mission and Education Societies. His sharp pen was felt in every part of the denomination and upon almost every subject of public interest, so that the whole body knew him and felt the loss at his death.

Moulton, Rev. Avery, was born March 8, 1770, in Amesbury, Mass., and was brought by his parents early in life to live at Loudon, N. H. He had been sprinkled in infancy and received early religious impressions from his pious mother. In 1793, at the age of twenty-three, he married Lydia Proctor, and went to reside in South Loudon, near Chichester. Converted to God with his wife through the exhortations of a sick relative, he soon experienced great comfort and with his wife united with the Congregational church at Chichester. Failing health rendered it expedient to sell his farm soon after, and the family moved in 1798 to Gilmanton, where brother Moulton supported himself by shoe-making. The next year, in 1799, a sweeping revival went through the region under the labors of the Free Baptists, and he attended the meetings and became interested in their doctrine. He joined the tide of immigration soon after that was setting towards the Province of Canada, and going just beyond the Vermont line in 1800, settled at Stanstead. Soon after, Free Baptists moved in, and established prayer-meetings, which he attended.

In June, 1802, along with a Methodist minister, he held meetings at Hartley. Moulton enjoyed much of the Spirit. Rev's Robertson Smith and Joseph Boody were invited in from the states, and a reformation following, churches were organized at Stanstead and at Hartley, the first of the denomination in Canada. About the year 1803, Robertson Smith baptized Brother Moulton and his wife. He kept open house, and meetings were held there. In 1804 his house burned, and in it $40 in money which he had saved to pay for his land. Though feeble in health, he still conducted religious services.

In the autumn of 1804 he was ordained at Stanstead; Rev. Benj. Page, from New Hampshire, preached the sermon. For two years he did faithful work here. In 1806, invited to Hartley, he moved there into the house of Deacon Little. He now had more leisure to prosecute his itinerant ministry. He went extensively north and east of Hartley, far into the wilderness, finding his way from settlement to settlement by spotted trees. He made a tour into Vermont, and into New Hampshire as far as Raymond. He was the only Free Baptist minister that lived in the Province till after 1812.

In the war with Great Britain which began that year, his movements were regarded with suspicion. Once when he had given offense in remarks made in a sermon from the text, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight," he was brought before magistrates. A reformation was in progress in Compton and Ascott. Some thought that he would be carried to Montreal as a prisoner. There were those wishing baptism before his departure. On the day that his trial came he baptized them in front of the very house where the court was to be held. Changing his clothing, he entered the house and faced judges and accusers with such an innocent, noble look that "an awful silence pervaded the assembly." He made his own defense, weaving in Scriptural instances of the imprisonment of the apostles. "Amen!" resounded from the gathered crowd, and the trial assumed the appearance of a religious meeting. His innocence was so clear that he was honorably dismissed.

In 1816 he entered Ohio and traveled preaching as far as Conneaut. Then he continued through the Western Reserve as far as Medina. Many of the settlers were from New England and were anxious to enjoy religious privileges. He went to Canada with serious thoughts of returning to Ohio. In 1817 he moved his family to Stanstead.

But already his arduous labors had made sad inroads upon his health. He lay very sick for months. In 1819 he made a trip to Loudon, N. H., and in 1823 he went to Keene in the same state, partly to get medical aid. Returning in November, he was again taken with sickness and soon a very acute joint rheumatism set in, which continued, increasing in violence, during the five remaining years of his life. He was obliged to use crutches to go about, and to preach sitting. He was patient under his sufferings and his mind was stayed on God. He died July 14, 1828, aged 58 years. His funeral sermon was preached by Rev. Jona. Woodman, from the text, Psa. 12: 1, "Help, Lord, for the godly man ceaseth." He was a man of good mind, firm faith, and with great humility and self-sacrifice. Among his children three became Free Baptist ministers, Rev's Abial Moulton, Thomas P. Moulton, and Albanus K. Moulton.

Moulton, Rev. Franklin B., son of David and Sarah A. (Wetherbee) Moulton, was born Feb. 15, 1835, in Adams, N. Y. July 26, 1856, he married Mary Ellen Williams, who died twenty years later. June 20, 1882, he was married to Sarah A. Simpson. Soon after his conversion, in 1849, he united with the Methodist church and entered Lawrence University, Wisconsin. First learning of the Freewill Baptists in 1855, he united with this people, for they held his own doctrinal views. At the March session, 1858, of the Zumbro Q. M., Minn., he was licensed, and accepted a call as Q. M. missionary of the Hennepin Q. M., which was then on the extreme frontier. Here he labored two years with good results, especially at

Otsego and Dayton. At the close of his first year, in March, 1859, he was ordained at Anoka. In 1860 he did missionary work among the churches of the St. Croix Q. M. In 1861 he assumed the pastorate of the Rolling Prairie church, Wisconsin. The American Sunday-School Union in 1866 called him to engage in their work, which he did for a few months. He resigned this work to travel a while in the interest of our Western Freedmen's Mission. In the spring of 1867 he took the pastorate of the Stockbridge church, Wisconsin. His next pastorate was with the Vinland church, then with the Winneconne church. Here a church of 110 members was organized, and a church edifice built. From Winneconne he returned to Rolling Prairie, where he continued two years; afterwards he labored with the Raymond and New Berlin churches. Seven years were spent in the Sauk County Q. M. traveling with his own conveyance. During these years four churches were organized, one meeting-house was built and 150 were added to the churches. In 1884 he returned to Minnesota and settled with the Money Creek and Pickwick churches. These churches were strengthened and a church in Winona was organized. In 1887 he removed to Diamond Bluff and engaged in mission work under the direction of the State Home Mission Board, which work he continued until July, 1889.

Moulton, Rev. Frederick, died in Lebanon, Me., Dec. 16, 1857. He was born in Tamworth, N. H., Oct. 12, 1816. He was converted at the age of eighteen in Dexter, Me., and afterwards joined the church in Meredith Village, N. H. In May, 1842, he was licensed by the Lisbon Q. M., and ordained at Bath, N. H., Jan. 6, 1843. He was three years pastor of the church in Haverhill, N. H., nearly a year of the Second church in Corinth, Vt., three years of the East Randolph church, Vt., and over a year of the Hampton church, and two years of the South Berwick church, Me. In several of these places the churches were revived, and sinners were converted. In August, 1855, he became pastor of the church in West Lebanon, N. H., where he saw two precious revivals, and the church received an accession of forty members. In 1853 he was recording secretary of the Foreign Mission Society. He was a firm friend of the oppressed, a fearless advocate of truth, and ardently loved the work of the ministry. For the last four years of his life he was subject to hemorrhage of the lungs. His final attack came December 6, when he passed trustfully to his rest. While pastor at South Berwick, his wife died, leaving three small children. In September, 1853, he married Miss Hannah George, of Weare, N. H., who survived him.

Moulton, Rev. Levi, of Springfield, Me., was drowned May 10, 1846. He was crossing a lake in a boat with others in coming out of the woods from a lumber drive, when a squall struck the boat. The body was found and buried in June on the lake shore. His funeral was attended by Rev. Moses Ames, of Garland. Born in 1813, he experienced religion about 1834, and was baptized by Rev. Samuel Lewis, joining the church at Lee. The Sebec Q. M. granted him a license in January, 1838, and ordained him the following July. He was blessed by revivals in his tour through the Springfield Q. M. He had a deep love for the Bible, and was a friend of the Bible School at Whitestown, and specially advocated the cause of the slave.

Moulton, Rev. Orange T., was born in Warren, Pa., March 25, 1821. His parents were Deacon Amasa and Joanna (Beardslee) Moulton. They were members of the Windham church, and to the influences of the family altar, and to the ministers who enjoyed their hospitality, he attributes his conversion. He became a Christian at the age of twenty-two, and was a student in Owego Academy, N. Y., and in Whitestown (then Clinton) Seminary, N. Y. His license was granted by the Owego Q. M., Oct. 24, 1846, and he was ordained at Troy, Pa., Oct. 8, 1848, by Rev's Levi G. Gardner, Calvin Dodge, and Wm. C. Peck. He has held ten pastorates, embracing eighteen churches. The principal churches were Troy, Pa.,

from his ordination to 1851, Caroline Centre, N. Y., 1853–54, Ames, 1854–56, Second Oneonta, which he helped organize, 1856–60, Saco, Me., 1860–65, New Hampton, N. H., to 1867, Portland, Me., to 1869, Charlestown, Mass., to 1871, Second Oneonta, N. Y., again to 1875, and South Berwick, Me., to 1879. During the next five years he lived in Haverhill, Mass.; at the same time he was pastor of the Somerville church one year, 1882–83. He supplied the church at West Lebanon, Me., eight months, and various other pulpits, so that, though he was relieved from the cares of a pastorate, his time was fully occupied as a

Rev. O. T. Moulton.

preacher. He settled at Steep Falls, Me., in 1884, and at Alton, N. H., in 1888.

In all his churches there have been conversions, and in some extensive revivals. He has baptized about four hundred converts. At Oneonta, N. Y., the house of worship was built during his first pastorate, and during his second, their commodious parsonage. Mr. Moulton was clerk of the Owego Q. M. ten years, and was a member of the General Conferences of 1853, 1859, 1868 and 1886. He served on the school boards in Oneonta and Haverhill, and was a member of the first board of trustees of Bates College. He was married Sept. 18, 1844, to Miss Julia A. Pulsipher, who died in Saco, Me., Feb. 19, 1863. April 21, 1864, he married Miss Emily P. Burleigh, who died at Steep Falls, Me., May 8, 1887. He married Mrs. Helen B. Merrill, of Haverhill, Mass., in 1888.

Moulton, Rev. Thomas Proctor, son of Rev. Avery Moulton, was born in Hatley, P. Q., Can., in 1808, and embraced religion at an early age, uniting with the First Stanstead church. He was licensed by the Stanstead Q. M. in January, 1834, and ordained in June of the following year. Besides some time spent in itinerant work, he was pastor at Coaticook, Compton, and Hatley, P. Q., at Walden, Danville, Sutton, Lyndon Centre, West Charlestown and West Derby, Vt., at Conneaut, O., and Pelham, N. H. Extensive revivals were witnessed at several of these places, those at Sutton and Lyndon, Vt., and Conneaut, O., being worthy of especial mention. After a faithful and useful ministry of more than fifty years he now resides at Newell, Ia., looking for a better country, even an heavenly.

Mowry, Rev. Arthur L., son of Spellmon and Mary A. S. (Fuller) Mowry, was born in Moira, N. Y., Jan. 11, 1847, and died in West Derby, Vt., May 12, 1887. At the age of fourteen he entered the war, and continued in active service till his discharge in December, 1864. He had three times been offered promotion, but being unable to write, he was obliged to decline. He now determined to secure an education, and studied in the common school at Alburgh, N. Y. He entered the academy at Lawrenceville, and Nov. 24, 1867, was converted under the preaching of Rev. Asa Randlett. He taught district school in and around Moira. He was principal of Rouse's Point Academy until its destruction by a tornado. He was licensed to preach by his own church and by the Lawrence Q. M. in November, 1868. He was at this time assistant editor of a county newspaper. He preached and lectured in northern Vermont and southern Canada. He was for a time president of the New York

Teachers' Association. At the destruction of his school building he entered Nichols Latin School at Lewiston, Me., and graduated from Bates College in 1876. While in college he preached in several places around Lewiston.

Overwork had impaired his health, and he settled at Lancaster, N. H., where a church had been organized, and where, Oct. 25, 1876, he was ordained. He became pastor the next year of the First Rochester church. He then entered Bates Theological School, graduating in the class of 1882. While here he was pastor of the Lisbon Falls church, and was afterwards three years at Gray. During his last year at Gray he was also employed by the Windham church. He settled at Hampton, N. H., until he was employed by the college at Ridgeville, Ind., during the illness of the president, S. D. Bates. He preached while here with churches at Ridgeville and at Day's Creek. He came to the pastorate at West Derby, Vt., with a deep-seated bronchial difficulty. At the time of his death he was preparing a history of his regiment in the Civil War, having been selected for that purpose by his officers. He has been a frequent contributor of poetry and prose for the newspapers. He married July 3, 1876, Hattie W. Patterson, of Lewiston, Me., who survives him with two children.

Mowry, Rev. John R., son of Rev. Juni S. and Nancy (Manchester) Mowry, was born in Lyons, Ia., Oct. 30, 1853. He was converted in 1871, and studied at Wilton Collegiate Institute and at Hillsdale College until 1884. He was ordained by President Durgin and others April 8, 1883. He has ministered to the churches at Bankers and Jerome, Mich., Bloomsburg, Ont., and Rome and Cambridge, Mich., and is now employed as state evangelist for Michigan. He has been successful in pastoral and revival work and has baptized 112 converts. He married Justina Peterson Aug. 4, 1881, and has one son.

Mowry, Rev. Juni Smith, of Olive, Ia., was born in Smithfield, R. I., July 18, 1805. His parents, Reuben and Phebe (Smith) Mowry, were New Englanders of English descent. He was ordained in 1832 and served as pastor in several churches of the Rhode Island Q. M., being active and successful in the work. In 1852 he moved to Iowa, where after a time he became connected with the Disciples.

Moxley, Rev. Calvin, died in Craftsbury, Vt., Jan. 15, 1867. He was born in Hartford, Vt., in 1794 ; was converted in Tunbridge in 1808, being baptized by Rev. Benjamin Putnam. He was married in early manhood to Miss Polly Russ. In March, 1842, he was licensed by the Conference of the Wheelock Q. M., and again the next year by the Huntington Q. M. He was ordained in July, 1844, and became pastor of the West Branch church in Walcott in 1852. After six years he resigned to do the work of an evangelist among neglected interests. He died of heart disease.

Moxley, Rev. John, died Sept. 7, 1884, aged 68. He spent most of his life in Tunbridge, Vt. When a young man he felt called to the ministry, but shrank from the greatness and responsibility of the work. He faithfully served his town as selectman, justice of the peace and representative in the Legislature. In 1842 he married Miss Laura E. Lassell, a devoted Christian lady and a true helpmeet. At the age of fifty-five his great sorrow over the death of his two children led him to consecrate himself to the ministry. He was ordained at the session of the Strafford Q. M. June 24, 1871. He labored in Tunbridge, East Hill, Corinth, Middlesex, East Williamstown, and North Tunbridge. In the last place he witnessed an extensive revival and many added to the church. He also worked successfully with the Y. M. C. A. He was clerk of the Strafford Q. M. fifteen years, and was delegate from the Vermont Y. M. to the General Conference at Fairport, N. Y. By hard study and careful observation he had acquired a good education, though his early advantages were limited. As a preacher, he was logical, earnest and practical. His excessive labors impaired his health.

Moxley, Rev. Thomas, of Tunbridge, Vt., died Aug. 19, 1846. He was born in Stonington, Conn., in 1769. He was ordained in Vermont in 1816, and was a

devoted minister in the Stafford Q. M. for thirty years. For some time he was pastor of the Randolph church, to which twenty were added by baptism in 1839. At his funeral, an address was read which he himself had prepared for his friends. Brother Moxley was one of the committee of twelve which recommended the establishment of the General Conference in the denomination in 1827.

Mudgett, Rev. B. F., was born in Holderness, N. H., June 6, 1828. His parents were Joseph and Nancy Mudgett. He was converted when fifteen years of age, and was ordained Jan. 3, 1870. He has been pastor of one church, had five revivals and baptized fifty converts, and has also organized one church. He was married in April, 1847, to Miss Ruhamer D. Hanscom, and has six children living. He resides in Centre Harbor, N. H.

Mugg, Rev. John, was born of English parents in Washington County, Md., and married in Washington, D. C., in 1792, to Elizabeth Gronwell. He soon moved to Ontario County, N. Y., and was converted when about twenty-four years of age. Soon after at Benton, his employer being converted, they established a prayer-meeting, which resulted in the conversion of more than fifty. A church was organized at this time by Elders Wabby and Sherman, and Brother Mugg was chosen deacon, and four years later was ordained by a council composed of Elders Wells and Jerum and others of other denominations. After his ordination he labored mostly in Poultney and Jerusalem until his removal to Ohio in September, 1823, when he settled in York, and continued to preach the word with success ; and here he died Sept. 27, 1868, being then 96 years of age.

Mugg, Rev. Marcus, son of Rev. John Mugg, was born in Yates County, N. Y., and died in Mason, Mich., June 23, 1865, aged 56 years. His conversion took place in York, O., where he soon began to preach and was ordained June 6, 1840. He spent most of his ministerial life with the churches of the Huron and Seneca Q. M's, Ohio, where his general influence and exemplary life were appreciated. Some twelve years before his death he moved to Michigan, where bereavement and sickness awaited him. His wife passed to a better world and his eldest son was slain in the war. But the sustaining grace of God was present.

Munroe, Rev. Wm. G., a native of Kentucky, died in Wilmington, Ia., Feb. 10, 1840, aged 30 years. He was much interested in benevolent enterprises and labored with fidelity and zeal.

Munsey, Rev. John G., was born in Gilford, N. H., June 6, 1836. His parents were George W. and Hannah S. (Gilman) Munsey. He was converted at the age of twenty-nine. He studied at New Hampton Institution, where he was also a student in theology. In May, 1867, he received license to preach, and was ordained Feb. 23, 1870, by Rev. A. D. Smith and others. He has been pastor in Lower Gilmanton, East Tilton, N. H., West Lebanon, Me., East Andover, N. H., East Tilton, and in 1887 at Gilmanton Iron Works. He has baptized forty-one converts. He was clerk of the Belknap Q. M. several years, and a member of the General Conference of 1877. He was married July 7, 1857, to Miss Olive Mooney, and has two children.

Murphy, Howard R., son of Joseph J. and Sarah (Fesler) Murphy, was born in Liberty, Ia., in 1870. He was converted Dec. 1, 1883, and licensed June 20, 1887. He has had no regular pastorate, but has acted as a supply. He has also been engaged in teaching.

Murray, Rev. Alfred H., died in March, 1847, aged 37 years. He was born in New York, converted in Indiana, and ordained in Illinois, where he labored with the Osceola and Salem churches of the Walnut Creek Q. M.

Musgrove, Rev. George N., son of A. G. and Mary (Balmain) Musgrove, was born in Apohaqui, King's County, N. B., Dec. 10, 1855. He was converted when nineteen years of age. He studied for the ministry in Bates Theological Seminary, received license to preach Dec. 1, 1879, and was ordained Feb. 20, 1883, by Rev's L. Malvern, M. A. Quimby and others. He had the pastoral care of the Greene church two years, while in school, and has been pas-

tor at Franklin Falls, N. H., two years, and at East Rochester, N. H., including the Walnut Grove church, about one year. In the summer of 1887 he

Rev. G. N. Musgrove.

accepted a call to the Arlington church, Rhode Island. In 1889 he settled at Greenville. Dec. 13, 1882, he married Miss Florence C. Manson, of Greene, Me., and has two children living.

Muxley, Rev. Nathan, was ordained in 1827, and labored in Vermont.

Myer, Rev. Francis, died in the United States Hospital at Charleston, W. Va., Nov. 9, 1864, aged 33 years. He became a Christian in early life and united with the church in Wayne, O. In 1854 he was licensed to preach, and ordained in 1858. He was a member of the Thirty-fourth Ohio Volunteer Infantry, and his deep piety shone as brightly in the camp and hospital as at home. His early death was greatly lamented.

Myers, Rev. Charles H., son of Rev. W. H. H. and B. M. (Herron) Myers, was born at Bloomingdale, Mich., March 31, 1849. He was converted in 1875, and after severe afflictions yielded to the divine call, receiving ordination from a council of the Honey Creek Q. M. (Wis.), June 6, 1886. He soon entered upon the pastorate of the Raymond church, a revival following the commencement of his work there.

Myers, Rev. J. W., was born in Warren County, Va., in 1808. He left his native state for Canada at the age of eighteen, because, as he said, he could not serve two masters. Subsequently he studied at Oberlin, O., and for some years was a lecturer and preacher in New England and the Middle States. From Providence, R. I., where he had served three years as pastor of the African Methodist church, he went in 1877 to Virginia to find his relatives, and to preach Christ to the people of his race. He united with our Winchester (W. Va.) church in January, 1871. More than forty were converted under his labors at Martinsburg, one hundred in Page County, and two churches were organized in Augusta and Halifax counties. In his death at Winchester, March 25, 1880, the mission sustained a great loss.

Myers, Rev. William Henry Harrison, a native of Oneida County, N. Y., died in Bloomingdale, Mich., Oct. 3, 1865, aged 50 years. He went to Michigan in 1836, and the following year made his home in Bloomingdale. He was converted in 1844, and ordained in 1848. His labors were mostly within the bounds of the Van Buren Q. M., ten years being spent with the church in Waverly. He had a tender, earnest love for sinners and toiled with much perseverance.

Myers, Rev. W. A., was born July 16, 1853, at Goshen, O., where his parents, John R. and Rebecca (Hill) Myers resided. He yielded his heart to God when sixteen years of age, and after teaching for a time entered Hillsdale College, Mich., where he graduated in the class of 1880. In April, 1880, he took pastoral care of the Rome and Cambridge churches; June 13 he received ordination, and June 30 of the same year was married to Miss Elizabeth Bryan. After three years he located with the Fairfield church, and three years later with the Reading and North Reading churches, where he is at present. These churches have been prospered under his ministry, and forty-four converts have been baptized.

Myrtle, The, was first published by the Printing Establishment May 17, 1845. It has long had a warm place in the hearts of the children in the Sunday-schools of the denomination. It is published every two weeks. At the beginning it had less than one thousand circulation; in 1855, 10,000; in 1865, 12,000, and in 1875, 16,000. In 1880, reduced somewhat by the patronage of the *Little Star*, the *Myrtle* had a patronage of 10,000, and the two of 19,000. Its editors have been:

Rev. Elias Hutchins	1845,	2	yrs.
Rev. Joseph Fullonton	1847,	7	"
Rev. G. T. Day	1854,	3	"
Rev. M. J. Steere	1857,	1	"
Prof. M. L. Morse	1858,	7½	"
Rev. J. M. Bailey	1866,	3½	"
Miss A. E. Jenness	1870,	3	"
Mrs. E. S. Burlingame	1873,	2	"
Mrs. F. S. Mosher	1875,	6	"
Miss Sarah A. Perkins	1885,	4	"

Myrtle Buds, The, a periodical for our youngest readers, appeared Jan. 1, 1889.

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Nason, Rev. James, son of Nehemiah and Olive (Davis) Nason, was born at Lyman, Me., March 29, 1829. He received his education in the common schools and in private study. He was converted in March, 1839; licensed by the York County Q. M. in June, 1859, and ordained by the Cumberland Q. M. June 7, 1860. He has held pastorates at White Rock, two years; Shapleigh, one year; North Berwick, Beach Ridge, twelve years; Meredith Centre, N.H., one year; Wells Branch, Me., six years; Ross' Corners, two years; Kennebunk, two years; Wells Branch, two years, where he still resides. From four general revivals he has baptized about one hundred. He has assisted in the ordination of four, attended over two hundred funerals and solemnized over one hundred marriages. He was delegate to the General Conference at Providence, R. I. He married Alice L. Edgecomb, Oct. 8, 1848, and has four sons.

Neal, Rev. Jacob S., son of Isaac and Caroline (Hurd) Neal, was born in Farmington, N. H., March 27, 1841. He was converted at the age of seventeen. He received his education at New Hampton, and Bates Theological School. In 1878 he was licensed, and was ordained in 1876, by Rev's A. P. Tracy, D. H. Adams and others. He was pastor of the New Durham church seven years, and of the Third Strafford church over three years. In 1887 he became pastor of the Second Strafford church. He has baptized forty converts. He was a member of General Conference in 1880. He has been on the school boards of Strafford and New Durham five years. In 1863 he married Miss Annie M. Clark, and has one child.

Nealy, Rev. William A., son of John F. and Sarah (Cooper) Nealy, was born in West Bolton, Vt., Nov. 3, 1845. He studied at the Green Mountain Seminary, was licensed Dec. 9, 1871, and ordained Dec. 22, 1872, by Rev's D. S. Frost, R. M. Minard and J. J. Hall. His pastorates have been Franklin, Vt., Putnam, N. Y., East Orange and Topsham, Vt., Tiverton, and Arlington, R. I. In the summer of 1887 he accepted the pastorate at Bristol, N. H., and soon took under his care the Alexandria church. He married Sept. 3, 1873, Martha M. Brill. They have three children.

Nebraska. The first churches in this state were organized about 1870. Widely scattered and in a changing population, the progress for a time was slow; but since 1883 the growth has been rapid, and probably of a permanent character.

The Salem Q. M., in the southeast part of the state and extending in part into Kansas, was organized in 1870. Rev's H. B. Richey, A. Curtis and K. R. Davis were, with Rev. R. Dunn in the state for a brief time, the first ministers. The first churches were Salem, where Deacon P. Hall has done much to make the work a success, and Palmyra. The Bennet church was added in 1872, Maple Grove as early as 1878, Powhattan and Netawaka in 1880, and Mt.

Pleasant in 1882. The Salem, Mt. Pleasant and Powhattan churches, with sixty-two members, now make up the Q. M. This Q. M. was an original member of the North Kansas and South Nebraska Y. M., and now is connected with the Northern Kansas Y. M.

THE CASS COUNTY Q. M., in Cass County, was organized in 1880 with the Centreville church, gathered three years before, and the Belmont church. The total membership was sixty-eight. The Centreville church is now in the Nemaha River Q. M., the Belmont church being left by itself.

THE BATIN Q. M., in Webster County, was organized in 1882, with the Batin, Oak Creek (Kan.), and Red Cloud churches. The last disappeared soon, and the Oriole church was added in 1888, when the three churches had together fifty-eight members.

THE NEMAHA RIVER Q. M., in the eastern part of the state south of the Platte river, was organized in 1884, with the Grand View and Long Branch churches. The Cortland Mission was added in 1885 and the next year the Lincoln church took its place. The Centreville church from the Cass County Q. M. was added in 1887, making four churches, with a total membership of 245.

THE AURORA Q. M., organized in 1884, was located in Hamilton and Merrick Counties. The Aurora church was gathered in 1879, and the Central City and Marquette churches united with it at the organization. Only the Aurora church, with forty-five members, is now reported.

THE JEFFERSON COUNTY Q. M. was organized in 1879, with the Albia, Fairbury, Rose Creek, and Marshall churches. The Dry Branch church was added in 1881, and the next year the Q. M. united with the Republic County Q. M., Kansas, (*q. v.*), to form a new Q. M. The Fairbury and Dry Branch churches went into the new organization. Two years later, on the reorganization of this Q. M., these two churches and the Silver Creek church from that Q. M. entered into this, with the Reynolds church recently gathered. The Diller and Mt. Olive churches were added in 1885, the latter disappearing the next year. The five churches remaining have a total membership of eighty.

THE HASTINGS Q. M., located south of the Aurora Q. M., was organized in 1884, the Grove, Kenesaw, and Marshall churches uniting with the Pleasant Plain church gathered by Rev. W. H. Edgar four years before. The Fairview and Fellowship churches were added the next year, and the Prairie Dale church in 1887. The Marshall and Fellowship churches have disappeared, leaving five churches, with 188 members. The Geneva church was added in 1888.

THE CLEARWATER Q. M., located in the vicinity of Antelope County, was organized in 1884, with the Clearwater (now Union) and Long Pine churches. The Bethel and Goose Creek churches were added in 1886, and the Long Pine church was dismissed the same year to the Niobrara Q. M. The three remaining churches have a membership of 108.

THE NIOBRARA Q. M., located in Brown and Keya Paha Counties, was organized in 1886, the Long Pine church of the Clearwater Q. M. uniting with the Stevenson and Brewer churches, gathered in 1885, and the Holt and Paddock churches, gathered in 1886. The Evergreen and Nesbit churches were added in 1887, making seven churches, with 108 members. Later, the Paddock church withdrew to the Holt County Q. M.

THE HOLT COUNTY Q. M. was organized in 1887, with the Paddock church from the Niobrara Q. M. and the Leonie and Star churches recently gathered. The total membership is forty-six.

THE NEBRASKA Y. M. was organized Sept. 9, 1883, and was composed of the Cass County and Batin Q. M's. In 1884 the Nemaha River, Aurora, Jefferson, Hastings, and Clearwater Q. M's were added. In December, 1883, the Y. M. adopted a "System of Co-operation" designed to promote mutual helpfulness in erecting houses of worship and in all work. Good buildings have been erected at Kenesaw, Central City, Aurora, Grand View, Long Branch, Reynolds, Lincoln and other places; and a commendable energy has been manifested in the work.

The Northern Nebraska Y. M. was organized Sept. 4, 1887, with the Niobrara and Holt County Q. M's, and contains eight churches.

Nelson, Rev. James C., son of Rev. William and Dolly S. (Elliott) Nelson, was born at Plymouth, N. H., Nov. 24, 1838. He studied at Newbury, Vt., and Plymouth, N. H. He was converted in 1853. Licensed September, 1880, he was ordained the next year at Whitefield. He has held pastorates at North Woodstock two years, and baptized eight; at Gilmanton Iron Works over one year. He is located at present at Woodstock. He is married and has six children living. He enlisted as private in the Twelfth Regiment New Hampshire Volunteers, and in two years rose to the rank of first lieutenant.

Nelson, Rev. Jonathan, was born in Barnstead, N. H., in 1777, and at the age of twenty-five married there Miss Betsey Collins. He did much hard work on a farm and reared a family of nine children, yet he found time to do public service for the Lord's people. Converted at the age of twenty-eight, he was baptized and joined the Methodists, by whom he was licensed to preach. He settled in Wheelock, Vt., and was ordained by the Wheelock Q. M. in 1819. He served for years the churches of that section. In the great revival of 1823 he baptized sixty or seventy. In 1843 he went into Lower Canada, where he was stricken with fever, and lived long enough to send for his wife and two sons. He died Nov. 26, 1843, in his 67th year, and was carried to Wheelock for funeral services and burial. He possessed sound judgment, was well versed in the Scriptures, and was hospitable and benevolent.

Nelson, Rev. J. Munroe, son of Joses and Cynthia (Powers) Nelson, was born in Hardwick, Vt., Feb. 20, 1822. He spent a few terms in study at Peacham Academy. Converted in 1854, he was licensed by the Wheelock Q. M. two years later, and in 1861 was ordained by the Enosburgh Q. M. He led an itinerant ministry of over two years, preaching at Franklin, Vt., East Farnham, Shefford, Borne, Bolton, P. Q. In 1863 he began a pastorate which extends to the present, with the Wolcott and Hardwick church. He married in 1846 S. Almira Goodrich, who died in June, 1886, leaving two children.

Nesbitt, Rev. R. E., son of James and Isabella (Edgworth) Nesbitt, was born in Hamlin, N. Y., Nov. 19, 1854. He married Emma Stuart, Nov. 29, 1882, having received license to preach a short time before. His ministry since ordination has been with the Byron, N.Y., church, and has been attended with prosperity.

Newbold, Rev. Joshua, was born in Fayette County, Pa., Sept. 30, 1802. His parents were Barzillai and Elizabeth (Gaskill) Newbold. He was ordained

Rev. Joshua Newbold.

Sept. 10, 1826, by Elders S. Williams, C. Norcross, and S. Smith. Six years later he was married to Rebecca Davis. After ordination he labored in western Pennsylvania, organizing the Dunning's Creek, Jenner, Jacob's Creek, Barren Run, and Belle Vernon churches, and continuing his ministry with them until 1854. He then moved to Iowa, and the following year organized the Hillsboro' church, retaining the pastoral care of it as long as health would permit. During his ministry he baptized more than eight hundred converts, and his sixty years

of service resulted in permanent strength to the cause of the Master. He is said to have been in many respects a remarkable personification of the Christian's ideal of Joshua of old. After the death of his wife in 1855, he was married to Mrs. Susannah Dudley Hoyt, sister of Rev. Edward Dudley, who also died in 1881. He had four children, Alexander and Caleb now living. With the former of these he made his home until Aug. 31, 1887, when he passed to the heavenly mansions.

New Brunswick. The Free Baptists of New Brunswick began their organized existence in 1832. For several years prior to that time considerable work had been done in an irregular way. The movement was chiefly a protest against two things, the unspiritual ministry and empty forms of the church of England, and the extreme Calvinism. The instrumentalities used were in the judgment of men insignificant, even contemptible. But the movement was of God. He knew the kind of men needed for the work; He chose them, equipped them, blessed their labors, accomplished His purpose.

At the time of the organization of the Conference (October, 1832,) there were two ministers and six churches. The Conference took the name, "New Brunswick Christian Conference." The taking this name was due, probably, to the fact that ministers of the "Christian" body of Maine had labored more or less in the Province. The name was never quite satisfactory, however, being too indefinite. Fifteen years later the name was changed to Free Christian Baptist, the word "Christian" being retained, doubtless, to satisfy those who were attached to the original name and the people from whom it was taken. The corporate name of the denomination remains Free Christian Baptist, though the body is generally known as, and is also spoken of by its own members as the Free Baptist denomination.

At the time of the organization of the denomination, the country was new and sparsely settled; there were no railroads, no steamboats, but few and poor highways, and fewer and poorer carriages. Yet the fathers went much from place to place, chiefly at their own expense. They followed the streams, paddling and poling their canoes; they went on horseback; not infrequently they went afoot over grub-roads and through lonely forest paths. Some of them were farmers in a small way. They had gone into the forest and were hewing out homes for themselves. But amidst all, and despite hardships that would have appalled ordinary men, they found time to carry the message of salvation over the whole country, and everywhere their labors were blessed and churches were multiplied.

The denomination has grown steadily in numbers and influence, and now occupies a good place among the Christian bodies of the Province. The Year Book of 1888 shows that there are belonging to the Conference 154 churches, having 11,000 members, and fifty ministers.

In 1853 a denominational paper, *The Religious Intelligencer*, was started by Rev. Ezekiel McLeod. It has been enlarged several times, and continues its work in the denomination.

In 1864 a Foreign Mission Society was organized, and in 1875 a Woman's Mission Society. The denomination has now three missionaries in India from its own churches.

In educational work progress has been made. The Union Baptist Education Society—a society in which Free Baptists and Baptists have equal interest and responsibilities—owns and controls the Union Baptist Seminary at St. Martins, N. B. It is an excellent institution. The building now occupied by the seminary is a new one, completed in 1887, and is the finest building for the purpose in the Maritime Provinces. By common consent the highest office in the gift of the church is granted only after great deliberation. Candidates are ordained to the ministry by Conference alone, and this only after they have received three annual licenses—in their own church, in the district, and in the Conference, respectively. With a ministry of choice leaders they are greatly blessed of God.

Newell, Rev. Barnard D., son of Charles and Mary F. (Buzzell) Newell, was born in Hollis, Me., Sept. 4, 1846. His mother was a granddaughter of Nathaniel and Mary Buzzell, who were members of the first church in the denomination. Some of her ancestors were pioneers in the denominational work. Mr. Newell was converted at the age of twenty-five. He received license to preach Feb. 6, 1879, and was ordained at Lyman, Me., Nov. 2, 1882, by a council of the York County Q. M. He has been pastor at Kennebunk Port one year, Lyman four years, Dover and Foxcroft two years, and South Buxton one year and six months. He, since 1887, has the care of the Oakland, and the Waterville and Sidney churches. He has seen revivals in nearly all his pastorates. At Dover and Foxcroft, sixty persons were added to the church. He has baptized sixty-five. He is the recording secretary of the Maine Missionary Society. He was married, Nov. 28, 1869, to Miss Abbie A. Lewis. In 1879, June 10, he married Miss Nellie A. Brown. He has three children living.

Newell, Rev. David, son of William and Anne (Hoyt) Newell, was born at Durham, Me., Jan. 20, 1805. He is a nephew of Samuel and Harriet (Atwood) Newell, those pioneer missionaries. He studied at Brunswick, Me. He was converted at the age of nineteen, and was ordained at Durham, Me. He has held the pastorate of five churches and baptized nearly two hundred. He married Aug. 20, 1823, Jane S. Bracke, and has three children living. Two of his sons (both devoted Christians) died in the army during the war.

Newell, Rev. Elijah, son of Richard and ——— (Southwell) Newell, was born at Gt. Gidding, Eng., May 26, 1846. He graduated at Homerton College, London, in 1868, five years after his conversion. In 1877 he received license, and in December, 1883, was ordained. He has ministered to the churches at Hastings and Putnam, N. Y., and has baptized fifty converts, thus beginning a good work. He married Rosanna Wilson April 16, 1872, and has five children.

Newell, Rev. Samuel, died at Lawrence, N. Y., Sept. 6, 1880, aged 91 years. He was born in Barnstead, served in the Legislature from Woodstock, and was converted, in 1831, at Johnstown, Can., where he began to preach with the Methodists. In 1837 he settled in Lawrence, where he joined the Free Baptists. His ministry was mostly confined to the Lawrence, Hopkinton and Dickinson churches. He was a logical and instructive preacher, and a most exemplary Christian; and even after he had passed his fourscore years, he was listened to with interest.

New Hampshire. The denominational life was cradled in the Granite State. Among the new settlers at New Durham, Benjamin Randall coming from the seaboard, at the invitation of the people, organized, June 30, 1780, with seven members, his first church. Thirteen articles of faith, now lost, were accepted, and a covenant breathing a Scriptural spirit was signed. Others joined, and September 2 the organization of the church was completed. Rev. Edward Lock, from whom the Baptists had withdrawn fellowship early in February, was ministering to the free Loudon and Canterbury church. Rev. Tosier Lord, who sympathized with Lock, though never formally connected with the denomination, was doing good work with the free Crown Point church in Strafford (then Barrington). These three churches in New Hampshire had taken a decided stand in the midst of opposition for a free gospel and an unlimited atonement as early as the close of 1780. A branch of the true vine had taken root in Tamworth, a sparsely settled township on the northern frontier, and early in 1781 a request was received at New Durham that the brethren might be embodied as a church. Accordingly, Randall and Boody, assisted by Elder Samuel Weeks, of Gilmanton, who by the providence of God was traveling that way, organized February 26 a church of eight members at Tamworth. Early in the summer of 1781 a church of seventy members was organized at the present North Strafford as a result of an extensive revival under

Randall and Lock. Joseph Boody, afterwards its pastor for thirty years, was one of the converts and original members. Monthly meetings were established in 1781 at New Durham. In 1782 Shakerism swept away Lock with the Loudon and Canterbury church, and through his influence the Crown Point church became an entire wreck. North Strafford church was saved only by earnest effort. Randall, Hibbard, Tingley, Lord and Weeks stood up bravely against the strange heresy, and exposing its errors effectually resisted its onslaught. Fire tries the true metal, and consumes the dross. In this case it did one thing more. It fused all together into one mass. Late in 1783 the churches united against unfriendly forces from without for mutual helpfulness within, and the Quarterly Meeting was instituted. On Oct. 13, 1784, a day of fasting and prayer was observed in the Q. M. at New Gloucester, Me., that God would cut short the delusion of Shakerism, giving peace to the churches. Afterwards the churches enjoyed quiet and prosperity. Of the old Crown Point church, Strafford, nine of the members soon rallied and wrote a letter seeking fellowship with the New Durham church. Two of the signers of the letter were Macajah Otis and Winthrop Young. The records soon speak of a *second* church, and the probability is that organization was speedily effected. Petitions for help were also received from a faithful few at Loudon and Canterbury. The New Durham church was disturbed by Quaker influences about this time, and Deacon Robert Boody, Ruling Elder Nathaniel Buzzell and Ebenezer Buzzell were dismissed because they did not believe that either baptism, the Lord's Supper or the "washing of feet" was obligatory upon Christians. In spite of all trials the Arminian Baptist cause strengthened. The organization of Calvinistic Baptist churches in New Hampshire and Maine into associations in 1785 served to more clearly draw the line of demarkation. Though but four churches—New Durham, North Strafford, Second Strafford, and possibly the Tamworth – were all that endured in New Hampshire in 1790, yet the denomination had sent out so effectually its influence into the new and destitute settlements of Maine that already sixteen churches with six ordained ministers had arisen. The June session of the Yearly Meeting was always held at New Durham.

Already the first flush of life had spent itself. A deathlike quiet seemed to settle on the free churches of New Hampshire. Then did Randall greatly arouse himself. Searching consecration and prayer occupied the leader; the New Durham church was reorganized April 13, 1791, and twenty-one members signed a new and especially strict covenant. Soon a precious revival had begun and fifty were inquiring with tears the way of life. The meeting at New Durham in June was one of remarkable power. In three months sixty-seven were added to the church. John Buzzell, led to Christ through Randall's influence, carried the gospel to his native Middleton, on the eastern border of New Durham, and soon a church of about forty members was established as a branch of the church at New Durham. Aaron Buzzell, John's brother, was the first convert. The revival spread into Brookfield, Wolfborough, Barnstead, and Pittsfield where the many converted were constituted a church. It 1791 a church was organized at Ossipee Hill, and this town became the residence of Rev. P. Tingley. Raymond and Bristol also enjoyed revivals. At the beginning of 1792 the New Durham church numbered 126 members; of this number ninety-five were accounted active members and resided in no less than fifteen different towns. To organize them into independent churches in their scattered condition was deemed inadvisable. A general meeting was appointed at the house of James Lock in Barnstead, May 23, 1792, and delegates were present from four monthly meetings. There were eight from New Durham, six from Strafford, four from Pittsfield and three from Middleton. These decided that delegates from each branch should meet once a quarter, and thus the local Q. M. was constituted. The Q. M. organized in 1783 became the regular yearly meeting of the denomination. At the session of the Y. M.

of Maine and New Hampshire which convened at Randall's house June 9, 1792, the organization of local Q. M's for all was presented and unanimously adopted. This year John Buzzell was ordained as pastor of the church at Middleton, and the next day (Oct. 26) Isaac Townsend was ordained as pastor of the church at Wolfborough. At the latter place trouble was experienced by the efforts of the established church to levy parish tax upon members of Townsend's church, but by the appeal of the Q. M. release was affected. In 1793 the interest which had been sustained for several years at Gilmanton Iron Works appeared as a church, and the next year it was admitted as a member of the New Durham Q. M. The same year Randall's church added thirty-one members and the next year twenty-six. Aug. 12, 1795, a council of five ministers, each attended by a layman, repaired to Pittsfield and ordained as pastor of the church there David Knowlton. The old church at Canterbury in 1779 was the first to declare for free will and free salvation. Its voice had been hushed by Shakerism. In August, 1794, Randall went there and baptized seven. These with others already baptized were constituted a church. Through the labors of Deacon Otis and John Buzzell in October, 1795, the church numbered twenty-one members and was received into the fellowship of the New Durham Q. M. June 28, 1796, Winthrop Young was ordained its pastor, a relation which he sustained for thirty-five years. In 1797 revivals were enjoyed at New Durham, Pittsfield, Canterbury, Middleton and New Castle. At the Y. M. June 9, 1798, Hezekiah D. Buzzell first publicly dedicated himself to God. Amid earnest prayers and his heartfelt exhortations many began to catch the melting spirit. Day after day Pentecost reigned among the thousands who gathered. On the fourth day Randall baptized six from as many different towns; one of them Jeremiah Ballard of Unity. By this time 100 persons professed to have found peace and most of them were strangers in New Durham. There was scarcely a town in all that region to which they returning did not bear the bread of life.

This Y. M. of 1798 marked the beginning of better days. July 2, near Unity, Randall and Buzzell with others ordained Jeremiah Ballard and at the same time organized a church. At the Q. M. at New Durham in August most all the churches reported revival, and Aaron Buzzell, of Gilmanton, a brother of John, was examined for ordination; October 18 he was ordained. The church at North Strafford by special action of the Q. M. was encouraged and quickened. On September 12, among five who received baptism were David Knowlton, Jr., Ebenezer Knowlton and Samuel B. Dyer. In 1799 at the first session of the Q. M. ever held at Canterbury the Second Gilmanton church, near Elder Shepherd's home, was received. During the afternoon of June 8, at the session of the Y. M. at New Durham thirteen professed conversion. That month a monthly meeting was established in Sanbornton. A revival was reported in Warner in August. Through the earnestness of Ballard permanent religious interests were established in Deerfield and Nottingham. A church was organized at Burton (now Albany). Rev. Richard Martin, of Gilford, sought the fellowship of the Q. M. in August, 1799, at New Durham, and the next year joined the body with his church. The outpouring of the Holy Spirit since the Y. M. of 1798 greatly multiplied the calls for preachers, and 1799 witnessed the accession of six to the ministry besides Martin, namely: John Blaisdell and Gershom Lord of Lebanon, Me., Deacon Micajah Otis of Strafford, Joseph Boody of New Durham, Simon Pottle of Middleton and Dr. James Jackson of Eaton, the last four of whom were all ordained at a schoolhouse in New Durham October 18, Benjamin Randall preached and Rev. Daniel Lord prayed for consecrating power. As early as 1779 the church in Strafford to which Otis ministered had become a separate church. He was a faithful member from the first. The years immediately preceding the advent of the new century were years of deep religious awakening. To the four churches which began the decade—the New Durham organized in 1780, Tamworth (probably extinct) 1781,

North Strafford (first Barrington) 1781, Second Strafford (Barrington, Crown Point) 1783—there had been added the Middleton and the Pittsfield 1791, Wolfborough 1792, Gilmanton Iron Works 1793, Canterbury 1794, the Unity and the Gilford 1798, Second Gilmanton, Madison, Warner, and a church in Marshfield, Mass., 1799, and the Sandwich, time of organization unknown. The last ten years had witnessed the full organization of the denomination and its establishment on a firm foundation for progress and growth. During the next ten years came the death of its founder and its legal recognition by the state. A church of sixty-four members gathered through the instrumentality of Rev. Winthrop Young of Canterbury, was organized Jan. 6, 1800, at New Hampton. On the 21st of May, with difficulty the use of the meeting-house was obtained from the town for the purpose of the Q. M. convened with the New Hampton church. The revival broke out afresh, and before the close of the year ninety-four converts were baptized and a monthly meeting established. The Independent church at Gilford of 141 members, organized by Richard Martin two years before, was now admitted to the Q. M. This church soon held a monthly meeting in each of the towns of Gilford, Laconia, Gilmanton, Sanbornton and Andover, with a leader in each branch. The whole number of members reporting through the leaders at one time at Gilmanton was 250. The Y. M. at New Durham July 14, 1800, was attended by 2,000 persons. August 5 Simon Pottle, in the northwestern part of Meredith, preaching till midnight, witnessed nine conversions. Soon after, a church was organized. At the Q. M. in August at Pittsfield 300 additions to the churches were reported for the past three months.

It was voted to raise $100 by a voluntary assessment of the churches, each to make a return of its valuation to the Q. M. in October on the pain of being considered transgressors. From the returns then made, the wardens assessed the churches as follows: Albany $4, Berwick $3, Bridgewater $4, Canterbury $6, Gilmanton $6, Second Gilmanton $6, Gilford $20, Lebanon, Me., $3, Middleton, $4, New Castle $2, New Hampton $10, New Durham $10, Pittsfield $11, Strafford $5, Thornton $3, and Wolfborough $3. Bradford and Meredith joined after the inventory had been required, but they made a return and shared with the rest. To the Q. M. on May 20, 1801, there came to New Hampton, 100 in a body, mounted on horseback led by Randall. With songs of praise they rode forward to be greeted by the 400 already assembled at the house of worship. The next morning such praise and such manifestation of the

Pittsfield Church.

divine glory filled the sanctuary that they were unable to enter upon the sober business of the convention for the space of two hours. At the Y. M. at New Durham in June, 1801, Rev. Joseph Quinby, of Sandwich, was present seeking acquaintance. He had left the Calvinistic Baptists with his entire church two years before, and after Randall's visit he soon joined with all his church. A good interest was begun by Randall and Stinchfield in Dover. During the year there were added to the Q. M. 635 members and seven churches. In August, 1802, the Q. M. was held for the first time at Newbury, and proved a great blessing to that feeble church, which had separated from the Calvinistic Baptists the year before. Josiah Magoon and Dr. Simeon Dana were ordained at New Hampton, December 8. Though in 1803 the church at New Durham passed through trials on account of the presence of unworthy members, yet generally it was a year of prosperity. The churches at Strafford, Canterbury, and Lebanon reported additions at each Q. M. during the year. In six months 333 were

added. In Madison a remarkable revival was in progress. By August meetings were held night and day, and fifty-one had been baptized by Rev. James Jackson. H. D. Buzzell, David Knowlton, Jr., Elijah and Abijah Watson were ordained this year. In August, 1804, Randall reported, on account of a hard cough, by letter to the Q. M. The meeting was held with the Lebanon church at Deacon Clarke's across the Connecticut River in Hartland, Vt. At the Y. M. in September, continued prayer was made for Randall, but he was never quite free from cough or hoarseness again. During 1804 Simon Pottle was excluded by the Y. M.; six were ordained—Ross Coon, William Dana, Samuel B. Dyer, Daniel Elkin, Nathaniel Marshall and Timothy Morse. The Bridgewater and Jackson churches were organized; in all, five churches were admitted and 264 members were added. The New Durham Q. M. was the only one then in the state. The question of dividing it was referred to its thirty-six churches and decided in the negative.

By a petition through John Shepherd and Joseph Young, of Gilmanton, with Randall and Tingley for advisers, the denomination obtained legal recognition. The Legislature of New Hampshire passed the following enactment: "Resolved, That the people of this state commonly known by the name of Freewill Anti-pedo Baptist church and society still be considered as a distinct religious sect or denomination with all the privileges as such, agreeably to the constitution." Soon after, the Baptists, Methodists and Universalists obtained similar recognition. The January session of the Q. M. at New Hampton in 1805 was quickening. In August, at Somersworth, from twenty to forty conversions were reported and also at Alton, Sandwich, Salisbury and Richmond. Very many were saved at the Gilmanton church through the labors of H. D. Buzzell; at the Second Gilmanton church R. Martin had secured 130 converts. Ebenezer Knowlton, M. Hollman Rollins, John Stone and Nathaniel Wilson were ordained this year, and churches were organized at Alton, Piermont, Springfield, and Troy. So many gathered to the Y. M. at New Durham in June, 1806, that sermons were preached to the multitudes outside who could not gain access to the church. On June 16, during the great eclipse, "sinners fell to the ground and cried for mercy in all directions." Towards night all Christians sat down together and received the Lord's Supper, after which many of them practiced feet washing. At the May Q. M. in Sandwich Randall preached one of his most effective sermons, and still the revival grew. In the October session, held at Richmond for the first time, revivals were reported from New Durham, Sandwich, Madison, and Ossipee. At the last place the revival continued gradually yet steadily for five years. During 1806 Wm. Buzzell and Caleb Ingalls were ordained; the Ossipee and the Weare churches were organized. Death soon began to make inroads upon our ministry. David Knowlton, Jr., died at his father's home in Pittsfield, March 11, 1807, at the age of 27. Benjamin Randall died at New Durham, aged 59 years. His last few months had been full of usefulness and activity. When he could no longer go and come alone, others accompanied him. As consumption wasted him he wrote tender, true words of friendship and counsel to the meetings. Free grace was his theme, living and dying. John Buzzell preached at his funeral services. Seventeen ministers were present. The gathering of the people was like a Y. M. Revivals continued in the churches. The ordinations were Stephen Gibson in 1807, David Bean, Christopher Bullock and Josiah Shepherd in 1808, Moses Cheney and William Dodge in 1809. The Salisbury church was organized in 1807, in 1808 the Second New Hampton, and the next year the Croydon. By 1810 the denomination consisted of seven Q. M's, extending over northern New England, with a constituency of over one hundred churches and above three thousand five hundred communicants. All centered at New Durham. To this place, at the June session of the Y. M., representatives or letters came from Maine, New Hampshire and Vermont. While Randall lived his presence drew all to this center. But the denomination had

trebled its membership in ten years. The one Q. M. in New Hampshire was becoming cumbersome. Twenty-eight new churches had been added to it since 1800 and twenty-seven ministers ordained within its limits. The thirty-six churches of the New Durham Q. M. had resisted an attempt to divide the body in 1804. But shortly after 1810 the Q. M., following the plan prevalent in Maine and Vermont, set off two Q. M's within its borders. Already one Q. M., the Unity, had been born and died in the state.

THE UNITY Q. M. was largely the fruit of the toil of Rev. Jeremiah Ballard. It fell when he fell. In July, 1798, Ballard was ordained as pastor of the small church at Unity. He, almost alone, gathered the four churches which were organized as the Unity Q. M. in 1799. Daniel Bachelder was its second minister, and there were two or three who were unordained. Within two years after his ordination vagaries were apparent in its founder. In 1800 Randall spent three weeks within its borders and found the churches either discouraged or leaning to the fanatical views of Ballard. In 1802 Ballard confessed to Randall that he had been imprudent and had "given occasion to the enemies of the cause to cast reproach upon it." Persevering in his error, he was expelled by the Y. M. The Y. M. at the same time (1802) annulled the organization of the Unity Q. M., advising the churches that had any vitality to unite elsewhere.

THE NEW DURHAM Q. M. continued to grow and strengthen. In 1810 four churches were organized—Second Andover, First Upper Gilmanton, Meredith Centre, and Wendall; and six ministers were ordained—Moses Bean, Peter Clark, Ebenezer Chase, David Fisk, Abel Glidden and Benj. Tollman. The Canterbury church received seventy-two additions, Springfield sixty-six, New Hampton thirty-eight, Second Strafford fifty-four, Raymond forty, and in Andover an addition of forty was reported at one time, and the number of conversions was more than one hundred. Twenty-five hundred persons gathered in a grove at Sandwich to celebrate the Y. M. in 1811. There were fifty who sat on the platform. The Sandwich church had a membership of 330 persons. From twenty to fifty each united with the Sandwich, Jackson, Albany, Thornton, Ellsworth, Lisbon, New Hampton, Wolfborough, Alton, and Sanbornton churches. Eighty united with the church at Canterbury. John Colby in 1811 baptized at Lisbon ten, was blessed with 100 converts at Sandwich, saw many find Christ at Tamworth, and was richly blessed in souls at Moultonborough. During the summer he baptized forty-six in Eaton, sixteen in Tamworth, fifty-four in Sandwich, sixteen in Moultonborough, twenty-four in Centre Harbor, and sixty-two in Meredith. A church was organized at Lisbon this year, and Thomas Bell, John D. Knowles, and John Page were ordained. The fifty churches and 3,000 members of the New Durham Q. M. were divided into three Q. M's in 1812 as follows: The churches east of the Merrimac River and south of Winnipiseogee Lake constituted the "South" or NEW DURHAM Q. M. The ten churches east and north of the lake and river constituted the "North" or SANDWICH Q. M., the six churches west of the Merrimac constituted the "West" or ANDOVER Q. M. (later Weare).

At the Y. M. in 1812 the Elders' Conference appointed Samuel Runnells, a ruling elder, as agent to obtain legal incorporation for a society to provide for needy ministers or their families. Such an act of incorporation was secured, and June 11, 1813, the New Hampshire Charitable Society was organized and properly officered. Two thousand persons attended the Y. M. at New Durham in 1813. Josiah Shepherd of Gilmanton died in 1814; David Knowlton, of Pittsfield, and Dr. James Jackson, of Madison, in 1815. The year 1816 was unfruitful in temporal as well as spiritual things. For two or three years the denomination made little, if any increase. The war with England had disturbed the spirit of religion; now, whole neighborhoods were depleted by spotted fever. The most efficient workers in the churches fell. The report at Pittsfield to one of the Q. M's was, "Eighty-four in town have recently passed away." Famine and pestilence did indeed follow the

sword's wake. But in 1818 blessings began to arise. The Yearly Meeting at New Durham was one of power. By July 4, fifteen backsliders renewed their consecration under the ministry of William Buzzell, of Middleton. The work extended into Alton, where fifty professed faith in Christ. In Strafford, under Enoch Place and Clarissa H. Danforth, scarcely a person on the Ridge was left unconverted; 200 professed to have found the Saviour. In Gilmanton and Barnstead, under Jonathan Woodman, 150 were converted. Throughout the entire region, in Pittsfield, Nottingham, and in Strafford and Rockingham Counties generally, the work was greatly revived. The ministers who were in the Legislature carried the good work into Concord. In 1819, after thirty-nine years of untiring efforts, the Freewill Baptists saw the passage by the state of the "Toleration Act," by which the support of any sect by state tax on property was forbidden, and all the denominations stood equally dependent upon the voluntary offerings of individuals for their continuance. This year was one of great religious prosperity. Aug. 28 the clerk of the Q. M. records: "With the year past, nearly every church has felt the heavenly shower."

The October session was held at New Durham, in the home of Widow Randall, who still lived to enjoy the substantial kindnesses of the people whom her faithful husband had raised up. The churches were greatly revived in Middleton, Alton, and Rockingham. New churches were organized within the Q. M. at Candia in 1816, Allenstown in 1818, Third Strafford in 1819. At the Y. M. held at Strafford Ridge in 1820, all the Q. M's in New England reported, except the Montville. The reports were very encouraging from New Hampshire and Vermont. Several of the churches in the New Durham Q. M. had gained great strength. Forty were converted in Danville under the labors of Jonathan Kennedy, and a church was organized. In Candia, the residence of Moses Brown and David Harriman, forty-six united with the church. In Deerfield, Nottingham, Pittsfield and Canterbury, there were large additions. A church was organized in Barrington. In 1821 the Second Barrington church was organized. This year Wm. S. Babcock died at that place, and Micajah Otis of Strafford died. He was a member of the old Barrington church before the division of the town. The January term of the Q. M. at Candia, and the October term at Meredith were both followed by revivals. The churches at Strafford, New Durham, Canterbury, and Gilford were also revived. In 1823 a church was organized at Loudon, and more than thirty were added to the churches in Candia, Strafford, Loudon, and Middleton. In 1824 Enoch Place enjoyed a remarkable revival at Strafford. The churches were greatly refreshed in Barrington and Nottingham. New churches were organized in Epsom, Northfield, Barnstead and Raymond. The church in Pittsfield passed through trials from the discord sown by John A. Rollins, a young man of unsanctified talent. Many churches in the Q. M. were disturbed by him. Oct. 17 1824, Rev. Richard Martin, of Gilmanton, died, and Nov. 15, 1825, Joseph Quinby, of Sandwich. May 12, 1826, Joanna, wife of Benjamin Randall, passed to rest at New Durham. In 1825 a church was organized in Chichester, and the next year an interest which had been fluctuating in Dover was formed into a church. It was the very year of the founding of the *Morning Star*, which seven years later came to shine so brightly in that place. The First church in Upper Gilmanton (organized 1810), with Peter Clark its pastor, now joined the New Durham Q. M. Just now, by deaths and removals, nearly half of the churches were without pastors. The preachers that remained, some fifteen in number, formed a plan to supply the destitute churches in rotation. A church was organized at Great Falls in 1828. The place had grown rapidly after a manufacturing company had begun successful operation there. A. T. Foss, of Dover, had ministered to the Free Baptists who had come there to reside. Before a pastor was settled they provided themselves with a house of worship at an expense of $2,500. For six months two sisters alone sustained a minister. The Y. M. at Strafford was one of remarkable

power and unusual attendance. Stinchfield, Hobbs and H. D. Buzzell preached and the ordinance of baptism was administered. In 1829 the work was revived in Dover, Danville and New Durham. The progress at Dover amounted to a new and more substantial organization. At Rochester, J. J. Wentworth was blessed with a revival in which forty were saved. December 31 Enoch Place preached at Crown Point from the text, "Set thy house in order," and a revival commenced which, continuing for twelve months with great power, extended into Farmington, Barrington and Barnstead, till more than two hundred professed conversion. In 1829 Winthrop Young, of Canterbury, associated with him Rev. John Harriman, of the Christian Connection. One hundred were converted in the revival. A temperance society of 300 was organized. Danville, Loudon, and Upper Gilmanton were revived. The General Conference marked an epoch in the history of the New Durham Q. M. Vermont and Maine were now organized into separate Y. M's. The power and influence which had centered in the mother Q. M. became distributed throughout the growing and spreading denomination.

In 1828 and in 1832 the second and sixth General Conferences were held in the Sandwich Q. M., and then the session of that body left New Hampshire for fifty years. In 1880 the centennial session at Weir's is the nearest that our great common assembly has been to the parent Q. M., where the greatest assembly of the denomination was once annually held. Yet growth was the means of supplanting this most cherished Q. M. It was supplanted by the large, self-dependent life of its progeny. The report of the New Durham Q. M. for October, 1827, was one licensed and eighteen ordained preachers and twenty-seven churches. "Many of the churches were very large." In September, 1832, there were over two thousand three hundred members, thirty-two ministers, and thirty-two churches: New Durham, First Barrington, Second Barrington, Second Alton, First, Second and Third Barnstead, Canterbury, Candia, Chichester, Dover, Deerfield, Epsom, Gilford, First and Third Gilmanton, First and Second Upper Gilmanton, Hawke, Lebanon, Loudon, Middleton, Second Meredith, Nottingham, Northfield, Pittsfield, Raymond, Rochester, First, Second, Third and Fourth Strafford. In 1833 the New Hampton, Second New Hampton, and Second Rochester churches were added, and in 1834 the Second Barrington, Second Chichester, Lowell (Mass.), New Market, Portsmouth, Stratham and South Berwick (Me.), and the organization had forty-three churches, thirty-eight ministers, and 2,778 members, having added 204 during the year. In 1835 nine southern churches departed to form the ROCKINGHAM Q. M., and the next year three or four other churches followed them. In 1837 twenty-eight churches had twenty-seven ministers and 2,096 members. In 1838 the Second Upper Gilmanton and Meredith Bridge churches were added. The Alton and Gilford, and Winnipiseogee Lake (Lake Village) churches were enrolled the next year. Thirty-two churches had thirty-three ministers and 2,570 members, 256 having been added by baptism during the year. In 1840 the Poplin church was added. In 1843 the First Dover and Northwood churches were added from the Rockingham Q. M., and the Second Barrington, First Nottingham and Pop-

Rochester Village Church.

lin churches departed to form the Deerfield and Nottingham Q. M. In 1844 the Milton church was enrolled, and the next year the First Concord and Fourth Lebanon, Me., churches. The thirty-four churches had forty-two ministers and 3,779 members. In 1846 the Loudon church returned, and it with eleven other western churches of the Q. M. were dismissed to form the BELKNAP Q. M. The twenty churches of the New Durham Q. M. had twenty-one ministers and 1917 members. In 1847 the First Barrington church was restored to the roll, and soon the Fourth Strafford church reported as the Strafford and Barrington South (later Canaan) church, the Chester as the Chichester, and the Fourth Lebanon as the West Lebanon Union. During the next ten years the Q. M. added over three hundred and fifty to the total of its membership and held its twenty-one churches; the Deerfield and Nottingham churches had returned from the Q. M. they had formed. A small church or two (Milton, First Lebanon,) had been lost. In 1860 the Bow Lake, Strafford church and a church in Milton were added, and twenty-three churches had thirty-two ministers and 2,217 members. In 1864 the Lee church was added, and the next year the Walnut Grove, Rochester church. The twenty-five churches had 1870 members, 1626 Sunday-school scholars, and contributed $446.40 during the year for missions. The South Lebanon church had become enrolled as the East Rochester. In 1871 the Q. M. had twenty-one churches, twenty ministers and 1977 members. The First Strafford church was enrolled as the Strafford and Barnstead; small churches in Barnstead, Barrington and Lee had been lost. In 1872 the Rochester Village church, gathered by Ezekiel True, was added. In 1875 the Q. M. had twenty-three churches, thirty-four ministers and 2,026 members. In 1877 the North Nottingham church joined. For the last ten years the Q. M. had steadily held its own. In 1888 the Fremont church had departed to join the Rockingham Q. M., and the Epsom and Pittsfield churches had united with the Merrimac Valley Association. The Q. M. has 1977 members, twenty-three ministers and twenty-one churches: the Barnstead, Barrington, Bow Lake, Canaan, Chichester, Deerfield, First Dover, East Rochester, Farmington, Milton, New Durham, Northwood, North Nottingham, Nottingham, First Rochester, Rochester Village, Strafford and Barnstead, and Second Strafford. The places in which the denominational life was cradled have been well kept.

THE ROCKINGHAM Q. M. was organized in 1835 from the nine southern churches of the New Durham Q. M. with the Great Falls and Boston (Mass.) churches. The Q. M. had 1123 members, nine ministers, and eleven churches, as follows: Deerfield, Dover, New Market, Northwood, North Hampton, Stratham, Portsmouth, Great Falls, South Berwick (Me.), Lowell, and Boston (Mass.). In 1836 the Candia, Raymond, and South Hampton (later the Amesbury and Salisbury) churches united from the New Durham Q. M., and in 1837 the Danville and Concord churches were added; sixteen churches had fourteen ministers and 1476 members. In 1838 the Q. M. added 330 by baptism and 108 by letter. B. Van Dame was ordained within the body and Eli Noyes, missionary to India, was connected with one of the churches. In 1839 the Central Street, Dover (later Washington Street), was added; there were 1808 members. In 1841 the Epping and Hampton churches joined, and the body had seventeen churches, twenty ministers and 1832 members. In 1842 the First Deerfield and Second Raymond churches departed to form the Deerfield and Nottingham Q. M., and the First Boston, Northwood and Second Nottingham churches were lost from the list. Thirteen churches had eleven ministers and 1519 members. In 1843 the Manchester church was added. In 1846 the Portsmouth and North Hampton churches, becoming pastorless, were lost, and soon after the Epping church failed to report. During 1850 there were 232 added by baptism, and the ten churches had thirteen ministers and 1550 members. The next year the Portsmouth church was reorganized and added. In 1852 the Kittery, Me., church united from the Waterborough Q. M. with its pastor, Rev. S. W. Perkins. In

1854 the twelve churches had over 2,000 members. The Stratham church was added in 1856 and the Concord church in 1859. The fourteen churches had sixteen ministers and 2,124 members. There were 1340 Sunday-school scholars, and nearly $500 were raised during the year for missions. In 1860 the Manchester church, Rev. J. M. Bailey pastor, and 325 members, was separated into the Pine Street with J. M. Bailey as pastor and ninety members, and the Elm Street with J. A. Knowles as pastor and 100 members. The next year the Elm Street added forty-eight members; it was not reported in the Q. M. but was enrolled in 1869 with the Weare Q. M. In 1865 the fourteen churches had twenty-one ministers and over sixteen hundred members. In 1867 the Amesbury church was dismissed to join the Boston Q. M. In 1869 a church appeared at South Kingston. In 1873 the Fremont church was enrolled, and fifteen churches had sixteen ministers and 1696 members. The next ten years made but little change. Two small churches have disappeared, South Kingston and Stratham. The thirteen remaining churches had in 1883 thirteen ministers and 1818 members. In 1884 the Union Square church, San Francisco, Cal., with N. L. Rowell as pastor, joined the Q. M., but it departed in 1888 and helped to form the Golden Gate Association. In 1885 the Manchester (Pine Street) church was lost, and the next year the Concord church joined the newly forming Merrimac Valley Association. In 1888 the Q. M. had 1273 members, nine ministers, and eleven churches, as follows: Candia, Danville, Washington Street Dover, Fremont, Great Falls, Hampton, Kittery (Me.), New Market, Portsmouth, Raymond, and South Berwick, (Me.) Nearly all the churches have been doing good work for forty years or more.

The DEERFIELD AND NOTTINGHAM Q. M. was formed in 1843 from the First Deerfield and Second Raymond churches of the Rockingham Q. M., and from the first Nottingham, Poplin, and Second Barrington churches of the New Durham Q. M. The five churches had five ministers and 424 members. In 1846 there were seven ordained and three licensed preachers connected with the body, but the membership was slowly decreasing, and in 1847 no report was made to the Y. M. The Deerfield, Nottingham, and Poplin churches joined the New Durham Q. M.; the Raymond church enrolled with the Rockingham Q. M.

The BELKNAP Q. M. was formed in 1847 from the northwestern churches of the New Durham Q. M. The Q. M. had at its organization 1280 members, twenty

Laconia Church.

ministers and twelve churches: the Alton, Canterbury, Concord, Gilford, Gilmanton (Gilmanton Iron Works), First and Second Upper Gilmanton, Lake Village, Loudon, Meredith Bridge, Second Meredith (Meredith Centre) and Sanbornton. In 1848 the Sanbornton and Gilmanton (Sanbornton Union Bridge) church was organized. In 1855 the thirteen churches had fourteen ministers and 1089 members, and gave over five hundred dollars to missions. In 1857 the Gilford Village church was added. In 1859 the Northfield, and in 1860 the Fishersville, and Lower Gilmanton churches joined, and the fifteen churches of the Q. M. had eighteen ministers and 1014 members. The Meredith Bridge

church in 1863 reported as the Laconia church. The Second and Third Alton churches were soon after on the roll. The East Sanbornton church was reported as the East Tilton, and the First and Second Gilmanton churches as the First and Second Belmont. In 1870 the Third Alton church was lost, but the Franklin Falls church was added. In 1876 the Northfield church disappeared but the Canterbury Centre church was organized. In 1885 the Northfield church reappeared, and the Q. M. had fifteen churches. For over twenty years preceding, there had been fourteen churches, nearly twenty ministers, and about twelve hundred members. In 1888 the Q. M. had 1226 members, 1411 Sunday-school scholars, twenty-four ministers, and fifteen churches, most of which have been doing good service for half a century: The Alton, and First and Second Belmont, First Canterbury, Canterbury Centre, East Tilton, Franklin Falls, Gilford Village, Gilmanton Iron Works, Laconia, Lake Village, Loudon, Lower Gilmanton, Meredith Centre, and Northfield.

The Sandwich Q. M. was organized Aug. 19, 1812, from the ten churches set off from the New Durham Q. M., north of Lake Winnipiseogee. The Wolfborough, Meredith, New Hampton, Bridgewater, Ellsworth, Sandwich, Tamworth, Eaton, Albany, and Jackson churches met at Wolfborough, where the Q. M. was organized, the Rev's Joshua Quinby and Mark Fernald preaching the sermons. The Lisbon church of 100 members requested admission, and was unanimously received at the next session held with that church. At the August session of the Q. M. in 1813, at Meredith, sinners were awakened under the preaching of Ebenezer Knowlton. He continued his labors in the town till he had baptized 130. The war with England was now distracting the public mind and revivals were few. The Bethlehem church was added this year and the Enfield and Second Ossipee churches two years later. In 1818 revivals were enjoyed at Meredith, Ossipee and Madison. The Bartlett church was added; the next year a church was organized in Grafton. The Alexandria and Second Eaton churches were organized in 1820, the Whitefield in 1821, and the Freedom in 1822. A the June session of the Y. M. held at Sandwich in 1822, Eli Towne was ordained. In 1823 Ossipee enjoyed a revival and a church at Stewartstown was organized. The next year Sandwich and Effingham enjoyed extensive revivals and a second church was organized in Tamworth. The Rev. Lincoln Lewis, from Maine, assisted Elder Blake in a series of meetings at Ellsworth; sinners were converted and a meeting-house was erected. In 1825 the Effingham church was organized; in 1826 the Conway, Third Eaton, and Jefferson churches. In 1826 the Y. M. was held in Sandwich, and in October, 1828, the second General Conference met there. This year, the Hill church and the Holderness and Centre Harbor church were organized, and in 1829 from the revival in Thornton a church was organized. The Whitefield church was also revived. The Q. M. now reported fifteen churches, with as many capable and devoted preachers. Hosea Quinby was its clerk. New Hampton under Baptist patronage was putting a chair of theology into its academy. The Q. M. was full of thrift and energy. In August, 1831, five southern churches were dismissed to form the Wolfborough Q. M. The Burton and Conway, the Randolph, and the Campton churches were received by the Sandwich Q. M. that year. Thirty churches now reported 2,353 members. It was the first in size in the denomination, surpassing the New Durham Q. M. by forty-two persons. The thirty churches were as follows: Sandwich, First and Second Tamworth, Eaton and Conway, First and Second Eaton, Meredith, First and Second New Hampton, Bridgewater, Alexandria, Holderness, Holderness and Centre Harbor, Ellsworth, Thornton Gore, Burton and Conway (Albany and Conway), Jackson, Bartlett, Lisbon, Landaff and Coventry, Bethlehem, Whitefield, Jefferson, Milan, Randolph, Shelburne, Bethel, Burton, Campton, and New Chester (Hill). In 1833, thirteen northern churches were dismissed to form the Lisbon Q. M., and the parent Q. M. had twenty-one churches, thirty-two ministers and 1680 members. In 1837 the

Eaton and Conway was reported as the Conway church, the Third and Fourth Eaton, and Meredith and New Hampton churches were enrolled. The twenty-six churches reported twenty-nine ministers, and 1932 members. The next year the Second Bridgewater church appeared, in 1839 the Meredith Village, and in 1840 the Second Holderness, Meredith Neck, and Second Sandwich; in 1841 the Groton, in 1843 the Second Hill and Third Tamworth churches, and in 1845 the Conway, West Village church. The thirty-three churches had twenty-four ministers and 2,905 members. In 1851 the Third Holderness church was added and the next year the Centre Harbor. In 1853 the First and Fourth Eaton churches were enrolled as the First and Second Madison. In 1854 the Meredith and New Hampton, and Second New Hampton gave place to the Meredith Village and New Hampton Village churches; the First Conway and Second Tamworth were lost. Thirty churches had twenty-two ministers and 2,098 members. In 1859 the Centre Harbor church was enrolled. In 1861 the East Holderness was added, in 1862 the Sandwich and Tamworth, and in 1863 the Second Tamworth. Thirty-three churches had thirty-one ministers and 1982 members; nearly 1500 scholars were in the Sunday-school, and over $500 were collected for missions. In 1867 the First Holderness reported as the Ashland church, the Campton and Thornton as the West Campton; and three small pastorless churches, the Conway, Meredith Neck, and Sandwich and Tamworth, having failed to report for some time, were dropped. Thirty churches had thirty ministers and 1842 members. In 1874 the Moultonborough church was added, but the Albany, Centre Harbor, Hill, Second Madison, New Hampton, Second Tamworth, and Thornton Centre churches were lost. Twenty-four churches reported twenty-eight ministers and 1578 members. In 1881 the Second Bridgewater, Second Holderness, and Thornton Gore churches were lost, and twenty-one churches had 1489 members. In 1882 the East Holderness, and Holderness and Centre Harbor churches were lost and the next year the Bartlett church. The Tamworth church was enrolled as the Tamworth Iron Works church, and soon the First Sandwich appeared as the Centre Sandwich and the Second Sandwich as North Sandwich. In 1887 the West Centre Harbor church was added. In 1888 the Q. M. had 1397 members, twenty ministers, and nineteen churches: Alexandria, Ashland, Bridgewater, Bristol, Centre Sandwich, Eaton, Eaton Centre, Ellsworth, Holderness, Jackson, Madison, Meredith, Meredith Village, Moultonborough, New Hampton, North Sandwich, Tamworth Iron Works, West Campton, and West Centre Harbor.

The Wolfborough Q. M. was formed in August, 1831, of the five southern churches of the Sandwich Q. M. as follows: the First Alton, Second and Third Ossipee, Tuftonborough, and Wolfborough. The Q. M. had seven ministers and 276 members; in 1834 the second Effingham church joined with its pastor, Joseph Davis, from the Parsonfield Q. M. and the Second Wolfborough church was organized. In 1835 the Ossipee church united from the Parsonfield Q. M., and in 1837 the Brookfield and the Middleton from the New Durham Q. M. A Fourth Ossipee was organized the same year, and eleven churches had fifteen ministers and 613 members. In 1839 the Tuftonborough and Moultonborough church was added, and in 1840 the Second Wakefield. In 1842 the Middleton, Third New Durham and Fifth Ossipee churches joined. In 1843 the Fourth New Durham church, and in 1844 the Tuftonborough and Water Village church united. In 1845 the Second Wakefield church again reported, and the Q. M. had eighteen churches, eighteen ministers and 1035 members. In 1846 the Effingham Falls church appeared, and for several years nineteen churches were enrolled. In 1850 the First Wakefield church, with Joseph Spinney, united from the Parsonfield Q. M., but the Second and Fourth New Durham, Second Ossipee, Tuftonborough, Tuftonborough and Water Village churches were lost. Fifteen churches, had fourteen ministers, and 908 members. In 1859 the first Ossipee and Wakefield church was added in the place of the First Ossipee, which had fallen; the

West Parsonfield united; the North Wakefield had appeared in the place of the Second Wakefield; the Tuftonborough and Moultonborough was simply Tuftonborough. Sixteen churches had thirteen ministers, and 744 members. Over $100 were collected for missions; there were nearly 600 children in the Sunday-schools. Soon the North Wakefield and Fifth Ossipee churches disappeared. In 1869 the Union Village church was added. In 1871 the Water Village church was enrolled, and fifteen churches had eleven ministers and 705 members. For many years twelve churches have stood firmly together, resisting the wear of time. In 1888 the Q. M. had 469 members, ten ministers and twelve churches, as follows: First Alton, First Effingham, Effingham Falls, Moultonborough and Tuftonborough, First Ossipee and Wakefield, Second and Fourth Ossipee, Union, First Wakefield, Water Village, First and Second Wolfborough.

The Lisbon Q. M. was organized in 1833 from the northern churches of the Sandwich Q. M., and had 820 members, thirteen ministers and the following churches: Bethlehem, Bethel, Jefferson, Landaff and Coventry, Letter B., Lisbon, Milan, Pinkham's Grant, Randolph, Shelburne, Warren, Wentworth, and Whitefield. In 1834 Letter B. disappeared, but Haverhill, and Concord, Vt., churches were enrolled. In 1835 the Coventry (Benton), Carroll, Franconia, Milan and Stark, and Peeling and Lincoln (Woodstock and Lincoln, Woodstock) churches were added, and the Q. M. had eighteen churches, fourteen ministers, and 902 members. Seventy-three had been baptized during the year. In 1838 the Lyman and Lisbon church was enrolled. In 1840 the Littleton church appeared, and the next year the Gorham. In 1842 the Bath and Lancaster churches were enrolled, but the Carroll, Jefferson, Lisbon and Lyman, Littleton, and Pinkham's Grant were dropped. Sixteen churches had eighteen ministers and 1030 members. In 1843 the Wentworth church departed to help make the Wentworth Q. M., but the Second Lisbon church was added. The next year the Warren church united with the Wentworth Q. M. The Q. M. now had fifteen churches, seventeen ministers and 1137 members. In 1850 fourteen churches were still enrolled, but the Landaff church had given place to the Lancaster. There were 833 members. During the next fifteen years many small churches averaging about a score of members were organized, to report but a few years and disappear, namely: The Dummer church in 1851, Clarksville and Pittsburgh in 1852, Stewartstown in 1856, Columbia in 1858,

Whitefield Church.

Canaan (Vt.), in 1860, Second Canaan, and Colebrook churches in 1865. The Bethlehem, Concord (Vt.), Carroll, Franconia, Haverhill, Lisbon, Milan and Stark, Wentworth, and Benton churches were still on the list. In 1865 the Q. M. had fourteen churches, fourteen ministers, and 548 members. It enrolled 235 Sunday-school scholars and gave nearly one hundred dollars for missions. In 1869 the Clarksville and Pittsburgh, Second Canaan (Vt.), and Haverhill churches were lost, but Littleton church reap-

peared. In 1871 the Bethlehem, Colebrook, First Canaan, Vt., and Stewartstown churches were lost, and eight churches had twelve ministers and 504 members. In 1877 the Lancaster church was added; in 1881 the Carroll. Ten churches reported about six hundred members, till in 1885 the pastorless churches in Benton and Lancaster failed to report. In 1888 the Q. M. had 574 members, six ministers and eight churches (six of which are over fifty years old), namely: The Carroll, Concord (Vt.), Franconia, Lisbon, Littleton, Milan and Stark, Whitefield, and Woodstock.

THE WENTWORTH Q. M. was organized in 1843 from the Wentworth church of the Lisbon Q. M., the Rumney church just formed, and the Oxford church. The three churches had three ministers and 117 members. In 1845 the Plymouth and Second Rumney churches were added but the Oxford church was lost. In 1846 the Dorchester church was enrolled, and the six churches had 136 members. In 1847 the Hanover church was added. In 1848 the Canaan and Orange church, with its pastor, united from the Weare Q. M. West Plymouth and Second Rumney churches had united, and the seven churches had 245 members. The next year every church but the Warren had a pastor. In 1850 the First Canaan joined. The West Plymouth and Rumney church appeared as the North Rumney. In 1853 the Second Rumney and Grafton churches were lost and the Canaan and Orange churches returned to the Weare Q. M. The six churches now had six pastors and 746 members. In 1855 the Canaan and North Rumney churches disappeared, and four churches had five ministers and 121 members. In 1863 the Hanover, Warren, and Wentworth churches reported four ministers, ninety-five members and 180 Sunday-school scholars. In 1864 a church of nine members appeared in Oxford and the next year the East Haverhill church was added. For thirteen years the five churches reported from three to five ministers and about a hundred members. In 1877 the Haverhill church was lost and a branch of the Wentworth (South Wentworth) was added; thirty-nine were baptized, and the five churches had 165 members. The next year the Oxford church was lost, and the Hanover church reported as the Hanover and Canaan. In 1882 the Dorchester church was added. In 1887 the Canaan and Orange church returned from the Weare Q. M. after an absence of over thirty years. In 1888 the Q. M. had 223 members, eight ministers and six churches, as follows: Canaan and Orange, Dorchester, Hanover and Canaan, South Wentworth, Wentworth, and Warren. The small churches of the Q. M. have shown commendable tenacity for life for half a century.

The WEARE (at first ANDOVER) Q. M. was set off from the New Durham Q. M. at its division in 1812. It was also styled the "West" Q. M., as it comprised the six churches lying west of the Merrimac river. On the very day on which the Sandwich Q. M. was organized, delegates from the Weare, Newbury, Sutton, Springfield, First and Second Andover churches met at Newbury; sermons were preached by Elijah Watson, Ebenezer Chase and Simeon Dana, and the Andover Q. M. was formally constituted. In 1814, at the Y. M. held in Weare, reports were received from several Q. M's forming in New York and southern Ohio. Able sermons were preached by ministers from Vermont and Maine. In 1817 the Wilmot church was received. In 1819 the church at Newport. This year Ebenezer Chase of Andover began the publication of the *Religious Informer*, which proved of great benefit to the denomination as a vehicle of its religious intelligence. In 1820 a church was organized in Hanover. In 1821 a revival followed the session of the Y. M. at Weare in which sixty were converted. David Marks came to the Weare Q. M. through the reading of the *Religious Informer*, and in Chesterfield preached to large audiences. In 1823 more than thirty joined the Weare church from the revival. A part of the old Baptist church of Hopkinton of fifty years' standing organized as a Freewill Baptist church at Contoocookville with the Rev. David Harriman as pastor. In 1824 David Marks saw several churches of the Q. M. re-

vived and sinners converted. A revival followed the Y. M. in Weare; Bradford was revived. In 1826 a correspondence was opened with five or six small churches of the liberal Baptist sentiment in southern and western Vermont and across the line in Massachusetts. In October they joined the Weare Q. M. with six ministers and 200 members, but after two years they formed an independent Q. M. (See *Vermont Y. M., Dover Q. M.*) In 1827 the second Wilmot church was organized, and the next year the Canaan and Orange, and the Grantham and Enfield. The next year another church was organized in Grantham. Ebenezer Chase was dismissed at his request in October, 1828, to unite with the Congregationalists. His *Religious Informer*, which had done good work for three years, had been supplanted by the *Morning Star*. Newbury and Newport in 1828 were revived, and the next year a church was organized in Grantham. It held three Q. M's a year, in May, August and October, and now had under its care twelve churches and thirteen ministers. In 1832 it had 952 members, twenty ministers, and its eighteen churches were as follows: Fishersfield, Andover, Weare, Hopkinton, Sutton, Bradford, Oxford, Ashby and Fitchburg (Mass.), Canaan and Orange, Grantham, Deering and Weare, Enfield, Newport, Grafton, Springfield, Weathersfield and Windsor (Vt.), Wendell, and Wilmot. In 1835 the Warner and Second Wilmot churches appeared, and the Grafton, and Weathersfield and Windsor churches were lost. In 1837 the Ashburnham, Second Fishersfield, Newport and Second Weare churches joined, and in 1838 the Third Weare church. In 1839 the Goshen and Springfield churches were added, in 1840 the Third and Fourth Wilmot, and the Q. M. had twenty-four churches, nineteen ministers and 1029 members. In 1842 a church of twenty-one members was organized in Grafton, and in 1844 small and short-lived churches, the Third Newbury and East Weare appeared, and twenty-six churches had twenty ministers and 1336 members. The Newport church registered as the Newport and Croydon, and the Hopkinton as the Contoocookville. In 1851 the Ashby and Fitchburg church registered as the Fitchburg church and was soon after lost; the next year the Wendell church appeared as the Sunapee, and after ten years disappeared. In 1855 nineteen churches had eighteen ministers and 789 members. In 1860 the Canaan and Orange church returned from the Wentworth Q. M. In 1861 George's Mills church of twelve members was enrolled, but soon disappeared. In 1867 the Springfield church was added; eighteen churches had fourteen ministers and 674 members. In 1869 the Manchester (Elm Street, later Merrimac Street) church, formerly of the Rockingham Q. M., reported. In 1873 the Bradford church gave place to the East Washington. In 1879 the Grafton church was again added. In 1880 the Q. M. had sixteen churches, nineteen

Manchester Church.

ministers and 883 members. In 1884 the Manchester (Merrimac Street) reported as the First Manchester, and the Grantham and Enfield, Goshen, and Second Newbury churches, becoming small, were lost; thirteen churches had fourteen ministers and 777 members. In 1887 the Q. M. disorganized. The Second and Third Weare, Andover, Second Wilmot, and Grafton churches were lost. The Canaan and Orange church returned to the Wentworth Q. M. The seven remaining churches united with the forming Merrimac Valley Association.

The MERRIMAC VALLEY ASSOCIATION was formed in 1887, from seven churches of the Weare Q. M., as follows: The Contoocook, East Washington, First Manchester, First Newbury, Sutton, Warner, and First Wilmot (Wilmot Flat) churches with the Concord church from the Rockingham Q, M. and the Pittsfield church from the New Durham Q. M. The next year the Epsom church united from the New Durham Q. M. In 1888 the ten churches had ten ministers, 1068 members, and about the same number of Sunday-school scholars.

The ORISSA (INDIA) Q. M. was enrolled with the Y. M. in 1855. The Q. M. had churches at Balasore and Jellasore, seven ministers and sixty-seven members. In 1864 the Midnapore church was added, and the three churches had nine ministers and eighty-seven members. In 1867 the number of members reached 107, with 424 Sunday-school scholars. In 1868 the Santipore church was added, and the four churches reported eleven ministers and 191 members, with 579 scholars. In 1871 the name was changed to BENGAL AND ORISSA Q. M. (later ASSOCIATION), and there were 248 members in the churches. In 1873 the number was 363. The next year the Bengal and Orissa Association became an independent Y. M., dividing its churches to form two Q. M's.

New Hampton Institution was preceded by the New Hampton Academy, which was incorporated in 1821 and located at the "Centre." The year before, John K. Simpson, a native of New Hampton and a successful merchant of Boston, had offered the Free Baptists $10,000 towards founding a literary institution at this place. They had not manifested sufficient interest to avail themselves of the offer, but through the liberality of Mr. Simpson the school opened July 19, 1821, in a two-story frame building, twenty-four by thirty-two, with George Richardson, a graduate of Dartmouth, as principal, and fifty or sixty pupils, one-third of whom had come by a two-days' coach ride from the city of Boston. In 1825 Bezaleel Smith, a Congregationalist minister, succeeded to the principalship. Mr. Simpson in Boston had become associated with the Calvinistic Baptists, and accordingly in 1825 the school through his influence passed under their control. Thus the first Baptist academy in New England was equipped with suitable buildings and with Rev. B. F. Fainsworth, of the *Christian Watchman*, as principal. Mr. Simpson then, with prophetic shrewdness little less than wonderful, stated that, "The Freewill Baptists are not prepared to enter this enterprise now, but they will be in about twenty-five years"—a prophecy which was literally fulfilled twenty seven years later. For, after a season of great prosperity, in which in 1827 a female department was opened at the village and annually attended by over three hundred, and in 1829 a theological department was formed with an average attendance of twenty-five members, Mr. Simpson died in 1837; and after lingering till 1852 it became necessary to move the school to a place where an endowment could be secured. Accordingly, the Baptists moved the school, with the library of the ladies' department, the cabinets of curiosities, the philosophical apparatus and the chapel bell, to Fairfax, Vt. During the twenty-seven years in which they had conducted the school, 7,500 students from New England, New York, New Jersey, Pennsylvania and the Canadas had been connected with it.

At their departure the friends of education in the vicinity began to inquire if something could not be done to continue a school where one had been maintained so long. Steps were at once taken to secure this end. Col. R. G. Lewis, a

New Hampton Institution.

wealthy and influential citizen in town, entered heartily into the work. He gave liberally. The Free Baptists lent the enterprise their efficient aid, and an act of incorporation was obtained by them Jan. 5, 1853. A new board of trustees was organized. All the departments were located at the village. Old buildings were taken down at the Centre and erected there. April 2, the female department of the school opened under Mrs. C. P. Stanton, with four lady teachers and fifty-seven pupils. Three weeks later the male department was opened in Commercial Hall (formerly the Centre chapel), with Professor Benjamin Stanton as principal and Rev. I. D. Stewart as teacher in mathematics. Randall Hall was built from the old "Brick," and a boarding-house was erected. The "Lodge" was opened for a ladies' boarding-house. In 1854 the Biblical School was moved here from Whitestown, N. Y., with Rev. J. J. Butler, D. D., and Rev. J. Fullonton, D. D., as instructors, and supported by the Education Society. The institution had the extensive, liberal patronage of the denomination and entered upon a period of great prosperity. For five years the aggregate annual attendance was 575. In 1858 the trustees bought the "Centre House," and the next year "Chapel Hall" was erected, and the institution had six buildings, two of which were brick. In 1870 the theological department was moved to Lewiston. From 1853 to 1868 eight different principals had been in charge of the school. In 1869 Professor A. B. Meservey entered upon his long and successful service. He established a thriving commercial department which has been largely patronized. He is assisted by four female and five male instructors. In 1888 the Lewis mansion was purchased for the ladies dormitory. The school has a $10,000 endowment, libraries of 4,000 volumes and an annual attendance of nearly four hundred. There are connected with the institution three incorporated societies. The "Literary Adelphi" founded in 1827, the "Social Fraternity" in 1830, and the "Ladies' Literary and Missionary Association" in 1833, furnished valuable information by their libraries, and opportunity for discipline and public exhibitions. On the removal of the Calvinistic Baptist school in 1852, after a thorough canvass the literary societies voted to keep their libraries still at New Hampton. Of the seven or eight thousand students who have been connected with the school, many are now occupying important positions, both in church and state.

New York. The Free Baptists in New York have come from a twofold origin, viz.: The Free Communion Baptists, whose first church in the state was organized in 1783, and the Freewill Baptists, who, twenty-six years later, began to found churches in the western part of the state. So nearly did these two denominations resemble each other, and so close has been their union, that it will be interesting to follow the history of each from their beginning until they became one.

I. Free Communion Baptists. A few families moved from the two adjoining towns of Westerly, R. I., and Stonington, Conn., to Little Hoosack, now Stephentown, N. Y. One of their number was Benajah Corpe, through whose instrumentality quite an extensive revival occurred, and the result was the formation of a Free Communion Baptist church, Sept. 13, 1783. The council consisted of "Elder Crandall, with a number of Elder Babcock's church, being sent from their churches at home," i. e., from Westerly and Stonington. Various names were given this people, such as Baptists, Church of Christ, New Lights, and Open Communion Baptists. This last name was more generally adopted as the churches increased in numbers. The word "Open" gave way to "Free," and later the word "Communion" was, by many, dropped, and they became known as Free Baptists.

Not long after the organization of the first church, Mr. Crandall returned to Stonington and the church was left in the care of Benajah Corpe. After two years the church applied for his ordination. The request was granted and brethren from Connecticut and Rhode Island performed the service. For ten years this church stood alone. During

this time it passed through many trials, some of which were very severe.

A second church was organized March 20, 1793, at Little Hoosack Hollow, in the eastern part of Stephentown, and Nicholas Northrup was at the same time ordained to be its "watchman." In about three years after the organization of the second church in Stephentown seven other churches were organized and five additional ministers ordained. The third church was organized at Warren's Bush, in the town of Florida. It was afterwards removed to Bowman's Creek, by which name it was known. The name was afterwards changed to Canajoharie and finally to Ames. At the time this church was formed George Elliott was ordained as pastor. In a few months a fourth church was organized at "Old Hoosack," in the northern part of the town of Stephentown, and here Cary Rogers was ordained April 9, 1795. The next church organized was at Dosset Hollow, Sept. 20, 1794. John Howard, who had been deacon of the first church, was ordained its pastor. A sixth church was organized at Petersburgh, June 18, 1796. Prominent among the members were John Wilcox and Elisha Wells ; the former afterwards became a minister and the latter a deacon. A church that had been gathered by Elder John Strait in Great Barrington, Mass., was recognized by a council consisting of Messrs. Corpe, Northrup, Rogers and Howard. A church was organized in Suffrage, on the Susquehanna river about fifteen miles below Cooperstown, in October, 1796, and Thomas Tolman was ordained to the ministry. Another church was soon added to this number. It was a church which had been established in Stockbridge, a few miles west of Utica. It was composed largely of Indians of the old Stockbridge tribe, who had emigrated from New England.

At this time this new denomination had existed thirteen and one-half years, and consisted of seven ministers, nine churches, one house of worship—the log meeting-house of the Third Stephentown church—and about five hundred communicants. Some of the churches increased in membership very rapidly from 1802 to 1812. At the latter date the Bowman's Creek church numbered 300. In 1800 a church was organized by Corpe and Elliott in Russia, Herkimer County, of twenty members. In 1812 it had 400 members. The church at Suffrage, afterwards called Milford, in 1804 had 129 members. Other churches were organized at Worcester, Salisbury, Brookfield, Richfield, Litchfield and Brothertown. Benajah Corpe was one of the most influential men of those times, and Elliot, Strait, John Farley and Amasa Dodge also came into greater prominence.

The first General Conference was held at Bowman's Creek, Oct. 2, 1802. For several years these meetings were held semi-annually, and later changed to yearly sessions. In 1825 the body was divided into two conferences, and for ten years they had no General Conference proper. In 1835 delegates from each of the conferences met at Russia. It was here that they made provision for dividing the "Connection" into five Yearly Meetings, and that the Yearly Meetings should divide themselves into Quarterly Meetings, after the manner of the Freewill Baptists. The churches adopted this new arrangement, and it became the law of the body. Six sessions of the General Conference were held : at Russia, Ames, German Flats, Unadilla Forks, Sherburne and Columbia. The union with the Freewill Baptists caused this conference to be superseded by the Freewill Baptist General Conference.

In 1801 a Free Communion church was organized at Mt. Pleasant, Wayne County, Pa. In 1803 this church was reported to have five branches, including 180 members. These branches extended from Big Eddy on the Delaware to Tunkhannock, Pa. This body flourished for a time, but at length some withdrew and organized a Close Communion Baptist church, and others joined the Freewill Baptists.

In 1820 Thomas Tolman visited the London District in Upper Canada, and being invited to preach, an extensive revival was the result. Churches were formed at Oxford (now Woodstock), Westminster, Southwold, Blenheim, Norwich, Windham, Townsend (now

Waterford), Bayham, Zorra, Nissouri, and Hope. The following named ministers were at some time connected with this Conference: Thomas Tolman, W. H. Landon, James Harris, D. Cross, Jacob Goble, E. Smith, John Rexford, and Peter Steinhoff. In the hope of union with the "Regular" Baptists, the Conference changed its name from "Free Communion Baptist Conference of Canada" to "London District Baptist Association." Later, with the same purpose in view, the association was dissolved. The desired result was never reached, and some of the churches became extinct, while others became connected with the Freewill Baptists.

During the time that these interests were springing up in Pennsylvania and Canada there were constant additions to the number of churches in New York. In 1820, in addition to those already named, churches were reported in Burlington, Columbus, Oppingham, Lebanon, New Berlin, Danube, Verona, German Flats, Plymouth, Sherburne, Smithville, Martinsburg, Turin, Lowville, and Nassau. The Plainfield church sent out offshoots into most of the surrounding towns, and seven churches were the result, viz.: Norwich, Warren, Sherburne, Plymouth, New Berlin, Augusta, and Columbia. The most prominent men in this movement were John Farley and John Strait. The latter's downfall in 1813 was a severe blow to the churches. The evidence of his guilt was so plain, however, that division among the churches was avoided. Farley also was at fault, and was deposed from the ministry, but afterwards he made a confession, and was restored to fellowship. The denomination also met with other opposing influences. Five of its ministers fell through intemperance, and some of them drew their churches down with them. The Pennsylvania Conference was about this time dissolved, and this had a depressing influence upon the body. Notwithstanding all these things, the growth continued, though its rapidity was somewhat retarded.

In 1820 a new period in the history of the Free Communionists seems to begin. The older men passed away and the affairs were conducted by new men. We give the names of the most prominent, viz.: Caleb Easterbrooks, William Hunt, Benjamin Rowland, Amasa Dodge, Russell Way, Bennett Hart, Phips W. Lake, Levi G. Gardner, Isaac Wabby, Benjamin G. Fowler, Benjamin McKoon, Andrew H. Miller, Freeman Gillett, Jonathan N. Hinckley, Nathan Wilcox, John Allen, Alpheus Dunham, Aaron Baxter, Nathaniel Perkins, Hazard Sherman, H. Burdick, Ahaz Aldrich, R. Hall, J. Overocker, David Ticknor, David McElfresh. New fields were constantly opening and new churches were being organized, especially was this the case north and east of Russia. The names of the churches not already mentioned were Harrisburg, Trenton, Cicero, Middleville, Lyme, and Rome. These, together with several other churches, were called the "Black River Yearly Meeting of Free Communion Baptists." Afterwards churches were gathered in Amboy, Alexandria, Annsville, Corinth, Fowler, Hastings, Scriba, Scrœppel, West Monroe, Phœnix, and Volney. The other portion of the churches took the name of the "Yearly Meeting of the Southern Conference of the Free Communion Baptists." To this "Southern Conference," as it was commonly called, new churches were frequently added. These churches were McDonough, Nelson, German, Virgil, Painted Post, Addison, Solon, Hornby, Cherry Valley, Marshall, Sand Lake, Otsego, Southville, Pharsalia, Independence, Exeter, Otselic, Freetown, Veteran, and Brookfield. In 1840 the denomination numbered not far from three thousand members. From 1831 a movement was started for a weekly religious paper for the denomination, but the hoped for result was not reached before union with the Freewill Baptists took place.

The younger men were beginning to feel the need of a better education, and notwithstanding some opposition on the part of several of the older brethren, quite a number of them sought instruction in what was then known as the Hamilton Literary and Theological Institution, now Madison University. Others secured more or less training in other institutions. This increased inter-

est in education resulted in the founding of Clinton Seminary (*q. v.*). The denomination also took advanced steps in the line of temperance and a salaried ministry. As early as 1821 the denomination first put itself on record as interested in foreign missions. In 1835 Jeremiah Phillips, then a student at Hamilton, was appointed to prepare the circular letter of the Southern Conference on missions. Before the time for this conference to meet, Dr. Sutton had visited Mr. Phillips and induced him to offer himself as a missionary to the Free-will Baptist Foreign Mission Society. He was accepted, and soon was on his way to Hindustan. The next year a mission society was organized and the support of Mr. and Mrs. Phillips was assumed.

During the period from 1835 to 1840 another class of ministers came into prominence. They were Robert Hunt, Ansel Griffith, Jeremiah Phillips, Daniel W. McKoon, Samuel B. Padden, Squire Doctor Gardner, Adam B. Bullock, I. B. Monford, Orrin S. Brown, I. B. Coleman, W. W. Nutting, John Wilson, Daniel A. Mather, John Carpenter, S. Howe, David Moon, John Overocker.

These facts concerning the Free Communion Baptists are largely derived from "Memorials of the Free Communion Baptists," by Rev. A. D. Williams, to which the reader is referred for further information.

II. Freewill Baptists. In 1808 Rev. Nathaniel Brown, of Strafford, Vt., went to western New York to visit some of his former townsmen who had settled in Bethany, Genesee County. He engaged in Christian service, saw a few converted, and organized a church there, July 25, 1809. A revival immediately followed, and among the converts was Herman Jenkins, who afterwards became a minister. About this time John Colby went from Vermont to Pennsylvania, passing through the southeastern part of New York. In May, 1810, he returned by way of Niagara Falls, and in passing through the state he preached in various towns, thus scattering the seed and seeing several conversions. Brown carried on his work with zeal. He visited other towns, converts were gained, and in 1812 he ordained Jeremiah Folsom, of Middlebury. Together they worked, reaping a good harvest of souls. Other churches were established, and Jan. 2, 1813, the Bethany (now Genesee) Q. M. was organized. It was composed of three churches, Bethany, Middlebury, and Leroy. The number of members was seventy-eight. Brown and Folsom were the only ministers. At the second session of this Q. M., held at Batavia, Herman Jenkins was licensed to preach. Missionary tours into the surrounding country were often made. In February, 1814, Rev. Rufus Cheney came from Waterford, Vt., to Attica, N. Y., and, with the assistance of Brown, organized a church, which in three years numbered one hundred and twenty members. Folsom and Jenkins organized a church on Vermont Hill, in what is now Holland. This was the first church in what is now the Erie Q. M. In 1816 Rev. Nathaniel Ketchum came into the Q. M., and Rev. Jonathan N. Hinckley removed to Parma, Monroe County. He united with a few others in that vicinity who had banded together to sustain meetings. The number soon increased to one hundred. Cheney and Jenkins came into the vicinity and organized churches in Sweden and Murray.

Rev. Thomas Lewis, of Clinton, Me., while on his way to Ohio, stopped with friends at Walworth, N. Y., in the autumn of 1816. He began to preach. Converts were gained and a church was organized. These two churches, Parma and Walworth, near the shore of Lake Ontario and on each side of the Genesee river, became centers from which light and truth were diffused into the surrounding country. The result was the organization of the Rochester Q. M. and the Genesee Y. M.

The Benton church, on the western shore of Lake Seneca, was revived under the care of Rev. Zebulon Dean, and became another central location. Folsom and Jenkins went to Boston, twenty-five miles south of Buffalo, and as the result of their earnest labors a church was organized and Folsom remained in charge. Other churches were organized in the vicinity.

About the year 1817 several families from Vermont settled in the southern

part of the state near Owego, Tioga County. A church of fourteen members was soon organized and John Gould was ordained.

In 1818 the Erie Q. M. was organized, and consisted of five churches, viz.: Holland, Boston, Eden, East Concord, and West Concord. The churches in the vicinity of Benton were organized into the Benton Q. M., afterwards called Yates and since subdivided.

Among the churches organized during the period of 1809 to 1819 not already mentioned, were Ishua, Sheldon, Ontario, Alexander, Bergen, Brutus, Lyons, West Windsor, Berkshire, Candor, Lebanon, Smyrna, Second Ontario, Phelps, and Wayne.

About the year 1819 Edward E. Dodge came from Lisbon, N. H., and settled in Dryden, near the head of Lake Cayuga. He united with Gould in extending the gospel. These two ministers were the only ones in that part of the state. The four churches in this vicinity, viz., Berkshire, Candor, Candor and Owego, and Choconut in Pennsylvania, were organized May 27, 1820, into the Owego Q. M. It numbered 160 members.

In June, 1821, Richard M. Cary was ordained by request of the Boston church. Under his labors a revival occurred in Ashford, Cattaraugus County, and a church was organized. It was at this time that David Marks, then called the "boy preacher," came into public notice.

The first Y. M. was organized by delegates sent from the Q. M's to Bethany, Aug. 17, 1821. It was voted to organize under the name of The Holland Purchase Y. M. The Benton Q. M., east of the Genesee river, numbered six churches, eight ministers, 122 members. The Bethany Q. M., mostly west of the Genesee river, numbered thirteen churches, eighteen ministers and 548 members. The Erie Q. M., near Lake Erie, numbered eight churches, seven ministers and 198 members.

The conversion of Andrew Banghart, of Upper Canada, led to the conversion of forty or fifty of his neighbors. They heard of Christians in western New York who were of like faith with themselves, and Banghart was sent to find them. He made two trips before he was successful. The brethren of the Bethany Q. M. heard his story, believed in him, and he was both baptized and ordained before his return. Herman Jenkins left home on an exploring expedition through Upper Canada. He found in Westminster, where Banghart lived, a church of twenty members. A church was organized in Dunwich by Banghart, and this was the beginning of the denominational interests in Canada.

In 1824 revivals were reported in many places under the preaching of Marks, Jenkins and others. By the earnest preaching of Darling, Gould, Dodge and Thornton in the central part of the state and southward into Pennsyvania many revivals occurred in 1825, and the Spafford Q. M. was organized.

In the western part of the state the work was even more extensive. It was estimated that the number of conversions in Yates, Wayne and Ontario Counties was one thousand. The churches at Williamson, Galen, Sodus, Lyons, Fabius, Junius, Brutus, and Manchester were organized into the Ontario Q. M. Revivals were reported not only in New York but in Pennsylvania and Canada West. In 1827 Rev. Adon Aldrich left the Ontario Q. M, and commenced preaching in Chenango County eighty miles southeast. Churches were soon established in Norwich and New Berlin, and three years later the Norwich, now Chenango, Q. M. was organized. The next two years the churches showed constant progress.

In May, 1829, there were between Lakes Ontario, Huron and Erie three Freewill Baptist churches and four Free Communion Baptist churches. Marks was in Canada at this time to attend the Yearly Meeting of the Free Communion Baptists and effect a union of these churches, if possible. A conference composed of Marks, Strait, Huckins and five laymen on one side, and Harris, Smith, Goble and eleven laymen on the other side, after fully investigating the question, came to an agreement with great unanimity that they would assist each other with the same freedom as if they were one denomination. This was the first step which, twelve years later,

resulted in a happily consummated union of these two denominations.

An attempt at the union of the two bodies was made in 1833, but it failed. The union was finally brought about in October, 1841, at the session of the General Conference at Topsham, Me.

The General Conference of Free Communion Baptists (or Free Baptists, as they commonly called themselves at that time) which met in 1841 found that the union sentiment largely prevailed throughout the denomination, so a delegation was appointed to represent them in the Freewill Baptist General Conference. This delegation appeared at Topsham, Me., and the following action was taken:

Received a communication from the Free Baptists in the state of New York, which contained the following resolution in relation to the union between that body and the Freewill Baptists:

Resolved, 1. That we consider the names Free Baptist, Free Communion Baptist, Freewill Baptist, and Open Communion Baptists, as designating the same people.

2. That we approve the Constitution of the Freewill Baptist [General Conference] as published in the minutes of their last session.

3. That we appoint a full delegation, according to the third article of the Constitution above named, to represent us at the next General Conference, to be held at Topsham, Me.

4. That we instruct our delegates to General Conference to lay the first resolution before them, praying their concurrence; and, if they concur, requesting to be received as a member of their Conference.

The subject of receiving the Free Baptists was referred to a committee of three, viz., Marks, Woodman and Chaney, who subsequently made the following report, which was accepted:

"Your committee on the union of the Freewill Baptists and Free Baptists report:

"1. That, from past correspondence and negotiation, it appears unquestionable that these two bodies of Christians are one in sentiment.

"2. That we concur in their several names being synonymous, so far as they relate to the sentiments of the above two religious bodies, but not as it relates to others.

"3. That the Free Baptists agreeably to their request be received as a member of this Conference, and be allowed, if they chose, still to call themselves Free Baptists."

The vote adopting the above report was unanimous. Since that time the union has been complete and the two peoples have worked together as one. The remaining history of the denomination in New York will consist mainly of a summary of the Yearly and Quarterly Meetings, as nearly as possible in their chronological order.

1. Holland Purchase Yearly Meeting. The organization of this Y. M. by the Bethany, Benton and Erie Q. M's has already been referred to.

The Bethany Q. M. in 1827 consisted of fifteen churches. Five years later four more were added, and the following were dismissed to form the Monroe Q. M.: Byron, Gaines, and Penfield. The following united to form the Genesee Q. M. in 1833: Attica, Alexander, Bethany, Groveland, Middlebury, Sheldon, and London and Southwold (Can.) The Second China church united with the Erie Q. M. in 1833. Of the Clarkson and Sweden church and the Clarkson and Parma church it may be said that in 1832 there were four Clarkson churches and a church in Parma reported in the Monroe Q. M. The Ontario church appears in the Ontario Q. M. in 1835, but not afterwards. The Dunwick and the Long Woods churches are not reported after 1832. The Benton Q. M. was afterwards called the Yates Q. M. and has since been subdivided.

The Erie Q. M. was organized in 1818. Nine years later it consisted of the following churches: Boston, Pike, Portland, Hanover, Eden, Wales, East Concord, China and Yorkshire, Ashford, Little Valley, West Concord, and Rushford. Of these, the Pike church was dismissed in 1834 to join the Cattaraugus Q. M., and in 1847 the Ashford and Little Valley churches united with the Cattaraugus Q. M. The Boston church showed gains until in 1845 it had 116 members. In the years that followed it suffered losses, and is not reported after 1880. No report of the following churches is found after 1827: Portland, Hanover, Wales, China and Yorkshire, and Rushford. The Eden church continued strong for a few years, and in 1848 it became the Eden and Collins church, which was reported until 1865. Of the original Q. M., the East Concord and the West Concord churches are still

connected with it. Seventeen churches were added to the Q. M. as early as 1832. Of these, the Freedom and Yorkshire, China, Belfast, Franklinville, Yorkshire, Freedom, Machias, Cuba, Rushford, Lyndon, and Second China churches two years later united with the Cattaraugus Q. M. The Napoli church (to which the name Conewango was added in 1837-39) was in 1847 dismissed to join the Cattaraugus Centre Q. M. The Concord and Ashford, the Perrisburg, and the Castile churches are not recorded after 1835, and the Great Valley church after 1836. The Hamburg church, then called the First Hamburg, remains in the Q. M. The Colder church dropped out about 1835, but appeared again in 1840, and did good work for twenty-five or thirty years. In 1834 the Mansfield and West Otto churches joined the Q. M. The former continued till 1840, and the latter to 1847. The Dayton, East Otto, and Second Hamburg churches united with the Q. M. in 1835. The first of these joined the Cattaraugus Centre Q. M. in 1848. The other two are not reported after 1840. About 1836 the Q. M. received the Aurora and the New Albion churches. The latter continued only a few years, the former till 1884. The Collins church was received in 1838, the Dart and Otto church in 1840, the Second Collins, and Sardinia churches in 1843, and the Burton church in 1845. This last joined the Cattaraugus Centre Q. M. in 1847. The former is reported till 1870, but the others only a short time. About 1852 the Buffalo church was received, and it is to-day one of the largest and most prosperous churches in the denomination. The Grand Island church came in about 1854, and dropped out in 1857. The Springville church, received about 1867, has steadily grown from a membership of twelve to over one hundred. Griffin Mills church was first reported in 1869, but dropped out in 1875. About 1869 the West Falls church came into the Q. M., and is still a part of it.

The Ontario Q. M. was organized about 1827, and numbered eight churches. In 1832 eight more were admitted. Of these sixteen churches, the Williamson, Lyons, Fabius, Junius, Brutus, and Manchester churches are not reported after 1832. In 1835 the Sodus, Penfield, and Ontario churches are dropped from the records. The same is true of the Cato church in 1836, and of the Galen, New Haven, Oswego, and Huron churches in 1838. These last two had been received about 1835. The Victory and Richland churches were last reported in 1840. The South Scriba and North Scriba churches in 1843 united with the Oswego Q. M., and the Ontario Q. M. is not reported after 1840.

The Chautauqua Q. M., organized about 1832, consisted of nine churches. The Arkwright church dropped out in 1855. The First Cherry Creek and the Ellington churches, after so long service, are reported in 1887, with fifty-seven and forty-five members respectively. In 1836 the Harmony and Clymer, and the North and Ripley churches united with the French Creek Q. M. The Mina, Portland, and First Westfield churches soon disappeared. Two churches were received in 1834, the Sherman and Second Westfield, but two years later they joined the French Creek Q. M. The Harmony church united with this Q. M. in 1835, and in 1836 was dismissed to unite with the French Creek Q. M. The Pomfret church received in 1835 is not reported after 1855. The Second Cherry Creek and the Charlotte churches were received in 1837. The former is not reported after 1845, and the latter after 1850. In the same year the Stockton church, received in 1840, was dropped. The Chautauqua church, received about 1841, lost its visibility in 1855. In 1843 the Gerry church was received, and was reported for fifteen years. Two churches united with the Q. M. in 1851. The Cherry Creek and Charlotte church is dropped from the records in 1860, and the Cherry Creek and Arkwright church in 1858. The Clear Creek church joined the Q. M. in 1868, but ceased to exist after ten years. The Dayton church, organized about 1835, and the Cottage, and Hamlet churches, received in 1881, are still parts of the Q. M.

The Genesee Q. M. was organized in 1833 by the nine churches which had been formerly an influential part of

the Bethany Q. M., together with several others. A Second Alexander church appears in 1833 and is reported for three years. The Bennington church dropped out in 1835 and is recorded again in 1842, and for ten years later. The First Java and Second Java churches continued for a few years to do good service. The Pembroke and Batavia (later Batavia) church continued until 1848. In 1886 a new church was organized in Batavia and is prosperous. The Sheldon and Java church is reported until 1843. The Warsaw church has remained from the first. The Wethersfield church does not appear after 1848. The First London, Second London, Southwold, Caradock, Mosa, Burford, and Mount Pleasant churches were dismissed in 1834 to unite with the Upper Canada Quarterly Meeting. Of the churches received from the Bethany Quarterly Meeting, the Attica and Bethany churches still remain. The following churches appeared from 1834 to 1848, viz.: Alden, Attica Village, Darien, Darien and Alden, Darien Village, and Java Village. The Wales church, organized about 1842, did good work nearly thirty years. The Cowlesville church, received in 1843, still continues its good work. The Orangeville and Sheldon, the Second Eagle, and Second Wales were small churches that appeared from 1851 to 1860. The Folsomdale church was received in 1856, and, with a brief interruption, was reported until 1883. The following are now active churches in the Q. M.: Marilla, Pike, Dale, Varysburgh, Bliss, Scottsburg, and Batavia, making eleven churches with 907 members.

The Cattaraugus Q. M. was organized in 1834 from the churches which were dismissed from the Erie Q. M. for this purpose. The most of these churches dropped out before 1855. The Rushford and Lyndon church (the name Rushford was dropped in 1856) still lives in the Q. M. The Hume church, received in 1834, continued till 1860. Several small churches, viz., the Port. and Grove, China and Java, Second Belfast, Centreville, and Portage and Pike came into the Q. M. from 1835 to 1841, but they did not long remain. The Freedom and Farmersville church, reported from 1838 to 1859, had in 1845, 139 members. The Eagle church had at one time 101 members, but is not reported in 1846. The Wirt and Bolivar church, received in 1842, is on record till 1885. New Hudson, Grove, and Nunda, small churches, reported only for a few years. The Elton church appeared regularly from 1859 to the present. Ashford, Humphrey and Great Valley, Otto, and Little Valley were dismissed from the Erie Q. M. to unite with the Cattaraugus Centre Q. M., and in 1868 they were dismissed from that Q. M. to unite with this. The Otto church is not reported after 1870 and the Little Valley church after 1885. The Salamanca church, received from the Cattaraugus Centre Q. M. in 1868 dropped out in 1883. The West Valley church, still a part of the Q. M., was received in 1874. Machias Christian Union church is first reported in 1886.

The French Creek Q. M., organized in 1836, was composed of the following churches, viz: First Harmony, Harmony and Clymer, North and Ripley, First Sherman and Second Westfield. These churches were received from the Chautauqua Q. M. The Harmony and Clymer, and the Sherman churches are still in the Q. M. Of the others, the Harmony church is not reported after 1853, the North and Ripley church after 1833, and the Second Westfield after 1840. Several small churches were reported in the Q. M., the most of which remained only a few years. Their names were: First Freehold, N. E. and Greenfield, Second Sherman, Pine Grove (Pa.), Wrightsville, Chautauqua, Clymer, Harmony and Sherman, French Creek, Ripley, Farmington, Greenfield, and South Harmony Branch. The South Harmony church, received about 1846, still remains. The Greenfield Union (Pa.), received in 1879, is also a part of the Q. M.

The Cattaraugus Centre Q. M., made up of churches which were received from the Erie Q. M., was organized in 1847. Of these churches, Ashford, Otto, and Humphrey in 1868 united with the Cattaraugus Q. M. The Dayton church at the same time joined the Chautauqua Q. M. Several other

churches were for a time connected with the Q. M. They were East Randolph, First Napoli, Mansfield, East Ashford, and Salamanca. This last united with the Cattaraugus Q. M. in 1868, and about this time the Q. M. was given up.

THE ALLEGANY Q. M. was formed in 1880. It was composed of churches which had been associated under the name of "Brethren in Christ." This body was founded by Rev. George Shoemaker, who withdrew from the Dunkards, and with a few laymen who accompanied him, and with ministers and laymen of other denominations, became known as a distinct organization with the above name. In 1861 they met in General Conference and perfected their organization. Rev. George Shoemaker died in 1867. Soon after, some of the churches united with the Free Baptists and others united with the Mennonites. The Allegany Q. M. was formed in 1880 from the following churches, viz.: Cochran's Mills, Deanville, Oakland, Pine Grove, and Sugar Run. The last two churches have become extinct. To the others the Climax church has been added. These churches are all in Pennsylvania, though connected with the Holland Purchase Y. M.

2. THE SUSQUEHANNA YEARLY MEETING was organized by Rev's J. W. Darling of the Spafford Q. M., Edward E. Dodge and Asa Dodge of the Owego Q. M., and Daniel Chase of the Gibson (Pa.) Q. M., with several laymen. They met at Dryden, Aug. 31, 1827, and completed the organization.

THE OWEGO Q. M. was organized May 27, 1820, by John Gould and Edward E. Dodge, who were the only ministers in that part of the state. Four churches composed the Q. M., viz.: Berkshire, Candor, Candor and Owego, and Choconut, in Pennsylvania. This Q. M. is first reported in the *Register* in 1832, and had the following churches. Dryden, Candor, First Owego, Apalachin, Troy (Pa.), Dryden and Virgil, Nanticoke, Caroline, and Spencer and Newfield. Of these the Owego remains. Troy was dismissed in 1859 to join the Troy Q. M. (Pa.), Dryden, to which the name Virgil was added in 1834, united with the Spafford Q. M. in 1843. Of the other churches none are reported after 1865, and some of these only for a few years. About 1834 the Q. M. received the Second Owego, Rome, and Union churches. The last of these continued only two years, the former until 1865 and the Rome church is still in the Quarterly Meeting. One church, the Windham, was received in 1836 and still continues. The Warren church, still existing, was received about 1837. In 1839 the Vestal church was received but is not reported after 1874. The Second Rome church is reported from 1844 to 1855. The Barton church, received in 1845, and the Granville church, received in 1849, were both dismissed in 1859, to join the Troy Q. M. The Second Windham church is first reported in 1849. In 1862 it ceases to be reported, but the Windham Centre church appears about that time and still remains in the Q. M. The Horn Brook church is reported from 1851 to 1853. Athens, received in 1853, Canton in 1854, and Armenia in 1857, were all dismissed in 1859, to join the Troy Q. M. The Tuscarora church joined the Q. M. in 1857, and still exists. Smithboro, received in 1863, is reported till 1876. Apalachin, organized in 1868, is still prosperous. Sheshequin, Litchfield, Gaskill Corners, Herrick, and Tracy Creek were small churches, which were reported from 1869 to 1876.

THE GIBSON Q. M. is situated in Pennsylvania. About 1801 a few brethren in Mt. Pleasant united together in Christian work, and prosperity followed. Several churches were organized. They were Free Communion Baptists, but apparently had no connection with that body in New York. Reverses followed, and finally the churches that survived met Aug. 31, 1822, and voted to change their name from Yearly Meeting to Quarterly Meeting. It soon took the name of Gibson Quarterly Meeting, and was one of the three to form the Susquehanna Y. M. In 1827 this Q. M. had seven churches. The Termib River, and the Cochector churches are not reported after 1833. The Gibson, Greenfield, and Jackson churches are reported to the present time. The last is a church of considerable strength, re-

porting in 1888, 163 members. Lawsville church dropped out in 1838, and West Windsor in 1874. Mt. Pleasant, First Clifford, Hartford, and Nicholson were small churches that appeared only from 1832 to 1840. Walton and Second Windsor were dismissed in 1839 to unite with the Walton Q. M. Franklin church, received about 1838, is reported for thirty years. Benton, Lenox and Brooklyn, and Second Clifford are reported from 1840 to 1848. Liberty church appears in 1848, and with a brief interruption is reported to the present. Abington, Benton and Lenox, Herrick, East Lenox, and Springville became parts of the Q. M. from 1850 to 1854, but one after another have disappeared. West Lenox, received in 1854, is still reported. A church in Nicholson (or Nicolson) appears again in 1858, for five years. Of the remaining churches which have been connected with this Q. M., the following have lost their visibility., viz.: North Sanford, South Sanford, Union Gibson, East Clifford, and West Clifford. The churches of Thompson, received in 1868, and Scott, in 1879, are still reported.

THE SPAFFORD Q. M., organized in 1825, was so called from the Spafford church, which had recently been dismissed from the Owego Q. M., and, with one or two other churches, formed this Q. M. It is first reported in the *Register* in 1832, and then consisted of the following churches, viz: First Spafford, Second Spafford, Fabius, Sempronius, and Clay. The first of these is reported till 1874. Fabius still continues. The other three are not reported after 1835. The same may be said of the Camillus church, received in 1834. The Niles church, received at the same time, continued two years longer. The Virgil and Dryden church was received from the Owego Q. M. in 1843, and is still a part of the Q. M. The Summer Hill, received in 1852, Dryden about 1855, and Richford in 1866, are still in the Q. M. Cortlandville, Caroline, and Hartford have disappeared.

THE NORWICH Q. M., was organized about 1832, with the five following churches, viz.: Norwich, Oxford, McDonough, First Plymouth, and Coventry. In 1843 it was called THE CHENANGO UNION Q. M. Of the above named churches, the first continues; the second is not reported after 1840. The McDonough and Plymouth churches were dismissed in 1842 to form the McDonough Q. M., and the Coventry church was dismissed in 1839 to join the Walton Q. M. The Brothertown church is reported till 1841. The Guilford church united with the Walton Q. M. in 1841. The Second Oxford and Pittsfield churches do not appear after 1837. The First Columbus and Sherburne churches were dismissed in 1873 to join the Whitestown Q. M. The Second Plymouth church united with the McDonough Q. M. in 1842. The Lebanon and Smyrna church joined the Chenango Q. M. in 1873. The names of the other churches which belonged to this Q. M. between 1840 and 1866 are Second Columbus, Plainfield, Brookfield, Third Columbus, New Berlin, Hamilton, Norwich, and Holmeshills.

THE WALTON Q. M., organized in 1839, continued till 1865. The churches of which it was composed were none of them large. The following are their names: Walton, Second Windsor (or East Windsor), Coventry, Guilford, South Sanford, Colesville, Colchester, Tompkins, Damascus, North Sanford, East Sanford and Starucca Creek. The membership of the Q. M. was largest in 1845, when it had 162 members.

3. THE NEW YORK AND PENNSYLVANIA YEARLY MEETING is composed of Q. M's in southern New York and northern Pennsylvania. It was organized in 1841.

THE BENTON Q. M., at the first had belonged to the Holland Purchase Y. M. In 1836 it became known as the YATES Q. M. As such it became a part of this Y. M. Before it ceased to exist as a Q. M. the most of its churches united to form other Q. M's. The following joined the Yates and Steuben Q. M. in 1843: Barrington, First Poultney, Second Poultney, First Milo, Second Milo, Italy, Orange and Bradford, and Jerusalem. The following joined the Chemung Q. M, in 1834: First Catlin, First Hornby, Second Hornby, Second Catlin, Springfield, First Bath, Second Bath, Ridgebury, Columbia, Woodhull,

and Deerfield. The following joined the Union Q. M. in 1840: First Middlesex, Canandaigua, Gorham, First Potter, Second Potter, and Second Jerusalem. The remaining churches were: Benton, Delmar (Pa.), Second Middlesex, Bristol, Italy, Third Middlesex, Jersey, Wheeler, Third Milo. These churches all dropped out before the Q. M. became a part of the New York and Pennsylvania Y. M.

The Tuscarora Q. M. was organized from a part of what was at that time called the Yates and Steuben Q. M. The organization took place June 14, 1842, and the Q. M. was soon received into the New York and Pennsylvania Y. M. The churches were Addison, Canisteo, First Cameron, Second Cameron, Brookfield, Elkland, Deerfield, Westfield, Tuscarora, and Woodhull. Of these the Addison church still lives, and is now called Tuscarora. The Tuscarora church of those days has disappeared. The First Cameron church still lives. The Canisteo church is now the Adrian. The Brookfield church remains. The Woodhull church of to-day, called at first the Second Woodhull church, was admitted in 1849. The rest of the original churches have dropped out. The Brookfield, Westfield, and West Troupsburgh churches appear to have joined for a time the Cowenesque Valley Q. M. The names of other churches which belonged to the Q. M. but have disappeared are Mine Creek, Troupsburgh, Howard, Buena Vista, West Cameron, Third Woodhull, and Addison.

The Tioga Q. M. was organized in 1844. Two years later it was composed of the following churches, viz.: Charleston, Chatham, Delmar, Farmington, Liberty, Middlebury and Chatham, Union, and Second Farmington. These churches, except the last two, came from the Bradford Q. M., and all returned to the same organization.

The Potter County Q. M. was organized in 1858 and is situated in Pennsylvania. Originally it was called the Troupsburgh Q. M., which was organized in 1842 though not connected with any Yearly Meeting. In 1849 it was called the Sweden Q. M. Up to 1858 the following churches had been connected with the Q. M., viz.: West Troupsburgh, Andover, Sweden, Second Troupsburgh, Eulalia and Hebron, Third Troupsburgh, Bingham and Independence, Liberty, Horner and Wharton, Welling (or Willing), Port Allegheny, Allegheny and Hebron, Sylvania, and Ulysses. Of these Eulalia and Hebron, Port Allegheny, and Sylvania still exist. Of the churches added since 1858 the following remain, viz.: West Pike, Roulette Centre, Bingham, and Ayres Hill. The following have dropped out, viz.: Gaines, Pike Centre, Allegheny, Crandall Hill, Roulette, Libby, West Hebron, and Wharton Centre.

The Troy Q. M. was formerly a part of the Susquehanna Y. M., and was organized in 1859. Later, in 1884, it became a part of the New York and Pennsylvania Y. M. Its churches are in Pennsylvania. Of its original churches the following have lost their visibility: Armenia, Athens, Barton, and Canton. Those which still live are East Granville, East Troy, and Sullivan. Since then the following churches have been received and still continue, viz.: Mc Intyre and Fox (this last name was dropped in 1881), Leroy, and West Granville. The following three were members for a few years, viz.: Union, Ridgebury and South Creek, and Coal Spring.

The Cowenesque Q. M. was organized in 1860, and continued about three years. It had five churches. Three, viz., Brookfield, Westfield, and West Union, were transferred to the Bradford and Tioga Q. M., and two, Hector and West Troupsburgh, have ceased to exist.

The Chemung Q. M. was originally the Steuben Q. M. It was organized about 1839, and was a part of the Holland Purchase Yearly Meeting at that time. Its name in 1843 was the Yates and Steuben Q. M. In 1869 it received its present name. From the time of its origin to the present a large number of churches have been connected with it. Some have joined other Q. M's, and have been mentioned in connection with them. Others have done efficient service for many years, and then have become extinct. Some yet remain to

help in the evangelization of the world. The following were members of the Q. M., and were dismissed in 1843 to join the Tuscarora Q. M., viz., First Cameron, Canisteo, Deerfield, Woodhull, Westfield, Brookfield, Tuscarora, Second

Elmira Church.

Cameron, and Elkland. Addison is not here reported after 1860. Bath in 1887 is reported with thirty-three members. The following were small churches that have ceased to exist: First Catlin, Dix, Hornby, Orange and Bradford, and Barrington. Troupsburgh joined the Q. M. of the same name in 1843. Catlin and Big Flats, from which the first name was dropped in 1858, still lives. The following churches, viz., Enfield, Wheeler, Italy, First Jerusalem, First Milo, Second Milo, Third Milo, Newfield, Orange and Bradford, North Pulteney, and Penn Yan, were churches which continued for a few years from the time most of them were received from other Q. M's until 1845 to 1850. The Second Pulteney united with the Union Q. M. in 1861. The Veteran church received to this Q. M. in 1843 has been strong to the present. The following churches are reported for a few years between 1840 and 1859, viz.: Third Catlin, Hornby and Knoxville, Second Jerusalem, Bradford (appears last in 1865), Second Bradford, Erwin, Catharine Branch, Catharine and South Hector, Urbana, and Second Bath. The Catharine and Odessa church, from which the name Catharine was dropped in 1861, is still thriving. Mitchellville Branch united with the Union Q. M. in 1861. Mead Creek, Wayne, Second Big Flat, and Post Creek are not reported after 1872. Corning is a small church, first reported in 1862. First Elmira church, received in 1867 with seven members, now reports 152. The Second Elmira church was a colored church that failed, after a three years' existence. Erwin Centre, Mt. Washington, and Handy Creek are not now reported. Pine Valley, added in 1868, Langdon Hill, and Baldwin still remain.

The Tioga County Q. M. is another Quarterly Meeting which has grown out of several others. In 1834 it was called the Chemung Q. M. and was connected with the Holland Purchase Yearly Meeting. In 1840 it was called the Bradford Q. M., and seven years later the Bradford and Tioga Q. M. In 1877 it received its present name. The following churches joined the Steuben Q. M. from this in 1839, and are mentioned under the Chemung Q. M., viz.: First Addison, First Bath, First Catlin, Deerfield, First Hornby, Woodhull, Cameron, Dix, and Troupsburgh. The Second Bath and Second Catlin churches are not mentioned after 1836. Columbia is reported to 1875; Second Hornby is dropped in 1840. Middlebury and Chatham, Charleston, Delmar, Farmington, Liberty, and Chatham united with the Ti-

oga Q. M. in 1844. Ridgebury is reported till 1876. Richmond dropped out in 1839 and Springfield in 1848. Sullivan joined the Troy Q. M. in 1860. Erin, Second Dix, Granville, Jackson, and South Creek were small churches that have ceased to be reported. Southport, Chatham, and Middlebury are still living. In 1875 the Delmar, Wilson Creek, Stony Fork, and Baldwin District churches united as the present Delmar church and erected an edifice. Liberty, First Farmington, Second Farmington, Union, North Canton, Brookfield, Westfield, West Union, Farmington Creek, and Broughton Hollow were small churches that do not now remain. Chatham Valley, with which South Chatham has been merged, is still reported. West Richmond and Marsh Creek have joined the Wellsboro, which still remains, as does also the Gaines church.

4. THE ST. LAWRENCE YEARLY MEETING is in the northern part of New York. It was composed of the Lawrence and Jefferson Q. M's, and was organized in 1842.

THE LAWRENCE Q. M. which was at first called the St. Lawrence Q. M., was organized in 1838 and was not connected with any Y. M. until the organization of the St. Lawrence Y. M. At that time the following churches had belonged to it, viz.: Lawrence, Mooers, Chautauqua, Second Lawrence, Parishville, First Pierpont, Stockholm, Moira, First Malone, Hermon, Potsdam, and Second Pierpont. Of these the First Lawrence, now known as the Dickinson (Dickinson Centre), is a strong church, with 160 members. The Second Lawrence (now Lawrence) church, and the First Pierpont, and Parishville (W. Parishville) churches, with but brief interruptions, have continued a good work to the present. These, with the Ellenburgh and Burke churches, added respectively in 1868 and 1870, make the present strength of the Q. M. seven churches, with nearly four hundred members.

THE JEFFERSON Q. M. was composed of four churches formerly with the Free Communion Baptists, viz.: Clayton, First Fowler, Lyme, and Plessis. The first of these, now Depauville, is a prosperous church. The Fowler church continued till 1876, the Lyme (later Three Mile Bay) church, till 1876, and the Plessis till 1854. The Harrisburg church, received in 1843, is still reported. Hammond is not reported after 1876. Theresa went into the Philadelphia church in 1854. Diana and Turin, added in 1844, have become extinct. Hermon (DeKalb), added in 1848, continued about ten years. Watson, and Montague were small churches reported only for a few years. Philadelphia, received in 1854, still lives. Lowville was a strong church for fifteen or twenty years. Three Mile Bay is not reported after 1876. Sprague's Corner and Keenesville are the same as the present Spragueville church, received in 1872. Rossie is not reported after 1876. Second Fowler (now Fowler), Pitcairn, and New Bremen and Watson are still in the Q. M.

THE CLINTON Q. M., organized in 1848, reported only four churches. Mooers joined the Lawrence Q. M. in 1856. Saranac, Au Sable and Franklin were reported only a few years, and the Q. M. ceased to exist in 1854.

5. THE UNION YEARLY MEETING was organized in 1842.

THE NELSON Q. M. was in 1841 a part of what was before the Second or Western Y. M., but became a part of the Union Y. M. when it was organized. The Q. M. had in all six churches. The Nelson, and Lebanon and Smyrna churches in 1858 united with the Chenango Q. M. Marshall joined the Clinton Q. M. in 1842. Second Otselic united with the McDonough Q. M. in 1860. Otselic and Erieville are not reported after 1855. The name of the Q. M. seems to have been changed to the OTSELIC Q. M. in 1851.

THE GERMAN Q. M. also from the Second or Western Q. M., in 1841 had three churches. Otselic, and Pharsalia joined the McDonough Q. M. in 1842, and Freetown is not reported after that date.

THE MCDONOUGH Q. M. was organized as early as 1842. It has had quite a number of churches in its fellowship. The following are now continuing their good work, viz.: German (formerly German Hill), McDonough, Otselic (formerly Second Otselic), Lincklaen and Willet.

The following, Second Plymouth, First Norwich, Preston, and Oxford, united with the Chenango Q. M. in 1868. The following have dropped from the records, viz.: First Plymouth, Otselic, Smithville, Pharsalia, Cincinnatus, German, and Plymouth.

The Chenango Q. M. which was organized in 1868, was made up of churches from other Q. M's. The most of the churches are in a prosperous condition. The following with above six hundred members are reported: Norwich, Oxford, Holmesville, North Pharsalia, Smyrna (formerly Lebanon and Symrna), West Windsor, Sherburne, South Fenton, and Columbus. Two churches have dropped out, viz.: Plymouth and Preston.

6. The Central New York Yearly Meeting was reported in 1843. Formerly it was called the Otsego and Herkimer Y. M. of Free Communion Baptists.

The Otsego Q. M. was reported in 1841. The following churches are at this time members of the Q. M., viz.: Oneonta Plains, now West Oneonta, Franklin, Exeter, Burlington Flats, East Meredith, Otsdawa, Oneonta, and West Davenport. The Ames church has joined the Whitestown Q. M., and Holmesville united with the Chenango Q. M. in 1870. Southville, and West Exeter have dropped out.

The Rensselaer Q. M. was first reported in 1841 and three years later united with the Central New York Y. M. The following churches are still reported, viz.: Stephentown Centre, West Stephentown (formerly Stephentown and Nassau), Poestenkill, Stratton, and Alps. The following have lost their visibility, viz.: First Sand Lake, Second Sand Lake, Third Sand Lake, Lee (a colored church), Crooked Lake, Pittsfield, Chesterfield and West Hampton, Chesterfield, Ashfield, Bloomfield, West Jamaica, and Grafton. The New York City church was dismissed to join the Rhode Island Association in 1869.

The Herkimer Q. M., which was reported in 1841, had but a short existence as a Q. M. Four of its churches joined the Clinton Q. M., viz.: Plainfield, Columbia, Danube, and German Flats. Southville united with the Otsego Q. M. and Canajoharie has ceased to be reported.

The Clinton Q. M., which is now known as the Whitestown Q. M., was reported in 1841 and received its present name in 1845. The names of the churches which have ceased to be reported in the Q. M. are Clinton, Norway, Middleville, Newport and Poland, Marshall, Columbia, Danube, Plainfield, German Flats, Whitestown, Rome, Newville, and Russia Centre. Columbus, and Sherburne have joined the Chenango Q. M. The following churches, most of them in prosperous condition, are members of the Q. M., viz.: Prospect, Poland, Flat Creek, Washington Mills, Grant, Ames, Unadilla Forks, and Miller's Mills.

The Oswego Q. M. was organized in 1843. It has had up to this time a large number of churches, a few of which still exist. The original churches were

Phœnix Church.

Amboy, Annsville, Cicero, Constantia, Granby, Hastings, Phœnix, Rome, Richland, North Scriba, Schroeppel, West Monroe, and South Scriba. Of these Constantia and North Scriba still remain. Phœnix was not reported after 1842, but a new Phœnix church appeared in 1847 and still exists in a prosperous condition. Other churches which have been for a few years parts of this body but are now not reported are: Schroeppel and Palermo, Richmond, East Syracuse, Second Constantia, First Parish, West Monroe,

Patchen's Mills, New Haven, North Volney, Second Parish, and Bernhard's Bay. The following are still in the Q. M.: Redfield, Gilbert's Mills, Oswego Falls, and Syracuse. The last two have been recently organized.

THE LAKE GEORGE Q. M. was organized in 1855. It was originally, in 1835, known as the RUTLAND Q. M. which in 1838 and after belonged to the Vermont Y. M. Of the earlier churches, Putnam, Johnsburgh, and Hadley are all that remain to this day. The following have ceased to exist, viz.: Benson, Dresden, Fort Ann, Rutland, Warrensburgh, Whitehall, Caldwell, Danby, Minerva Branch, Middletown, West Rutland, Day, Bolton, Lake George, Horicon, North Bolton, Trout Lake, Caldwell and Lake George, and New Vermont. To the existing churches have been added Hague, and Loon Lake.

THE SHERBURNE Q. M. was in 1841 connected with what had been called the Second or Western Y. M. It was not reported in 1843 or after. It had the following churches: Sherburne, Brookfield, Columbus, and Villanova and Cherry Creek. Columbus and Sherburne are reported in the Clinton Q. M., and later in the Chenango Q. M.

Several churches have been reported at various times as not connected with any Q. M. Among these the Brooklyn church, a thriving interest with more than two hundred members, still remains independent.

7. THE GENESEE YEARLY MEETING was organized in 1843 from Q. M's that had belonged to the Holland Purchase Y. M.

THE MONROE Q. M. was organized in 1832. At the time when it became a part of the Genesee Y. M. it had had a large number of churches, only three of which still remain in the Q. M. They are Byron, East Gaines, and Elba and Alabama. Walworth, and Penfield in 1833 joined the Penfield Q. M. The following in 1847 joined the Rochester Q. M., viz., Second Clarkson, Brockport, Parma, Parma and Ogden, and Rochester. The following have dropped out: First Clarkson, Third Clarkson, Royalton, Batavia (appears again in the Genesee Q. M.), Caledonia, Fourth Clarkson (formerly Brockport), Murray, Carlton, Clarendon, Second Royalton, Sweden, Barrier, Newfane, Niagara, Ridgeway, Elba and Batavia, Clarkson and Kendall, Chestnut Ridge, and Pendleton. Since 1844 several churches have been added. Shelby and Indian Falls still remain. The following have been dropped: Second Clarendon, Clarkson, Morganville, Union, Farewell Mills, First Hamlin, and North Newstead.

THE ALLEGANY Q. M., organized in 1832, was before that time a part of the Holland Purchase Y. M. Its name was changed to FREEDOM Q. M. in 1841. It has not been reported since 1884. From the beginning it has had the following churches, viz.: Conesus, Springwater, Burns, Independence, East Sparta, Leicester, First Naples, Second Naples, South Dansville, Springwater and Dansville, West Sparta, Conesus and Groveland, Scottsburgh, Ossian and Burns, Grove, Dansville, Springwater and Sparta, Springwater, Cohocton, Eagle, Grove and Allen, Springwater and Wayland, Second Sparta, Arkport, Angelica, North Valley, Sparta, Staples, Second Sparta Branch, and Webster's Crossing. The Burns, Naples, Scottsburgh, and Sparta churches were useful many years.

THE PENFIELD Q. M. was organized in 1833. Nine years later, it changed its name to WAYNE Q. M., and has not been reported since 1860. Of its churches, Walworth, Ontario, Perinton (later Fairport), and South Penfield joined the Rochester Q. M. in 1847. Hannibal, Galena and Savannah, and Red Creek joined a new Wayne Q. M. in 1862. The following disappeared, viz.: North Penfield, First Sodus, Galena, Webster, Wolcott, Elbridge, Huron, Arcadia, Montezuma, Savannah, Brownsville, and Second Sodus.

THE WAYNE Q. M., organized in 1862, was composed of three churches from the old Wayne Q. M., viz.: Hannibal, Galena and Savannah, and Red Creek. This Q. M. was not reported after 1872.

THE UNION Q. M. was organized in 1840, and became at the first a part of the Holland Purchase Y. M. In 1844 it joined the Genesee Y. M. At

this time the following churches had belonged to it, viz.: Canandaigua, Gorham, First Italy, Second Jerusalem, Middlesex, First Potter, Second Potter, Third Potter, Fourth Potter, and Yatesville. Of these, Middlesex and Potter remain. Of the churches that have joined the Q. M. since 1844, the following have dropped out, viz.: Second Italy, Second Canandaigua, Bristol, Ontario, Mitchellsville Branch, Second Naples, Urbana, Cheshire, and Urbana and Wales. The following remain in the Q. M.: Pulteney, Italy and Naples, Wheeler, Grove, and First Naples.

The Rochester Q. M. was organized in 1847. Some of its churches have continued strong and vigorous, while others have disappeared. The latter are Rochester, Bushnell's Basin, Clarkson, Parma and Ogden, Brockport, Ontario, Farmington, Parma and Clarkson, and Union. The churches that remain in the Q. M. are Fairport, Walworth, North Parma, East Penfield, East Hamlin, East Kendall, and Murray.

It should be borne in mind that the cause of the loss of many churches is attributable (1), to the tendency of many of the people to move westward, (2), to the fact that in many instances two or more small churches which have been worshiping in private houses, or schoolhouses, have united under one name and erected a house of worship, and (3), many of the churches have simply taken a new name and joined some new Q. M. The opportunity for gaining facts has not been what was desired.

New York Education Society, The, was organized at Unadilla Forks, N. Y., in January 1841. Its purpose was to secure funds for Clinton Seminary, and to aid in the education of worthy indigent students. Rev. Adam Bullock was president, and Rev. H. Whitcher was corresponding secretary. For several years this society pursued its chosen work in connection with Clinton and Whitestown Seminaries.

Nevis, Rev. Wm. P., died in Newfield, Me., Jan. 28, 1853, in his 34th year. His mind was awakened to the need of religion in the spring of 1838, while attending academy at Lewiston, and in June he obtained evidence that he was born again. In September he was baptized by Rev. James Libby. He soon after began to preach. He was ordained Jan. 18, 1843, and began an itinerant ministry. Many souls were converted in Limerick, Me., Meredith, N. H., Acton, Me., Kennebunk, Bowdoinham, New Gloucester, Freeport and Newfield, where he was taken with typhoid fever and died after a distressing illness. He left a wife and two small children.

Nichols, Rev, Asahel, died suddenly at Ames, N. Y., Jan. 8, 1851, aged 33 years. He joined the church in his native town, Chesterfield, Mass., in 1840; taught two terms in Geauga Seminary, Ohio; graduated from the theological department of Oberlin College in 1846; preached in Cornishville, Me., and in 1848 settled at Ames, N. Y., where he was highly esteemed. He possessed a metaphysical mind, and talents of a high order.

Nichols, Rev. Jacob W., died in Effingham, N. H., Nov. 16, 1863, aged about forty years. He was converted at the age of sixteen. He was licensed to preach by the Wolfborough Q. M. in 1857, and the next year ordained. He settled as pastor of the First Effingham church, and the first year added eighteen by baptism. This pastorate he held till death.

Nichols Latin School. See *Bates College, Latin School.*

Nicholson, Rev. John, a native of Stonington, Conn., was converted and united with the McDonough, N. Y., church in 1813. He was ordained at the session of the Q. M. held at Plymouth, N. Y., in June, 1833, and continued with the McDonough church, except two years with the Second Otselic and three with the German, 1854–59, until his death, which occurred April 7, 1863, at the advanced age of 70 years.

Nickerson, Rev. Joseph, son of Joseph and Deborah (Calley) Nickerson, was born in Litchfield, Me., April 10, 1833. He was converted at the age of seventeen. In December, 1878, he received license to preach, and Oct. 11, 1883, was ordained by Rev. Mark Get-

chell and others. He was pastor at West Litchfield three years and six months, and two years at East Bowdoinham, where he now resides (1887). Dec. 29, 1855, he married Miss Amanda M. Baker, of Litchfield. They have two children, one of whom is in school with the ministry in view.

Nickerson, Rev. Samuel Stickney, son of Joshua and Betsey (Rice) Nickerson, was born at Albany, N. Y., Sept. 24, 1835. He studied in the village school at Tamworth, graduated at New Hampton Literary Institution in 1859 and from the theological department in 1863. He was converted in early childhood. Licensed May 26, 1863, he was ordained at Providence, R. I., Oct. 13, 1864, under the direction of the executive board of home missions. He was for four years missionary to the freedmen in North Carolina and Virginia, from October, 1863, to October, 1867. He arrived at Roanoke Island, S. C., in December, and was the society's first missionary to bear the word of life to this long oppressed race. He has held pastorates at East Randolph, Vt., three years, West Charleston, Vt., three years, and five years at West Derby in the same state. His present pastorate at Sugar Hill, N. H., began in 1879. He was married Sept. 24, 1864, and May 26, 1875, and has four children living.

Noble, Rev. Joseph N., son of Rev. Joseph and Florence (McGrath) Noble, was born at Brighton, N. B., April 30, 1847. He studied in the common schools, and was converted Sept. 27, 1866, in Canning, N. S., under Rev. Charles Knowles. After delay he yielded to the call of God to preach in May, 1882. After preaching with success for a year he was licensed by the church of which he was a member at Upper Woodstock, N. B. In October he began work with the Bridgewater, Me., church, where after two months' blessing upon his labors he was ordained by the Houlton Q. M., Dec. 18, 1886. October, 1887, he became pastor at East Hodgdon, and the following May he took in addition the church at Crystal. Since his ordination he has baptized nineteen. He married Sept. 26, 1870, Jennie C. Brown, of Woodstock, N. B.

Noble, Rev. J. H., son of Sanders and Mary (Robnet) Noble, was born in 1843 in McMinn County, Tenn. In 1861 he was married to Betty Tuck. His conversion took place in 1866 and his ordination in 1872. He united with the Free Baptists in 1876, and has conducted several revivals and organized four churches. His present pastorate is with the Pleasant Hill church, Missouri.

Noka, Rev. Gideon, son of John and Esther (Rodman) Noka, was born at South Kingston, R. I., April 2, 1841. He received limited education. He was converted in 1856. Licensed in 1868, he was ordained as an evangelist by the Second Adventists. He has labored among the Adventists, Methodists and Free Baptists. He married Miss A. F. Perry in 1860, and has five children living.

Norris, Rev. David, of North Danville, Vt., died Nov. 21, 1839, aged 71 years. For forty-seven years he had been a Christian. He was ordained in 1809. He was truly a father in Israel and a faithful watchman on the walls of Zion.

Norris, Rev. John, was born in Corinth, Vt., in June, 1804. He married in October, 1825, Polly Sleeper. He was converted in March, 1828, and baptized in May by Rev. Nathaniel Bowles, joining the church in his native place. He began to preach in 1839, and was soon after ordained. He labored several years in Corinth, Orange, Washington, and vicinity, and was settled in Loudon, N. H., East Sanbornton, Woodstock, Benton, Concord, Vt., and Bethlehem. He married Mrs. Ruth Nurse in December, 1861, who survived him. During his last years, he lived in Littleton, N. H., preaching, on account of feeble health, but seldom. By being thrown from a wagon, he received fatal injuries from which he died, after two days of severe suffering, Aug. 14, 1870, aged 66 years. He was active, humble, and faithful, and did a good work. He knew how to grow old sweetly, and encouraged his younger brethren in the ministry.

Norris, Rev. Moses, was ordained in 181—, and labored in Vermont.

North Carolina. The first church in this state was organized near the Chowan river, by Rev. Paul Palmer. Joseph Parker, Wm. Parker, and —— Winfield, were soon added to the ministry. In 1742 Wm. Sojourner settled in Halifax County, and joined in the work, which was so prospering that in 1752 there were sixteen churches. Through proselyting influences from the Philadelphia Association, most of the churches were persuaded to join the Calvinistic Baptists. A remnant rallied, and notwithstanding much opposition and many difficulties, they made steady progress; so that in 1832 there were twenty-six churches, and about two thousand members. The ministers at that time were Frederick Fonville, Reading Moore, Isaac Pipkin, Jesse Hawarin, Levi Braxton, Jas. Moore, Jesse Heath, Robt. Bond, Jer. Heath, Everet Davis, Jesse Braxton, Jno. Gurganous, Jas. Price, Wm. Lathum, Caleb Spivy, Howel Hearn, Jno. Creekman, Samuel Modlen, B. C. Wood, Roderick Powel, Richard Witherington, Jacob Utley, Brinson Hollace, Enoch Cobb, Mark Andrews, Jedediah Dixon, Jer. Rowe, Thos. Reaves, Henry Smith, Daniel Daughty, Jesse Alfin, Wilson Daniels, and Nathaniel Lockhart. About 1840 there was a defection to the Campbellites, and some ten years later about a third of the churches withdrew because of differences on the subject of secret societies. Since that time such severe trials have not been experienced, and they have continued to make steady advancement, extending their churches also into South Carolina.

The Original Freewill Baptists in this state, whose history is very briefly given above, are located chiefly in the northeast part of the state. They are now divided into two conferences and the churches exceed one hundred in number. The Eastern Conference reports 7,553 members. The Western Conference (located in the north central part of the state) reports 1629 members. The *Freewill Baptist Herald*, published for several years past by Rev. R. K. Hearn, has ably represented this people. The present growth and activity of the body is most auspicious.

The Cape Fear Freewill Baptist Conference held its thirty-fourth annual session Nov. 8–10, 1888. The churches are twenty-one in number, and the total membership is 1449. The Conference occupies the central portion of the state, nine of its churches being in Johnston County, three in Sampson, three in Harnett, three in Wayne, two in Cumberland and one in Wake. At its organization, Nov. 1, 1855, the delegates met at Stony Point, Cumberland County. Rev. John Williams was moderator and Wm. Harris assistant moderator. The membership at that time was 370. The increase to the present number has been the result of faithful work, and the prospects for the future are encouraging.

The PeeDee Conference is located in the southern part of the state and has a membership of about 750.

The Union Baptist Association, though not bearing the Freewill name, is yet Arminian in doctrine and Open Communion in practice. It contains a membership of 585. The *Baptist Review*, published by Rev. B. W. Nash, represents this people and others more or less intimately connected with them.

The Tow River Association, the New American Association and the John Wheeler Y. M., though chiefly in this state, were in their origin closely connected with the churches in eastern Tennessee. See *Tennessee*.

There are also three conferences of colored Freewill Baptists in this state. It is estimated that their numbers exceed seven thousand, but definite information is not at hand.

The bodies mentioned above are not formally connected with the Freewill Baptists North, yet their doctrines and polity are so nearly identical that they may be said to be one in spirit and in performing the great work which providence devolves upon Freewill Baptists.

Northrup, Rev. Nicholas, was ordained pastor of the Little Hoosick Hollow church, New York, at its organization March 20, 1793. He had come from Rhode Island, and though without

great abilities or culture, his godly life, genial spirit, strong sympathies and practical sagacity enabled him to be a useful minister. He ministered to this church some thirty-five years, during which it attained a membership exceeding one hundred. As a counselor he stood next to Elder Corpe. Late in life he moved to the West and soon died.

Northup, Rev. William H., son of Jeremiah and Martha (Freeman) Northup, was born in Otsego County, New York, Sept. 4, 1826. He united with the Otsdawa church in 1850, and in October, 1856, married Clarissa A. Sheldon, by whom he had two sons. The same year he received license to preach and, having settled in Kansas in 1872, he was ordained by the Blue Valley Q. M., Nov. 20, 1876. He was pastor of the Adams' Peak church three years, and is now ministering to the Clear Fork church.

Northwestern College, in Wasioja, Minn., was opened in the fall of 1860. The citizens built a brick building sixty feet by forty, and gave it to the Freewill Baptists, provided they would finish the inside and sustain the school. Rev. A. D. Williams was chosen president. There were at first about fifty students in the higher department and a like number in the common school grade. This latter was soon separated from it, and the higher department increased to seventy-five, and continued with about that number. After about four years Rev. A. D. Sandborn succeeded to the presidency. The decline of the Zumbro Q. M., the growth of other centers, and the development of other institutions were influences which affected the prosperity of this college. There was no endowment. The school was suspended after a few years, and the building after a time was occupied by the Wesleyan Methodists.

Northwestern Free Baptist Association was organized in October, 1881, at Wykoff, Minn. See *Western Association of Free Baptists.*

Northwestern Freewill Baptist, The, was a three-column, eight-page monthly paper started at Minneapolis, Minn., by Rev. A. D. Williams in 1859. It was called at first the *Minnesota Freewill Baptist.* In 1860 it was removed to Wasioja, and the name was changed. It was devoted to denominational news and articles both local and general. It continued some five years, visiting many homes in Minnesota, Iowa, and Wisconsin.

Norton, Rev. Erastus W., son of Rev. John and Naomi (Short) Norton, was born in Richmond, N. Y., Sept. 9, 1818. He was converted when twelve years of age, and ordained in Michigan when twenty-three. He went to Kent County in 1850, where his principal work in the ministry was done. The Sparta and Lisbon churches enjoyed his services many years, and both built houses of worship during his pastorate. He was strongly denominational, a good preacher, and an energetic business man. He was married Feb. 14, 1839, to Minerva Gardner, and again July 8, 1852, to J. A. Compton. The latter and ten children were left to mourn at his death, Aug. 8, 1887.

Norton, Rev. John, was converted in 1819, ordained in 1821, and labored at Richmond, N. Y., till 1826, when he removed to Michigan, where he was prominent in gathering the Oakland Q. M., and died of fever in August, 1832, after a useful life of about forty years.

Norton, Rev. Lemuel, died at his home in Tremont, Me., Sept. 18, 1866, aged 81 years. He was born at Martha's Vineyard, Mass., in 1785, and in 1817 was ordained among the Calvinistic Baptists. After preaching ten years, he became alarmed at the indifference prevailing among his people, and making a new consecration of himself, he saw the plan of redemption opening before him full and free, and preached accordingly. A revival ensued, but his doctrines were called in question. He organized a new church at Mt. Desert, and united with the Free Baptists in September, 1828, in the Montville Q. M. In 1840 he became pastor of the Belmont church. He was pastor of the Third Montville church from 1842 to 1853. After suffering long with cancer in the stomach, he died at the residence of his eldest daughter, and at his request, he was buried on Mt.

Desert Island, where he had organized the first Freewill Baptist church in Hancock County.

Norton, Rev. William R., brother of Rev. E. W. Norton, was born in Richmond, N. Y., Feb. 12, 1822. He studied at Canandaigua, East Bloomfield and Rochester, N. Y., and was converted in 1843, the same year receiving license to preach. He moved to Michigan in November of that year and commenced labor in the Oakland Q. M., where he was ordained in 1848. In 1854 he moved to Clinton County and began labor in the Shiawassee (now Lansing) Q. M., where he organized the Bath church, which he served as pastor twenty-two years. His work at present is of a missionary character in the vicinity of his residence, Boyne City, in the northern peninsula. June 26, 1845, he was married to Miss Elizabeth Gardner, and Oct. 26, 1851, to Miss Phebe A. Abel. He now has three children. Walter E. was a soldier in the war of the rebellion; William A. is a successful lawyer, and both were formerly students at Hillsdale College, Michigan.

Nova Scotia, The Free Baptists of. The history of this denomination is traceable to the revival work of Henry Alleine in Nova Scotia, 1775–84. This spiritual revolution prepared the way for a number of isolated Open Communion Baptist churches, the most of which, however, in the associational growth from 1800 to 1827 adopted close communion practices.

The remnant was built up and definitely organized under Elders Thomas Crowell, of Barrington; Asa McGray, of Cape Sable, who came from the Freewill Baptists of Maine in 1816; and Jacob Norton, from the "Christians" of the same state, a little later. They formed churches in Shelburne, Yarmouth, King's and Queen's Counties. The first Freewill Baptist church dates Cape Sable Island, March 22, 1821. The Baptist church of Barrington took the name of Free Baptist July 24, 1821. Argyle church may have been of earlier organization, and Yarmouth church, 1832, was a branch of Argyle. Edward Reynolds was ordained June 20, 1825, Charles Knowles in February, 1831, and Albert Swim in 1834; and these have had a large share in making the denominational history.

At Cape Sable Island, June 17, 1837, delegates having assembled from all churches holding the same faith, the different elements were consolidated into the "Free Christian Baptist" denomination. A Jubilee was celebrated at the same place in connection with the Annual Conference in 1887. The record says: "We consider it an undoubted privilege to choose that name which best expresses our faith; and as we believe in and practice baptism by immersion, we must be Baptists; and if we are disciples of Christ, as we profess to be, we must be Christians; but as no forms or rites of themselves can make us Christians, we must be made free by the Son of God; and if made free by the Son, we must be Free Christian Baptists."

Quarterly Meetings were adopted. Owing to some disagreement, Elder McGray and the Cape Sable church resumed the Freewill Baptist name and connection in 1839; and reinforced by Elders Davis, Atwood and Henderson, from the United States, new churches were added at Beaver River and elsewhere; and in 1843 a Q. M. took form with membership in the Maine Central Y. M.

At the outset the Bible was taken as an all-sufficient rule of faith and practice with an expressive and excellent covenant. In the year 1841, articles of faith were drawn up and adopted by the main body which are substantially the articles of faith to-day. Six years afterwards, in a report adopted by the General Conference, certain principles were stated as follows: "The General Conference is an associated body of churches of the same faith and order." "Every church in the associated body is a body of baptized believers who have given evidence to one another that they have been born again of the Spirit of God, and have covenanted together to take the Scriptures for their rule of faith and discipline." "It is the duty of the church to appoint and dismiss its own officers and attend to its own business."

This separation continued, both sections making progress, until their union, Nov. 29, 1866, under the name of the Free Baptist Conference of Nova Scotia. Seven Freewill Baptist and twenty-seven Free Christian Baptist churches were factors of the new denomination; twenty-nine churches resulting after local consolidation. As no organic change has followed since the union, the particular features of this branch of Free Baptists may now be outlined. There is an Annual Conference consisting of elders, licentiates, deacons and delegates appointed by Q. M's from the church membership, in the proportion of one for every hundred members. All business of a general character may come up for discussion, the work of foreign missions, home missions, ministerial education and relief to infirm ministers being carried on by various boards or societies which hold independent meetings. This General Conference retains the power of ordaining ministers. It is incorporated under act of Parliament, 1870. It maintains correspondence by delegates with the Maine Central Y. M. of Freewill Baptists, and the Free Communion Baptists of New Brunswick, and recently with the Massachusetts Free Baptist Association. The meetings are held with the larger or more central churches, and the public meetings are largely attended. The annual meeting begins on the second Thursday of September.

The *Religious Intelligencer*, *Morning Star* and *Missionary Helper* are endorsed as denominational publications. No seminary or collegiate institution is maintained, the public schools and state-endowed colleges furnishing ample opportunities. The Free Baptist institutions of Maine are attended by the theological students, and many young men of promise have settled in United States pastorates.

Although Yarmouth and Shelburne Counties are the stronghold of Free Baptist sentiments, yet a number of churches are found in King's, Queen's, Halifax, and Cumberland. The Q. M's are named from the time of meeting. They are geographically allotted; Yarmouth, Shelburne and Cumberland Counties comprising one; King's, Queen's, and Halifax the other. The Q. M. is largely occupied with home mission work and methods, and the first evening is given to the Home Mission Society. A pastorate system has been in vogue for several years in the Q. M's, and has proved helpful to the cause.

The Q. M. is comprised of ministers, deacons, clerks of churches, and delegates from churches. There is a gradation of license to preach, as from Church, from Q. M., or from Y. M.

The statistics from last Annual Conference, held at Yarmouth, 1888, show nineteen ministers, 169 added, 3,840 total membership, 1,964 Sunday-school pupils; $6,100 was raised for church purposes, $448 for Sunday-schools, $337 for foreign missions, and $370 for other societies. Hon. A. Gayton, M. P. P., is moderator of Conference for the present year, and Rev. J. I. Porter standing clerk. The Free Baptists have been a party to recent movements in the direction of union between the open and strict communionists of the Maritime Provinces; but although there may have been general willingness to unite on terms by which conscientious freedom would be respected, there was no manifest anxiety to do so, and some dissent.

Noye, Rev. John, a native of England, moved to this country about 1835, and was connected with the church in New York City in 1853. The following year he was connected with the Scriba church, and continued to labor successfully as pastor of churches in the Oswego Q. M. (N. Y.) several years. Later, he went into the Erie Q. M., was connected with the Buffalo church and died at Aurora, Aug. 31, 1865 (?), aged 54 years.

Noyes, Rev. Eli, D. D., was born in Jefferson, Me., and by the blessing of God upon his pious mother's teachings, was converted when ten years of age. He was connected with the Calvinistic Baptists until 1834. In January, 1835, he offered himself as a candidate for service as a missionary. He married Miss Clementina Pierce, daughter of Nathaniel S. Pierce, of Portsmouth, N. H., in May, was ordained in June at the session of the

New Hampshire Y. M., and September 22 of the same year set sail for India in company with Amos Sutton and Jeremiah Phillips. Arriving in Calcutta, Feb. 4, 1836, he entered upon the work in Orissa, made rapid progress in the language, and continued in the work with devotion and success (see *Mission in India*) until renewed attacks of dysentery compelled his retirement in 1841, his wife also suffering much from the climate. It was their intention to return to India but their health rendered it unadvisable. Brother Noyes engaged with success in raising funds for the Foreign Mission Society, and was made a member of its executive board. Later he served as pastor in Hallowell, Me., Boston, Mass., and North Scituate and Providence, R. I. As pastor of the Roger Williams church his labors were for a time very useful. In 1848 he with Rev. J. Woodman visited the General Baptists in England by appointment of the General Conference. His death occurred Sept. 10, 1854, when forty years of age, in La Fayette, Ind., at the home of Mr. M. Pierce, his brother-in-law, where he had gone seeking relief from consumptive tendencies. He was an active student and published a Hebrew reader, lectures on the evidences of Christianity, and a work on Hindu mythology, besides leaving several reviews, lectures, etc., in manuscript form. Mrs. Noyes now resides in La Fayette, and three sons and a daughter comfort her advanced years.

Noyes, Rev. Chandler, died of consumption in Burnham, Me., late in 1877 or previous to June 15, 1878, aged 68 years. He was an older brother of Rev. Eli Noyes, one of the first Free Baptist missionaries to India. He became a Christian early in life, and at his death had been forty years in the ministry. He preached mostly as an evangelist and saw many revivals. His labors were mostly within the limits of the Montville and Prospect Q. M's. While he had health, he was a faithful worker. He left a devoted wife. His grave is in Jefferson.

Nutting, Rev. William, a native of Richfield, N. Y., died in Parish, N. Y., Jan. 25, 1872, aged 72 years. At the age of twenty-five, after many conflicts, he consecrated himself to the Master's service. His ministry, for nearly forty-five years, was mostly with the churches of the Oswego Q. M. He was an eccentric, zealous man, useful in the work of the Lord. At his death one son was state senator in Virginia and another district attorney of Oswego County, New York.

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Ocean Park. Ocean Park is a village of summer cottages and public buildings in the town of Old Orchard, Me., on the line of the Boston & Maine railroad, with the Orchard Beach railroad passing through it. The town is about twelve miles west of Portland and is connected by a line of horse-cars with Saco and Biddeford. The Park was founded with the hope that Free Baptists, ministers and others, who are scattered from their homes and churches in the vacation season, by passing that time together, might strengthen the ties of Christian brotherhood, add to their mutual interest in the cause of our common Lord, and get fresh skill, ardor and hopefulness in their work for Him.

The thought of a Free Baptist Summer Assembly began to take practical shape during the General Conference at Weir's, N. H., in August, 1880. A mass meeting was held, and a committee appointed representing the different sections of New England. This committee consisting of E. W. Porter, H. F. Wood, I. D. Stewart, C. F. Penney, B. F. Hayes, A. L. Gerrish, W. L. Noyes, C. H. Latham, B. F. Haley, B. C. Jordan, H. K. Clark, L. W. Stone, R. Deering, O. Durgin and J. S. Brown, after consideration of all proposed sites from Narragansett Bay to the Kennebec river, selected the locality since known by the name of Ocean Park. For $6,500 a tract of seventy acres was purchased. This tract contained then a section of the famous Old Orchard Beach, a beautiful grove heavily timbered with hard and soft

wood, and between these the channel of a small brook, with a strip of marsh across which the ocean flowed at every spring-tide. Now a cluster of more than thirty buildings have risen near the beach. Perhaps half as many are on what was the marsh, but which, now that the sea is shut out by a dyke, is becoming every year a more and more beautiful emerald link between the grove and sea. The geographical history of Ocean Park is brief, for almost the entire land between the grove and the present low water-mark has been formed within the memory of people now living in the vicinity. The corporation have only assisted in the work which nature was carrying on.

In the grove, along with the Temple area and the Guild park, are many neat cottages and many lots in private hands not yet occupied. No finer auditorium than the Temple has yet risen at any seaside resort. It will contain two thousand persons, and is admirably built to insure ease of speaking, hearing and ventilation. "The Ocean Park Association" was incorporated in 1881. It has since expended for public buildings, for roads, the dyke, the waterworks, grading, etc., scarcely less than twenty thousand dollars. More will be expended as the sale of lots shall furnish the means. The public rooms and buildings are the post-office building, containing the reading room, an office of the *Morning Star* and book room; "The Curtis Home"; the Temple, with Chapel, and Tabernacle. To these will be added a Guild or Normal Hall at no distant day. There are also a store, a restaurant, and half a dozen boarding-houses and hotels, of which the Billow House, on the sea-wall, the Park House, by the railway station, and the Granite State, midway between the sea and the Temple, are the chief.

To those persons who seek only vacation freedom and rest, Ocean Park offers at very moderate cost quiet homes, good water, the finest of beaches with breezes from the sea and the balsam groves. There is freedom from contact with extravagance, dissipation, rowdyism or social exactions and excitements. To such, this place may be no less desirable for having the annual assembly in it, for those who prefer solitude can seek the assembly as little as they please. And the society of the place, having enough to occupy its attention, will not seek them. To those who have learned that change is rest and who seek invigorating stimulus for the mind as well as the body, the period of the assembly offers a selection from a varied bill of fare. Its extent and variety may be inferred from the following, culled from the program for 1889: Devotional meetings daily, with preaching each Lord's day. The Chautauqua Normal Union, affording three courses of Bible study under various teachers and lecturers. A summer School of Oratory, with daily sessions. A School of Ancient, and one of Modern Languages. A Teachers' Retreat, or School of Methods, with distinguished educators among its teachers and lecturers. A Department of Music and one of Painting. A Woman's Convention, with important topics and eloquent speakers. The graduation day of the Chautauqua Literary and Scientific Circles. The annual convention of the Societies of Christian Fidelity. The Guild Day. The Children's Day. The largest excursions for the season over the railroads of northern New England are those to Ocean Park on Children's Day.

It is expected that other departments of instruction will be added in future years and that all will be equipped with ample teaching force, and also that special provision will be made for Bible study, and for training in the proper spirit and methods of evangelistic work. Application for the General Conference of 1892 has been made by Ocean Park.

Odell, Rev. Nathaniel, a native of Wayne County, N. Y., died near Elliott, Ia., Aug. 19, 1882, aged 66 years. He emigrated to Michigan in 1835, joined the Free Baptists in 1844, and soon began to preach, being connected with the Barry County Q. M. After opposing the wave of spiritualism then sweeping over that vicinity, he moved to Delhi, Ia., where he was ordained May 25, 1856. Here he labored with good success, especially in revivals, nearly twenty years, when he went to Montgomery County,

where the closing years of life were spent.

Ohio. I. The work of the denomination in this state was begun by Eli Stedman, who organized a church at Rutland, Meigs County, in 1810. Other churches were gathered, and in 1814 the Athens Q. M. was organized. Soon the Muskingum Q. M. was formed by a division of the Athens Q. M., and a Y. M. was probably organized. But troubles arose in 1818, the members became disheartened, and the next year the churches were led to form a union with the Christian order (Disciples). Elder Marks visited this region in July, 1822, and found a church in Alexander, Athens County, which had just been organized by Rev. John Sleeper, and a church was now organized at Rutland, James E. Brown, a member, receiving ordination. In the autumn of that year the Athens Q. M. was organized with these churches and the Porter church, fifty miles down the Ohio. The Morgan and Columbia churches were added the next year, and the membership reached 186.

The Meigs Q. M. arose from the remains of the above Q. M., which became extinct. It contained about 1831 the First Alexander, Second Alexander, Rutland, Chester, and Morgan churches, with ninety members. Asa Stearns, James Shurtleff, Samuel Thorn, and John Sleeper were the ministers. To these were added about 1833 the Amesville (later Amestown), Raccoon, and Springfield churches, and two years later the Kyger and Rigen churches. The Wilkesville and Huntington churches were added in 1840, Second Kyger, Campaign, and Lodi about 1842, Columbia, and Orange in 1843, Third Kyger in 1844, Canaan about 1845, Second Rutland in 1849, Salisbury about 1853, First Carthage in 1856, Second Carthage in 1858, Middleport in 1859, Bedford in 1862, Ireland in 1863, Cheshire in 1867, and Third Rutland in 1879. The Chester church did a good work for fifty years, as did also the Orange church about forty years, and the Salisbury, Bedford, Ireland, and Carthage churches for considerable periods. The Second Alexander, Lodi, and Columbia churches went into the Athens Q. M. at its organization, the First Alexander church soon following. This Q. M. is noted for its strong churches, the First Kyger and Second Rutland churches having for many years maintained more than two hundred members each, the Second Kyger, Campaign, and Middleport exceeding one hundred each, the Canaan and Cheshire churches, and the old First Rutland church having numbers which in many sections would be considered large. With eight churches, and more than a thousand members, this old Q. M. continues true to the Freewill Baptist faith.

The Little Scioto Q. M. had its origin in the labors of Rev. Rufus Cheney, from New York, who settled a few miles east of Portsmouth on the Ohio river and organized the Porter church in 1817. This church associated for a time with the churches in Meigs County, and later belonged to the Miami Q. M. About 1833 the Porter and Madison churches, with the Harrison church just organized, were reported as the Little Sciota Q. M., with fifty-eight members. These three churches have done steady work to the present time, having now a combined membership of 220. The Vernon church was added about 1834, the Raccoon church soon after, and the Hewett's Fork church about 1841, but these continued only a few years. The following churches have since been received, viz.: Green, Hamilton, and probably Providence in 1843, Carmi in 1845, Bloom in 1850, Wheelersburg in 1851, Pine Creek about 1855, Sciotoville about 1857, Union in 1858, Mt. Hope in 1862, New Vernon, and Scioto in 1869, Lick Run, and Science Hill in 1875, Chaffin's Mills in 1876, Buffalo, and Mt. Zion in 1877, Antioch, and California in 1878, Cross Roads in 1879, Beaver Valley in 1882, Fairview in 1883, and Daleyville in 1885. The Green, Union, Mt. Hope, Chaffin's Mills, Buffalo, Mt. Zion, and Cross Roads churches were dismissed as early as 1879 to the Pine Creek Q. M., and the Pine Creek church soon followed. The Science Hill church went into the Lewis Q. M. (See *Kentucky*). The Sciotoville and Scioto churches, though interrupted

for a few years, are now active in the work of the Q. M., as are also the Hamilton, Providence, Bloom, Wheelersburg, California, Beaver Valley, Fairview and Daleyville churches. The present membership of the thirteen churches is 670.

The Pine Creek Q. M. was formed about 1879, at the request of the Mt. Zion and Union churches of the Little Scioto Q. M., and the other churches mentioned above were soon transferred to it. The Harrison Mills and Pleasant Valley churches were added in 1880 and the Hewett's Fork church in 1881. The Buffalo, Cross Roads, Pleasant Valley, and Hewett's Forks churches have disappeared. This Q. M. employs its clerk, Rev. S. Fisher, as a home missionary, and with its seven churches and 450 members manifests commendable activity.

The Athens Q. M., the second, was formed about 1844 with the Second Alexander, Lodi, and Columbia churches from the Meigs Q. M., and the Sunday Creek, York, and Deerfield churches, then recently gathered. The Racoon church was added in 1850, Third Alexander in 1851, Huntington in 1852, First Alexander from the Meigs Q. M. in 1855 (though these Alexander churches seem in later reports to be numbered in the order in which they came into this Q. M.), Albany about 1857, Platts Fork about 1859, Dover about 1860, Harrisburg in 1862, First Albany (colored) in 1863, Madison about 1867, Ewington in 1871, Pleasant Valley in 1876, Harrison and Union Grove in 1881, and Happy Hollow, Hope, Mitchell, and Orbiston in 1887. The Dover church went into the Hocking Valley Q. M. in 1880 and returned to this Q. M. with the Buchtel church in 1887. The Racoon (Rio Grande), Huntington, Harrisburg, Ewington, Union Grove, and Harrison churches formed the Gallia Q. M. in 1882. The Sunday Creek church continued thirty-five years, the Platts Fork twenty years, and the Columbia, with good numbers, until 1887. At present the three Alexander churches, with the Albany, Buchtel, Dover, Happy Hollow, Hope, Lodi, Madison, Mitchell, Orbiston, Pageville, and Pleasant Valley churches, having an aggregate of 540 members, make up the working force of the Q. M.

The Gallia Q. M. was formed Sept. 16, 1882, the churches named above from the Athens Q. M. uniting with the Gilboa and Tabor churches, recently gathered, in forming the organization. Rev. T. E. Peden served as moderator, and W. B. Weed was chosen clerk, which office he still holds. The Fairview church was added in 1884. All these churches are in good condition. Six have houses of worship. The total membership is 493.

The Hocking Valley Q. M. was formed about 1880, the Dover church from the Athens Q. M. uniting with the Hayden, Monday Creek, and Snow Fork churches recently gathered. The Buchtel church was added about 1883. On the disbanding of the Q. M. the Dover and Buchtel churches went into the Athens Q. M.

The Shiloh Q. M., was formed about 1869, by a union of the Providence church, which was organized in 1863, with the Second Huntington church, organized in 1868. The Gallipolis church, organized in 1864, and the Second Albany church were added in 1870. Then followed the Athens church about 1871, Antioch about 1872, Second Middleport, and First Pomeroy in 1876, Point Pleasant in 1877, Mount Zion about 1880, Albany (Branch) in 1882, Ice Creek in 1883 and Mason City (W. Va.) in 1886. The Providence church, with good numbers, was reported until 1887. The Second Huntington, Antioch, Second Middleport, Pomeroy, and Mason City churches are still doing the Master service with 156 members.

The Jackson Q. M. was organized about 1873 with the Huntington and Petrea churches. Other churches have been added as follows, viz.: Milton in 1874, Wellston in 1875, Beaver Valley, and Seal in 1878, Linn Hill in 1879, Beatty's Run in 1881, Coalton in 1883, Salem, and Springfield in 1887. Only the Beaver Valley and Seal churches have disappeared. The others have a total membership of 234.

The Ohio River Yearly Meeting was organized in 1833 with the Meigs and Little Scioto Q. M's. The latter

remained in the Y. M. until 1880. The Athens, Shiloh (except its first year, which was in the Marion Y. M.), Jackson, Hocking Valley and Gallia Q. M's have belonged to this Y. M. during their whole existence ; as have also the Taylor Q. M. (later West Virginia Association) in West Virginia, and the Johnson Q. M. in Kentucky. The Raleigh Q. M., West Virginia, also belonged to this Y. M., 1884–87. With seven Q. M's, fifty-four churches and 2,995 members, this Y. M. exerts a powerful influence for good.

The Ohio and Kentucky Yearly Meeting was formed in 1879, by a union of the Little Scioto Q. M. with the Pine Creek Q. M., which had just been organized. The Lewis Q. M. (Ky.) is also connected with it. This Y. M. is increasing in numbers and usefulness yearly.

II. In the spring of 1818 Rev. Moses Dudley settled in Warren County. Rev. E. Stephens and others from Maine also settled near him. Feb. 16, 1821, the Mainville (Hamilton) church was organized with eleven members. Rev. Benjamin Tufts soon joined them, and together they laid the foundations of the denomination in the southwest part of the state.

The Miami Q. M. was organized by these and others, at Mainville, Jan. 10, 1824, the Hamilton church uniting with the Bryant's Creek (Ind.) church. The Porter church, later of the Little Scioto Q. M., and the Warren and Posey churches are early reported, but did not continue with the Q. M. In 1834 the Bryant's Creek, Hamilton, Union, and York churches are reported, with the Franklin and Sparta churches, which were just added, the six churches having a total membership of 313. These churches, except the Hamilton, were dismissed about 1836 to form the Ripley (Ind.) Q. M. The Goshen and Lovell churches were added in 1835, Woodville, and probably Second Creek, in 1836, East Fork in 1837, Wayne about 1838, Providence in 1839, Milan about 1840, Second Manchester in 1842, Rossburg about 1843, Blanchester, and Muddy Creek in 1847, Butlerville about 1862, and Pleasant Plain about 1870. The Second Creek, Wayne and Blanchester churches were dismissed about 1849 to form the Warren and Clinton Q. M., and the Woodville church followed two years later. The Goshen and Providence churches did good work for more than thirty years, and the Rossburg church about twenty years. The Second Creek and Blanchester churches returned to this Q. M. in 1878, and, with the old Hamilton (or Mainville) and Pleasant Plain churches, now maintain the Q. M., with a total membership of 281.

The Warren and Clinton Q. M. was called after 1880, the Warren and Clark Q. M., and was organized in Wayne, March 2, 1849, with the Second Creek, Wayne, and Blanchester churches from the Miami Q. M., the Second Harmony (now Pleasant Grove) church from the Harmony Q. M., and the Second Wayne (now Beech Grove) church, recently organized. The Woodville church was soon received from the Miami Q. M. The Chester church was added in 1855, Union in 1856, Silver Grove in 1871, Sugar Run in 1872, and Clifton Avenue (Springfield) in 1878. The Second Creek and Blanchester churches returned to the Miami Q. M. The Woodville church, after an activity of more than thirty years, and the Chester and Union churches after briefer usefulness passed away. The six remaining churches, none with a membership under fifty, are continuing a good work. Rev. J. F. Tufts was moderator at the organization of the Q. M., and Rev. John Probasco was among the prominent ministers. Among the clerks, E. A. Rogers served twelve years, J. L. Collins five years, G. W. Hamilton six years, and Jeremiah Mills, the present clerk, has completed seven years.

III. In 1822 Rev. David Dudley moved into Marion County and organized a church at Big Island. Christians from a circuit of many miles were received into this early church. About this time Rev's Allen Mead, Russel Gilmore, Otis Gilmore and David Ellis were commencing work in the vicinity of Springfield, and the Big Derby and Harmony churches were formed. A revival prevailed around Big Island early in 1825. Elder Marks spent some time in this vicinity in 1826, and Elder E. Hutchins in 1827. The

result was the establishing of strong interests in the central part of the state.

The Marion Q. M. with this origin, was organized in Norton Village in 1826 the Big Island, Marion, Centre, and Marlborough churches entering into the organization. It is probable that the Harmony and Big Derby churches early joined this Q. M. and were dismissed to form the Harmony Q. M. about 1833, leaving in this Q. M. the Big Island, Marion, Norton, and Marlborough churches, and probably also the First Liberty, Second Liberty, and Salt Section churches. As early as 1835 the Pleasant, Scioto, Washington, Harlem, and Burlington churches were received. Two years later the Genoa, Marvin Township, and Green Camp churches had been added. Then follow the Montgomery church about 1846, Paw Paw about 1850, Second Montgomery in 1852, Grand Prairie in 1867, and Berwick, and Larue at about the same time, Claridon about 1872, Paw Paw (again) in 1874 and Morral about 1880. About 1839 the Marlborough, First Liberty, Second Liberty, Salt Section, and Marvin Township (later Marvin) churches were dismissed to form the Delaware Q. M., and about 1844 the Washington church to enter the Richland Q. M. The Big Island church has continued a good work to the present. The Marion church has gradually increased until it now numbers 245. The Green Camp, Grand Prairie, and Larue churches are large and increasing. These, with the Claridon, Paw Paw and Morral churches, now make up a Q. M. of 701 members.

The Harmony Q. M., in Logan County and vicinity, was organized Jan. 5, 1833. It consisted of the First Harmony, Second Harmony, and Mill Creek churches, probably from the Marion Q. M. Churches have since been added as follows, viz.: Salem in 1836, Vienna in 1837; Pleasant Hill about 1838, Providence in 1839, York in 1840, East Liberty about 1841, Hopewell about 1842, Rush Creek about 1843, Hale about 1844, Union, and Lewisburg in 1851, Newton about 1859, Mt. Victory in 1868, Broadway about 1872, and Washington from the Rutland and Licking Q. M. The Second Harmony church was dismissed to enter the Warren and Clinton Q. M. The Mill Creek church was useful twenty-five years, and the First Harmony, Salem, and Hale churches for a considerable time. The York, East Liberty, Union, Newton, Broadway, and Washington churches now constitute the Q. M., with a membership of 324.

The Delaware Q. M. was formed about 1839 with the churches from the Marion Q. M. already mentioned, the Centreburg church uniting with them. The Springfield church was added in 1841, and the Westfield, Franklin and Bennington churches the next year. About 1845 the Q. M. was disbanded, the First Liberty, Centreburg, and Bennington churches going to the Licking Q.M., and the Marlborough, Springfield, and Westfield to the Richland Q. M.

The Licking Q. M. was organized about 1845, the Liberty, Bennington, and Centreburg churches from the Delaware Q. M. uniting with the Concord and Second Centreburg churches. The St. Albans church was added in 1846, and the Fredonia in 1847. This Q. M. was about 1858 united with the Richland Q. M. in forming the Richland and Licking Q. M., the Concord, Liberty, and Centreburg churches entering into the union.

The Richland Q. M., now Richland and Licking Q. M., was organized about 1845, the Washington church of the Marion Q. M. uniting in the organization with the Westfield, Marlborough, and Springfield churches of the Delaware Q. M. The Cardington church was received two years later. About 1857 the churches of the Licking Q. M. were received and the name of the Q. M. was correspondingly enlarged. The Blooming Grove church was received about 1859, Johnstown about 1863, Dutch Cross in 1876, and Rome in 1877. The Washington church after a time went into the Harmony Q. M. The Marlborough, Liberty, Westfield, and Springfield churches were useful more than thirty years, and others for briefer periods. The Centreburg, Concord, and Rome churches still remain, with 180 members.

IV. In 1819 Rev. J. N. Hinckley visited northern Ohio. Through his in-

strumentality churches were organized that year at Harrisville, Medina County, and at Milan, Erie County. In 1821 Rev. Elisha Collins from New York visited these churches and organized the Greenfield and Clarksfield churches early in 1822. Elder Marks visited the state in this year, and the Greenwich church was organized. While teaching in York, Sandusky County, he organized a church there in 1825. The Green Creek church was organized as early as 1827. Thus began the denominational interests in this part of the state.

THE HURON Q. M. was organized at Milan, June 29, 1822, the Milan, Greenfield, and Clarksfield churches entering into the union. The Greenwich church was added the same year, and the York and Green Creek churches soon made the number six. In 1832 the Plymouth and Sandusky churches had been added, and the eight churches had 201 members. After this, churches were added as follows, viz.: Townsend in 1833, New London and Second York in 1834, Reed in 1835, and Ridgefield probably the same year, Norwalk, and Perkins about 1836, New Haven about 1838, Norwich in 1839, Fitchville, and Lykens in 1840, Bloom and Scipio, and Peru, probably in 1841, Richmond, Jackson, and Sherman in 1843, Ringfield, and Fairfield in 1844, South Ridgefield in 1852, Peru in 1857, and Prentice about 1858. The Clarksfield and New London churches went to the Lorain Q. M. in 1843. The Townsend church appears in the Lake Erie Q. M. The First York, Lykens, Bloom and Scipio, and Jackson churches went to form the Seneca Q. M. The Milan, Green Creek, Ridgefield, Norwich, and Fitchville churches were useful many years, and with others disappeared, while the Greenfield and New Haven churches remained with good strength to enter the Seneca and Huron Q. M. about 1871.

THE STRONGSVILLE Q. M. was organized June 2, 1827, the Harrisville church, organized in 1819, and having now fifteen members, uniting with the Liverpool and Strongsville churches, having respectively twenty-one and twenty-five members. In June, 1836, the Avon, Columbia, Granger, Parma, Pittsfield, Royalton, and Sheffield churches had been added. During the next year the Bath, Camden, Charlestown, La Grange, and Sullivan churches were added; and in the year following, the Amherst, Brecksville, Hinckley, La Fayette, Medina, and Spencer churches were added. At this time, June, 1838, there were eighteen active churches, with 240 members. In 1839 the Lorain Q. M. was formed from the churches of this, and it was voted by the remaining churches, except the Charlestown and the Granger, to call this the Medina Q. M.

THE MEDINA Q. M. had its origin in the Strongsville Q. M., the Bath, Brecksville, Hinckley, Liverpool, La Fayette, Parma, Medina, and Sharon churches voting in June, 1839, to take this name. The Royalton church of that Q. M. also came into this Q. M. as early as 1841, and Columbia in 1847. The Montville church was added in 1840, Rockport, and Canaan in 1841, also Westfield from the Lorain Q. M., Copley, Warrensville, Harrisville, and Grafton and Bennett's Corners in 1842, Chatham, Second Liverpool, and Orange and Solon in 1843, Brunswick, and Second Harrisville in 1844, Richfield in 1849, and Avon, and Brighton about 1854. The Parma, Sharon, Medina, and Chatham churches added strength to the Q. M. many years, and others for shorter periods. The Liverpool, Hinckley, and Royalton churches continued the work of the Q. M. until 1869, when a union was formed with the Geauga, in the Cleveland Q. M.

THE LAKE ERIE Q. M. was formed about 1841, the Amherst church from the Lorain Q. M. uniting with the Henrietta, Huron, Huron Village, and Vermillion churches, recently gathered. The Margaretta, Oxford, and West Vermillion churches were added as early as 1844, and the Berlin, Townsend (formerly in the Huron Q. M.) and La Grange churches were soon added. The Q. M. continued but a few years, the Townsend church soon withdrawing to the Seneca Q. M., and the Henrietta church finding a home in the Lorain Q. M.

THE LORAIN Q. M. was formed in 1839, the Amherst, Avon, Camden, La Grange, Pittsfield, Sheffield, and Spencer churches of the Strongsville Q. M., and

the Westfield church entering into the organization. The following churches were added, viz.: Rochester in 1841, Gray in 1842, Clarksfield, and New London (both from the Huron Q. M.), and Troy, Sullivan, Huntington, Wellington, and Brighton in 1843, Henrietta, from the Lake Erie Q. M., and Kipton in 1844, Second Spencer about 1856 and Wakeman about 1870. The Henrietta church did a useful work for more than forty years, the La Grange, and Pittsfield churches more than thirty years, and Sheffield, Troy and others for considerable periods. The Rochester and New London churches drop out in 1852, but soon reappear as the New London and Rochester (later Rochester) church, the present membership being 109. The Spencer church after fifty years' service has fifty-nine members, and the Kipton church now has eighty members, these three churches now constituting the Q. M.

The Seneca Q. M., called after 1871 the Seneca and Huron Q. M., was organized about 1846, the Lykens, Bloom and Scipio, York, and Jackson churches of the Huron Q. M., and the South Bloom church entering into the organization. The Venice church was added about 1847, Townsend, from the Lake Erie Q. M., in 1848, and West Riley about 1861. The Greenfield and New Haven churches, constituting at that time the Huron Q. M., united with this in 1871, and the united Q. M. took the present name. The York church, starting in the Huron Q. M. in 1825, had twenty-two members in 1870, as did also the Townsend church, which began its course in 1833. The Greenfield church, starting in 1822, has exerted a continuous influence for good to the present, as have also the New Haven, Lykens, Bloom and Scipio, South Bloom, and Venice churches.

The Ohio Yearly Meeting was organized at Centre, Marion County, Aug. 28, 1824, the Huron and Miami Q. M's uniting in the organization. Two years later the Marion Q. M. was received. In 1834 the Harmony Q. M. was received, and from this date the Strongsville Q. M. is reported in this Y. M., though it formally entered the Ohio and Pennsylvania Y. M. in 1833. The Ripley Q. M. (Ind.) early belonged to this Y. M., and the Warren and Clark, later Warren and Clinton, entered it in 1849. At first this Y. M. covered most of the state extending from Lake Erie in the north, to the Ohio river in the southwest, but later the northern Q. M's withdrew, leaving now the Miami and the Warren and Clinton Q. M's located in the southwest part of the state.

The Ohio Northern Yearly Meeting was organized at Marion, Sept. 2, 1836, the Huron, Marion and Strongsville Q. M's entering into the organization. The Strongsville Q. M. grew into the Lorain and Medina Q. M's in 1839. The Delaware and the Lake Erie Q. M's on their organization united with this Y. M., and the Seneca Q. M. also did the same. The Y. M., occupying the northern portion of the state, continued until about 1872, the location of the Q. M's being indicated approximately by the counties from which the Q. M's took their names.

The Marion Yearly Meeting was formed as early as 1844, the Marion Q. M. and the Richland Q. M. entering into the organization. The next year the Licking Q. M. was added, and the Richland and Licking Q. M. continued the same relation. The Harmony Q. M. came into this Y. M. in 1851. This Y. M., which continued until about 1872, was situated between the Ohio and the Ohio Northern Y. M's, in the central portion of the state.

The Central Ohio Yearly Meeting was organized June 10, 1870, the Seneca, Huron, Harmony, Marion, Richland and Licking, and Lorain Q. M's, which had recently formed the Ohio Northern and the Marion Y. M's, entering into the organization. This membership of the Y. M. has continued without change to the present.

V. In 1824 Rev. Jas. Peters held meetings in Wayne, Ashtabula County, and organized a church. This church united with others in Pennsylvania in forming the Wayne Q. M. (See *Pennsylvania*.) A revival followed, and Horace Morse, one of the converts, immediately began preaching. The Williamsfield church was organized by Rev.

Jas. Mugg in 1825, and another revival followed. Rev. Jno. Cheney, with his wife an able exhorter, had been preaching at Conneaut, and, joining the Q. M., organized a church there in 1826. The church at New Lyme was also organized the same year. The presence of Rev. S. Wire a few months in this year did much to establish the churches, and Rev. D. M. L. Rollin rendered efficient service. Rev's A. C. Andrus, Jas. H. Lamphere, P. H. Wood, and Wm. Whitman were among the workers in these early days.

The Ashtabula Q. M., located in the northeast part of the state, adjoining Pennsylvania, was organized Nov. 15, 1833, by a division of the Wayne Q. M. The churches in Ohio, viz., Wayne, Williamsfield, Conneaut (Salem), New Lyme, Green, Lennox, Mecca, and Pierpont, entered into the organization. These churches early in 1834 had a total membership of 265, and of 414 in 1836. To these were added the Huntsburg and Trumbull churches about 1835, Sheffield about 1836, Colebrook near this time, Cherry Valley about 1839, Gustavus, Hart's Grove, and Vernon (later Hartford and Vernon, then Burgh Hill) in 1840, Geneva, and Bristol in 1843, Madison in 1844, Bazetta about a year later, Second Bazetta in 1848, Steamburg about 1850, Austinburg from the Lake County Q. M. in 1855, Dorset in 1859, Wellsburg from the Erie (Pa.) Q. M. in 1869, and Second Hart's Grove about 1871. The Trumbull, Hart's Grove, Geneva, and Madison churches became the Lake County Q. M. in 1845. The Trumbull church returned to this Q. M. ten years later and was active until 1868. The Hart's Grove church appears again from 1869 to 1880. The Mecca church was strong forty years, and the Cherry Valley also more than thirty years. The Williamsfield church continued twenty-two years, the Huntsburg fifteen, the Gustavus thirteen and the Bristol ten. The Conneaut, Green, Lenox, New Lyme, and Pierpont churches have a worthy record from the first to the present, a period exceeding fifty years. The Colebrook, Sheffield, Burgh Hill, Dorset and Wellsburg churches also have continued faithful helpers in the work. This Q. M. in 1840 had 550 members. After the changes of nearly fifty years, it has a membership slightly increased. By the men it has furnished for the work of the denomination this Q. M. has extended its influence widely.

The Geauga Q. M. was organized Jan. 26, 1838, the Charlestown, Chester, and Auburn churches, with a total membership of 56, entering into the organization. Rev. Dan H. Miller was chairman, and Ashley Crafts, Joseph Webster, and A. K. Moulton drafted the constitution. At the May session the Newton, Burton, and Mantua churches were received, and the Newburg and Troy churches were added during the year. The Russell (later Chagrin Falls) and Munson churches were added as early as 1839, Hamden, and Mentor about 1842, Northfield, and Twinsburg about 1843, Willoughby about 1845, Solon in 1846, Macedonia about 1855, and Orange, and Cleveland about 1868. The Twinsburg church for some fifteen years, and Charlestown, Newburg, Troy, Mentor, Northfield, and Solon churches for some ten years each, continued their activity, while the Mantua church, after disappearing some years, with the Auburn, Chester, Chagrin Falls, and Macedonia churches, which had been strong, and the Orange and Cleveland churches, just received, remained to enter the Cleveland Q. M.

The Cleveland Q. M. was formed in June, 1869, by a union of the Geauga and Medina Q. M's. The churches were Hinckley, Liverpool, and Royalton from the Medina Q. M., Auburn, Chester, Chagrin Falls, Cleveland, Macedonia, Mantua, and Orange from the Geauga Q. M., and the Nelson church, recently organized. To these were added the Rapids church in 1872, and Maple Grove in 1873. In October, 1873, it was thought wise to divide the Q. M. and several churches withdrew for this purpose, leaving the Cleveland, Hinckley, Liverpool (Beebetown), and Royalton churches in this Q. M. The Cleveland church, the result of many prayers and much devoted labor, is now a strong church. The Liverpool church, organized as early as 1827, and the Hinckley and Royalton churches, also from the

Strongsville Q. M., have a long and honorable record.

The Geauga and Portage Q. M., composed of the Auburn, Chester, Chagrin Falls, Mantua, Maple Grove, Nelson, Orange, and Rapids churches from the Cleveland, Q. M., held its first session Jan. 30, 1874. The Troy church also was added at about that time, and the North Munson in 1887. The Auburn and Chester churches, from the origin of the Geauga Q. M., have a worthy record, their greatest strength appearing in 1845–50. These, with the Orange church of twenty years' standing, and the North Munson church, now make up this Q. M.

The Lake County Q. M. was organized about 1845, with the Trumbull, Madison, Hart's Grove, and Geneva churches of the Ashtabula Q. M., to which the Austinburg and Leroy churches were soon added. The Q. M. continued about ten years, when the Trumbull and Austinburg churches went into the Ashtabula Q. M., the Hart's Grove church also appearing there after a season.

The Stark County Q. M. was organized about 1846, with the Middleton, Mount Hope, and Washington churches, and 124 members. It continued about ten years and was lost to view.

The Ohio and Pennsylvania Y. M. had its origin in the Wayne Q. M. in 1833, the Ashtabula Q. M. and the Crawford (Pa.) Q. M. entering into the organization. The Strongsville Q. M. was also for a brief period connected with this Y. M. The Geauga, Cleveland, Lake County, Stark County, and Geauga and Portage Q. M's in Ohio have been connected with it during their entire history. The Crawford, Erie, Washington, and Lawrence Q. M's in Pennsylvania have also been members of it. (See *Pennsylvania*). It now consists of five Q. M's, with twenty-eight churches and 1490 members.

The Liberty, Leading Creek, and First Sandusky County churches were organized as early as 1833, and the Sharon and Hopkinsville churches in 1837, but do not seem to have been connected with any Q. M.

Thus, from several independent sources, the interests in Ohio began at an early day. Revivals gave birth to the churches. Removals have weakened some, and many too hastily organized have been lost to view; but Ohio men and churches have had a wide influence for good in the denomination and in the world about them, and more than six thousand true Freewill Baptists in 120 compact churches remain to carry on the work for God.

Oliver, Rev. John, of Kent County, England, came to Syracuse, N. Y., in 1829, was converted in 1832, ordained in 1840, in Sherman, N. Y., and served the church at that place as pastor until his death six years later.

Oliver, Rev. Thomas J., died at his residence after an illness of two days, of lockjaw, Sept. 18, 1859. He was born in Georgetown, Me., in October, 1806. In 1819 his father removed with him to the town of Stark, on the Sandy River. He was converted in June, 1825, and baptized the following December by Rev. Samuel Hutchins. He was soon after approved by his church in Stark to hold meetings, and was licensed by the Anson Q. M. In 1846 he was ordained. He traveled as an itinerant in his state, and in 1852 settled at West Waterville, laboring from that time mostly in the Waterville Q. M.

Ontario, Canada. The interests of the denomination in this province were begun as described in the article on New York (*q. v.*). The Dunwich and London churches were reported as early as 1827, and the Southwold and Dunwich soon after. In 1833, when more complete reports were made, the churches were seven, viz.: First London, Southwold, (later Southwold and Dunwick), Coradock, Second London, Mosa, Burford, and Mt. Pleasant. At that time Rev's Thos. Huckins and W. Randall were the resident ministers. These churches were connected with the Bethany Q. M. (N. Y.) The total membership was 139.

The Upper Canada Q. M. was formed as a distinct body in 1834, the churches above named entering into the organization. The next year it was called the London Q. M. In 1842, when complete reports were again received, the Second Southwold church had been

added; and the Second London, Mt. Pleasant, Burford, Coradock, and Mosa churches had disappeared, though the two last named were afterwards revived for a time. The following churches were added: Second Southwold in 1842, First Yarmouth, Second Yarmouth, Third Yarmouth, Malahide, Westminster, and Eckford in 1844, Delaware, Deerham (Centre), and Second Coradock in 1848, Zorra in 1849, Metcalf in 1850, Blenheim (from the Brock and Talbot District Q. M.), and Fingall in 1851, Oxford in 1852, First Nissouri, and Second Nissouri in 1854, Second Dorchester in 1855, Salta Creek in 1856, Manchester (later Salford) in 1858, Napier in 1861, Mapleton in 1863, Dexter in 1865, Aylmer in 1868, and Dutton in 1877. Of these, the Deerham, Zorra, Blenheim, Oxford, and Second Nissouri churches were dismissed in 1855, to form the Oxford Q. M., to which the Salford church was dismissed later. The Deerham church soon returned to this Q. M. The Malahide, and Dorchester churches, after more than thirty years of useful service with the Dexter church, disappeared in 1880, at the reorganization of the Q. M. The Southwold and Dunwich, and First London churches, after more than fifty years of usefulness, and the Napier, and Dutton churches went into the Ontario Association.

The Brock and Talbot District Q. M. with 147 members was organized in 1846. Ten years later it was called the Norfolk County Q. M. The churches were the Blenheim, Windham (Centre), and Townsend. The Walpole and Townsend church soon took the place of the Townsend and continued until 1869. The Oak Grove and Townsend Centre church appeared in 1863. After 1869 these were two churches, the Townsend Centre and the Oak Grove. Besides these, the Second Windham, and Charlotteville churches were added in 1847, Lyndock, and Round Plains as early as 1856, Bethel, and Black Creek in 1858, Nautacook, and Jerusalem in 1859, Waterford in 1863, Jarvis in 1867, Calvary in 1874, and Bloomsburg in 1876. The Blenheim church was dismissed to the London Q. M. in 1851. The Windham Centre, Oak Grove, Lyndock, and Bethel churches were active some fifteen years each; while the Charlotteville, Townsend Centre, Round Plains, and Bloomsburg churches in 1880 went into the Ontario Association.

The Oxford Q. M. was organized in 1855, with 292 members in the Durham, Nissouri, Oxford, Zorra, and Blenheim churches mentioned above. To these were added Second Zorra, and Thamesford in 1858, Seventeenth Line (later Innerskip), and Sweaburg in 1861, Woodstock in 1865, South Zorra in 1870, and Salford (from the London Q. M.) in 1875. The Deerham church soon returned to the London Q. M. The Blenheim church had a worthy record for twenty years. The Second Zorra and South Zorra churches in 1880 entered the Ontario Association.

The Freewill and Free Communion Baptist Yearly Meeting of Canada West was organized in 1846. After 1865 it was called the Free Baptist Y. M. of Canada West, and after 1873 the Ontario Y. M. The London Q. M., which had previously been connected with the Holland Purchase Y. M. (N. Y.), united with the Brock and Talbot District Q. M. in this Y. M. at its organization. The Oxford Q. M. was added in 1855. These continued until the reorganization in 1880.

The Ontario Association was organized in 1879, the Q. M's of the Ontario Y. M. giving up their distinct organization. The churches were the ten named above from those bodies, with the Middlemiss, and Oneida (Indian) churches, which united with them. The Iona church was added in 1881 and the Alvinson in 1885. The Bloomsburg, Iona, Middlemiss, Napier, Round Plains, Townsend Centre, South Zorra, and Second Zorra churches, with about four hundred members, now make up the association.

Orcutt, Rev. John, was ordained in 1818 and labored in Vermont. He afterwards left the denomination.

Osborn, Rev. John, was ordained soon after 1800.

Osborne, Rev. Charles F., died at his home in Gorham, Me., Jan. 23, 1856, after months of depressing sickness. He

was the son of Rev. John Osborne of Lee, N. H. He was born March 12, 1800. In 1818 he was converted and baptized by Rev. John Page, joining the Alton church, where he was then residing. Later, he settled in Scarborough, Me., where he was licensed, and began preaching with very good success in May, 1838. He was ordained by a council from the Gorham Q. M. Sept. 4, 1840. The chairman was Rev. Clement Phinney. For many years he was prospered in his ministry at Scarborough; then he removed to West Limington and assumed care of the Limerick and Limington church. The last three years of his life he led an itinerant ministry. He purchased and moved to a farm in Gorham, Me., a few months before his death. He died beloved and respected.

Osborne, Rev. Daniel, a native of Homer, N. Y., died in Paw Paw, Mich., July 30, 1884, aged 66 years. He was converted when eighteen years of age and went to Michigan in early life. He was reported as an ordained minister as early as 1858, and was pastor of the Antwerp (later Paw Paw), Arlington and Porter churches. He was a good pastor and an instructive preacher.

Osgood, Rev. John C., son of Deacon William and Almira (Dibbell) Osgood, was born in East Randolph, Vt., Feb. 14, 1841. He became a Christian when about nineteen years of age. He received his preparatory education at New Hampton Institution, and graduated from the Theological School in 1868. He was licensed by the Strafford Q. M., Vt., while a student, and was ordained at Gilmanton Iron Works, N. H., in the fall of 1868, by Rev's E. P. Ladd, A. D. Smith, J. M. Durgin and others. He was pastor at Gilmanton Iron Works, Natick, Mass., Contoocook and Pittsfield, N. H., South Strafford, Vt., Springvale, Me., and is now (1887) pastor of the church at South Berwick, Me. He has had success and conversions in his pastorates, and has baptized about sixty converts. He was married July 15, 1868, to Miss Mary G. Flanders, and has one son living.

Osgood, Rev. Joseph, was ordained in 1818, and labored in Maine.

Otis, Rev. H. S., son of Edward and Sarah (Struble) Otis, was born in Ohio in 1833. He was converted in 1850, and ordained by the Calvinistic Baptists in 1868. He became connected with the Free Baptists about 1880, being at that time pastor of all the churches of the Central Kansas Q. M. He has baptized about two hundred converts and organized twelve churches. His present ministry is with the West Liberty and Bethel (Kansas) church.

Otis, Rev. Micajah, was born in Dover, N. H., May 21, 1747. While young his father moved a few miles west to Barrington. Brought up to labor, his educational advantages were limited. Crown Point, his home, was in Strafford after the division of the town. At about twenty-three he married Miss Sarah Foss. He kept a small variety store in his village. At the opening of the Revolutionary War he went to Cambridge, Mass., and for two months was clerk in the company of Capt. Drew. He was converted in 1776 under the preaching of Eliphalet Smith, a Baptist minister of Deerfield, who visited Barrington. Here was formed a branch of the Baptist church of Berwick, Me. When Elder Lock, who had rejected the Calvinistic doctrine, came to Crown Point in 1779, much through the influence of Brother Otis, he and others were constituted an independent church, retaining free sentiments. With this church Elder Benjamin Randall united in March, 1780, a few months before he formed the first Freewill Baptist Church at New Durham. The Shaker influx which at this time swept throughout all the churches of this free connection and swept away Lock nearly extinguished the church at Crown Point. Lock with assistants came here and did his utmost to lead away all. After the storm had overpast, under the date of Nov. 19, 1782, a letter was sent to New Durham petitioning for help, saying, "It is our desire to be in fellowship with some church," and signed by nine members, with Micajah Otis and Winthrop Young among the signers.

These firm men had stood the storm and the tempest.

The records soon speak of the Second church here. Brother Otis became a deacon of the church and conducted meetings in the absence of a preacher. He was ordained to the ministry at New Durham, along with Joseph Boody, Simon Pottle and Dr. James Jackson, Oct. 18, 1799. Elder Randall preached from the text, 1 Cor. 9:16. Prayer was offered by Daniel Lord. Soon a temple for worship was erected at Crown Point. In this Brother Otis conducted worship. He was abroad much, attending Yearly and Quarterly Meetings. His church extended into the adjoining towns of Rochester and Farmington, and souls were born into the kingdom. Elder Enoch Place was baptized in 1807, and commenced preaching soon after, and Elder Nathaniel Berry. In 1809–10 a glorious revival took place and Elder Otis was happily engaged day and night. The number of the church was increased to 150. He baptized twenty-seven in one day. He was capable of enduring much exercise and fatigue, and when not engaged in the gospel field he was busily engaged in providing for his physical needs. His property increased. This enabled him to gratuitously serve the public and relieve the necessities, bountifully, of his brethren. He was chosen treasurer of the New Hampshire Charitable Society when it was formed, July 11, 1813. While still active in his Master's service he was stricken with typhus fever, and died May 20, 1821, aged 74 years. Six ministers bore him to the gave. Elder Place preached on the occasion from the text, "He was a good man." His son, Job Otis, Esq., served as treasurer of the Charitable Society in the New Hampshire Y. M. for over thirty years.

Our Dayspring is the organ of the A. C. F. (*q. v.*) and was first issued in January, 1889. It is an eight-page paper, with Miss S. A. Perkins as editor, and is published fortnightly.

Our Monthly is an eight-page paper published in the interest of the Central Association (*q. v.*), and is edited by the Rev. G. H. Ball, D. D. It was first issued in October, 1884. Its pages have three wide columns each. Besides the articles on the special work of the association, and the news from the churches, it contains original articles on religious and denominational topics and communications of general interest. For a time Rev. A. H. Morrill, of the Christian denomination, was associate editor. The subscription price is fifty cents per annum, and the monthly issue is understood to be about one thousand.

Overocker, Rev. Jacob, died at his residence in Frankland, Ill., Feb. 28, 1877, aged 81 years. He was born in Herkimer County, N. Y., and converted when about nineteen years of age. Soon after this he commenced preaching, and was ordained in 1826. He preached extensively in this vicinity. In 1850 he moved to DeKalb County, Ill., where he was connected with the Boone County Q. M., and preached as health would permit until called to his reward.

Owen, Rev. Eleazar, was born in Belchertown, Mass., Oct. 11, 1834. His parents were Artemas Owen, of Belchertown, and Betsey Wright, of Hanover, N. H. He was educated in the seminaries of Monson and Wilbraham, Mass. For a number of years he was employed as a mechanic in the U. S. Armory at Springfield. He was ordained by the Advent Christian Conference, of Connecticut, at New Britain in 1867. He organized and became pastor of the church at Westfield, Mass. For several years he was secretary of the Massachusetts Advent Christian Conference. In 1870, he accepted a call to the Hanover Street chapel, Portsmouth, N. H. He resigned his office in the Advent Conference and at his request was dismissed from that body. In 1876 he became stated supply in an abandoned Free Baptist church at Milton, N. H. There was a revival, and the church was renewed and has since prospered. After two years he received a call from the Pearl Street church, Portsmouth. He became its pastor after an examination by a council consisting of Rev's I. D. Stewart and others. After two years with this church he resigned, and accepted a call to the Lyndon Centre

church, Vt. The Lyndon Institute was closed, and the school was passing out of the control of the denomination. Through his efforts, seconded by others, the school was recovered, an endowment of $25,000 was raised, the building repaired, and the school started again in a prosperous condition. He was engaged in the work of endowing the school considerably, for three years, and in the pastorate nearly five years. He settled at Meredith Village, N. H., in July, 1885, where he is now pastor. The church there has prospered under his labors.

P

Packard, Rev. Isaac Tirrell, died in Concord, O., May 21, 1849, aged about 23 years. He was ordained May 27, 1848, at the Licking, Q. M., and entered Granville College the same year. His health soon gave way under the double duties of student and pastor. He was a young minister of uncommon promise.

Packard, Rev. W. S., son of Leander L. and Harriet H. Packard, was born at Sagamore, Mass., May 7, 1848. He was converted in February, 1865. Nov. 28, 1869, he married Susan A. Shaw, of Middleboro', Mass. He was ordained by the Methodists March 14, 1872, and at the New Hampshire Y. M., June, 1874, he united with the Free Baptists. He has been pastor of the Corliss Street (Bath), North Shapleigh, and Kittery Point, Me., and First Rochester, North Nottingham, and Alton, N. H., churches. He closed his pastorate at Alton in 1887. He has had revivals in his work, and at Gonic in Rochester, a debt was lifted and the church repaired.

Padden, Rev. Samuel B., born in Columbus, N. Y., was converted when twenty-two years of age, and soon entered upon the work of the ministry. He preached in Jefferson, Lewis, and St. Lawrence Counties, where he saw many brought to Christ. He died at Fabius, N. Y., Sept. 30, 1850, aged 41 years. He was a warm friend of the oppressed, and much interested in all benevolent causes. "From January, 1843, to September, 1850, he preached 769 times, married forty-three couples, traveled 17,610 miles, and received $1,603.60." His culture and piety won the respect of all who knew him.

Page, Rev. Benjamin, was ordained in 1803 in Vermont. For a few years his work in the Hardwick Q. M. prospered. Becoming alienated from his brethren, he confessed that for three years he had not felt right, nor added a single member to his church. From gentle, loving treatment he felt better. He joined the Christian order later, but at the January Q. M. in 1823 he returned, making a confession full and satisfactory. He then preached to a deeply interested people a sermon full of power.

Page, Rev. Christopher, was ordained in 1829, and labored in New Hampshire.

Page, Dea. Enoch Winslow, son of Rev. John Page, was born in Corinna, Me., July 4, 1824. He was converted in April, 1838, and educated at Geauga

Dea. E. W. Page.

Seminary, Ohio. In August, 1846, he married Melissa Lyman, and their three children are active Christian workers. Brother Page became a merchant in

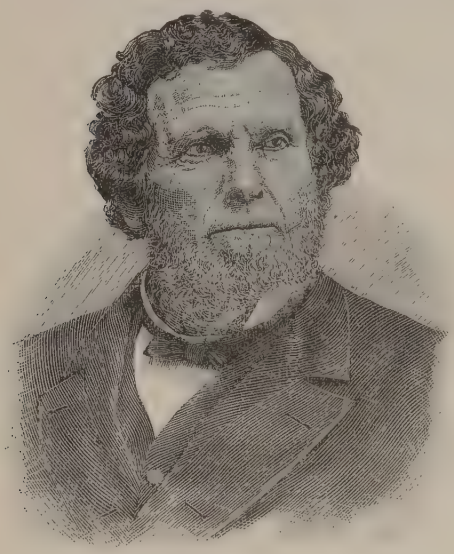
New York City in 1846, and in 1849 at the organization of the church was chosen its clerk, Sunday-school superintendent and one of its trustees. In 1852 he was made one of its deacons, and his active and continued efforts did much towards establishing the church. In the denominational work he took an important part, having served as corresponding secretary of the Sunday-School Union 1870–80; as president of the Home Mission Society 1874–78, and a member of its executive board 1872–80; as treasurer and a trustee of "The Baptist Printing Union" 1871–76 and, a part of this time, publisher of the *Baptist Union* (*q. v.*), and as delegate to the General Conference of 1880. He was also a trustee of Bates College, Maine, from 1871; a member of the board of corporators of the Printing Establishment from 1877, and a member of the Foreign Mission Board from 1882 until the time of his death, April 9, 1889. In these several positions he helped much in shaping the work of the denomination, and he was highly esteemed by his brethren for his pure spirit, his wise counsel and his devotion to every interest of the Master's kingdom.

Page, Rev. E. G., of Oakland Me., was born in New Sharon, Me., Dec. 25, 1814. His parents were Reuben and Elizabeth (Jackson) Page. He was converted at the age of sixteen, and was a student in the Farmington Academy. He was licensed in June, 1838, and was ordained in December, 1839, by Rev's John Chaney, E. Scales and others. He has been pastor in Edgecomb, Booth Bay, Woolwich, Westport, Brunswick, Georgetown, Richmond Village, West Gardiner, Winnegance, Bowdoinham, Richmond Corner, Litchfield Plains and West Bowdoin, and in 1887 preached at Burnham with revival interest. He then became pastor of the Second Clinton church. During half his ministry he has had charge of two churches at the same time, has not been without a pastorate except one Sabbath since he was ordained, and never without an appointment a Sabbath for forty-seven years. His shortest pastorates have been two years, and longest six years. He has had conversions in all his churches save two, has baptized between four hundred and five hundred converts, has married 211 couples, and attended over one thousand funerals. He married in March, 1837, Miss Mary G. Bursley, deceased, and has one son living. He married Mrs. Mary Bates, of Oakland, Sept. 12, 1885.

Page, Rev. John, was born in Wentworth, N. H., Feb. 11, 1787. He removed early in life to Gilmanton, where he was converted in 1805. He began to preach in 1808. March 20 of that year he was married by Rev. Hezekiah Buzzell to Susan Clark, and moved to Alton, where he served the church at East Bridge. He was ordained here in 1811, and was pastor of the church twelve years, engaging at the same time successfully as an evangelist in the country around, and assisting in the organization of several churches. In the winter of 1823–24 he removed to Maine, and began preaching at Corinna and Exeter, but settled in Garland in 1825, where a church was organized, and he had a pastorate for ten years. He labored extensively in revivals in the neighboring town. While on an errand of mercy in 1832 he was severely chilled by a rain, and took a severe cold, which ended in consumption. He died Aug. 17, 1834, in his 48th year. He was a man of robust health and commanding appearance, and his upright life gave power to his words, which were especially blessed in the winning of souls.

Page, Rev. John B., son of Rev. John and Susan (Clark) Page, was born in East Alton, N. H., July 6, 1819. Jan. 5, 1842, he was married in Boston, Mass., to Miss Ruth R. Lombard. His early education was in the schools of Maine and New Hampshire, and removing to Boston he supplied the churches in Boston, South Boston, Charlestown and Roxbury, while pursuing his studies. In 1842 he moved to New York state and supplied various churches, and assisted by Rev's H. Whitcher and G. H. Ball, he organized the Rome church. At a session of the Whitestown Q. M. in 1846 he was ordained, and preached at Gilbert's Mills one year. During this

time he preached also at Phœnix, and organized the church there and became its pastor. In 1849 he moved to Lockport, Erie County, Pa., where he remained thirteen years preaching to the churches in Lockport, Wellsburg, Pageville and Pierpont. In 1861 he moved to Maumee City, O., continuing to preach in the churches in that vicinity. In 1864 he was called to the pastorate of the church in Chicago. The building of a church edifice was begun, and it was dedicated free of debt Dec. 7, 1865. At noon of that day the church burned to



Rev. J. B. Page.

the ground. The McHenry Q. M. was in session, and it was voted to rebuild. Brother Page engaged in evangelistic work in the Q. M., but overwork brought on paralysis, and he had to cease work for the time being. In 1870 he accepted the pastorate of the church in New Lyme, Ohio, where he remained three years. From here he went to Pennsylvania, and has preached at Wellsburg, Greenwood, Canal, in that state, Auburn O., and again at Canal and Greenwood, Pa. His baptisms number over five hundred; and he has often held responsible positions in the denomination. He died Feb. 7, 1889, after an active and useful life.

Paine, Rev. William, was born in Woolwich, Me., Nov. 19, 1760. He enlisted in 1777 in the Revolutionary War and served three years, being present at the battles of White Plains, Cherry Valley, at the capture of Burgoyne at Ticonderoga, and at Brandywine. In 1784 he moved to Anson, Me., and two years later married Pamelia Parker, of Gorham. Converted under the preaching of Rev. Edward Lock, he joined the Free Baptist church. Two years later his wife was converted and united with the church. He was ordained as a minister in the Anson church in October, 1808, with which he remained till death. He traveled extensively, and faithfully labored for his fellow men. He was a husband for sixty years, and the father of fifteen children. He retained his faculties to his advanced age, and was able to be about even on the day of his death. He died at North Anson Oct. 14, 1846, aged 86.

Palmer, Rev. A., a native of New York, died at Horton, Ia., Dec. 6, 1879, aged 44 years. He and his wife, Chloe (Larrabee) Palmer, were converted under the labors of Rev. Mrs. R. Bixby in 1866, and united with the Madison church. He was ordained in 1873, having served as a licentiate two years. After four years with the Delhi, Uniontown, Mt. Hope, Buffalo Grove and Prairie Creek churches of the Delaware and Clayton Q. M., he spent three years with the Horton and Tripoli churches of the Cedar Valley Q. M. His death was caused by a fall from a staging while assisting in repairing the house of worship. He was a good pastor and evangelist, and his death was felt to be a great loss.

Palmer, Rev. Fred A., son of W. and Susan (Tredwell) Palmer, was born in Exeter, Me., July 24, 1835. He became a Christian at the age of twenty-two. He was ordained June 29, 1871, by Rev. L. Hathaway and others, and has held eight pastorates, enjoying revivals in them all. He has organized one church, aided in building one and repairing two church edifices, baptized 160 converts, married 100 couples, and attended 260 funerals. Since 1887 he has had under his care the churches at Ellsworth, and West Ellsworth, and the Second Hancock church. He was

married Oct. 24, 1858, to Miss Susan E. Chandler, and has one child.

Palmer, Rev. Jonathan, was ordained in 1815, and labored in Maine.

Palmer, Rev. Judson B., son of Sheldon and Margaret (Patton) Palmer, was born at Orangeville, O., April 25, 1851. He made public profession of religion when twelve years of age; attended high school and Hillsdale College, where he assisted in teaching, and graduated from the theological department; and was ordained in May, 1873, Rev's A. A. Smith, A. H. Chase and others serving on the council. He served as teacher in the Cairo Mission two years, and a year and a half as state missionary. His pastorates have been at Manchester, Mich., three years, at Racine, Wis., two years, and at Waterloo, Ia., three years. He has been engaged in many revivals where the presence of the Spirit has been manifest, and has baptized 150 converts. He is now general secretary of the Y. M. C. A. at Galveston, Texas.

Palmer, Orlando H, of Stephentown, N. Y., and son of Charles H. Palmer, was born in that town April 1, 1854. He began the Christian life when thirteen years of age, and received license to preach in June, 1884. He has engaged in teaching, and has preached in the vicinity of his home. August 4, 1886, he was married to Hattie A. Saxby.

Parcher, Rev. George, was born in Saco, Me., Sept. 18, 1781. At the age of eleven, his father, Elias Parcher, moved to a part of Saco, then a wilderness, and there two years later the little family lost their devoted mother. School privileges were scant. At the age of sixteen George began to live out to labor in summer, returning to attend winter school. In 1801 on his return, he found several of his young friends had sought the Saviour. He soon was converted, and Elder Ephraim Stinchfield, of New Gloucester, was sent for, and baptized him and ten others. Oct. 2, 1803, he married Miss Eunice Gould of Saco. During the great "grove reformation," while scores were being converted at Saco, and the interest was spreading into adjoining towns, George Parcher was ordained in September, 1808. The council consisted of Rev's John Buzzell, Henry Hobbs and Zachariah Leach. For years he served the church at Saco. He also ministered at Buxton, Hollis, Kennebunk, Scarborough and Gorham. He stood firm in 1816–20, when Jacob Cochran, with Saco as his home, carried away so many. Confined to his home by the necessity of manual labor, Brother Parcher made no extensive tours. He was an ornament to his profession, and a waymark to heaven, respected and esteemed. In 1824 and six other years he represented his town as selectman; twice he was elected to the Legislature of the state. He died Jan. 8, 1834, aged 52 years. Clement Phinney preached the funeral discourse.

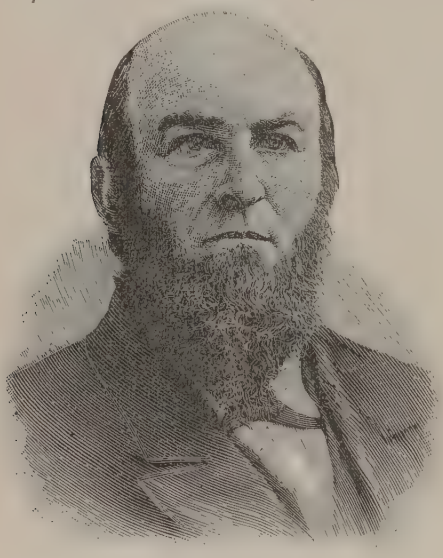
Paris, Rev. Cumins, was born in Tunbridge, Vt., Sept. 24, 1810. His father went from home when he was two years old, and he lived in the family of Thomas Button till his seventeenth year, his mother meanwhile dying. He was converted at sixteen and baptized by Rev. Geo. S. Hackett, uniting with the Tunbridge church. He was at that time unable to read. At the age of twenty-one he went with his brother to work in Lowell, Mass. Here kind friends aided him and he was soon teaching a class in Sunday-school. At the age of twenty-seven, under the encouragement of his pastor, Rev. Nathaniel Thurston, he entered Strafford Academy and studied five terms. Returning to Lowell, he married Eliza Martin, and soon after moved to Parsonfield, Me., and entered the first class formed in the denomination in theology. After a year of study he accepted a call to Eaton, N. H. In three years he settled at Alexandria for two years, and Andover, N. H., one year. He then moved to Wolfborough, where, at a ripe old age, he now resides. He has been an acceptable minister and a worthy example.

Park, Rev. Thomas, was ordained in 1823, and labored in Maine.

Parker, Rev. Benjamin E., brother of Rev. Seth C. Parker, was born in Brutus, N. Y., Feb. 26, 1806. He was baptized and united with the church at Greenfield, O., at its organization, Dec.

23, 1822. In June, 1842, he was ordained, and engaged in pastoral work with churches in the vicinity during the next nine years, when, because of failing health, he moved to Addison, Mich. Here he preached occasionally, and had charge of churches two years, his last pastorate being with the Rome church. He died at Addison, March 20, 1877.

Parker, Rev. Benjamin P., son of Rev. Benjamin G. and Hannah S. (Willey) Parker, was born at Kittery, Me., May 16, 1835. His father was ordained as a Christian minister about 1867. When he was two years old his



Rev. B. P. Parker.

parents moved to Newburyport, Mass., where his early life was spent in study in the public schools. He was converted April 18, 1852, and on his seventeenth birthday was baptized by Rev. Daniel P. Pike, joining the Christian church there. In the spring of 1859 he united with the Free Baptist church at Greenwood, Me., and June 2, was licensed by the Otisfield Q. M. His first pastorate was at New Gloucester, Me.; in 1862 he moved to Kittery, his birthplace, and was employed at the navy yard for six years. He preached during this time in Kittery and adjoining towns, and was for several years superintendent of the Kittery Point Sunday-school. In June, 1868, he became pastor at Gorham. His subsequent pastorates have been at Buxton Centre, and North Berwick, Me., Candia, and Contoocook, N. H. April 1, 1883, he entered upon his pastorate at East Randolph, Vt. He was the first vice-president of the Maine Home Mission Society, clerk of the Strafford (Vt.), Q. M., and a member of the last General Conference. He married March 3, 1858, Hattie, the eldest daughter of Rev. (Methodist) Edward and Ellenor (Hammond) McGinley, and has three children.

Parker, Rev. Lowell, died at Attleborough, Mass., July 25, 1878, aged 66 years and 9 months. He was born in Fayette, Me., and when nineteen became a Christian and united with the church. He began to preach at thirty, and was ordained at the June session of the Farmington Q. M. at New Sharon, Me. The early part of his ministry was spent in Maine. He then went to Rhode Island. About 1853 he settled at Rehoboth, Mass., and remained about six years. He was next pastor of the Portsmouth (N. H.), church. He then preached in Maine, at Mechanic's Falls and elsewhere. He ultimately moved to Attleboro', Mass., bought a house, and lived there the last twelve years of his life.

Parker, Rev. L. W., died at Nashua, N. H., Aug. 29, 1886. He was born at Dracut, Mass., June 25, 1825. He was married Dec. 7, 1845, to Hannah J. Wyman, and of his six children three are living. He was converted in 1848, was licensed in 1870, and ordained by the Wentworth Q. M., New Hampshire. He supplied churches in South Merrimack, Weare, Warren and other places. An interesting memorial service was held in connection with the Wentworth Q. M. a few days after his death.

Parker, Rev. Preston R., a native of Surry, N. H., died in Arcadia, N. Y., Dec. 1, 1858, aged 64 years. He was ordained in the M. E. church in 1832 and, after fifteen years, united with the Free Baptist church at Sodus, N. Y. He was pastor of this church from 1853 until his death. He was uncompromising in defense of his truths.

Parker, Rev. Seth C., a native of New York, removed to Ohio in 1820. He was converted in 1828, ordained in 1839, and continued with the churches of the Huron Q. M. until his death in Greenfield, O., Oct. 19, 1868, aged 66 years. He was twice a delegate to the General Conference, was corporator of the Printing Establishment from 1835 to 1847, and associate judge of the Court of Common Pleas from 1851 to 1858. He read much and was well informed on general topics. He was a faithful minister.

Parker, Rev. Thomas, was born in Foster, R. I., in 1794, and died in Perrinton (Fairport), N. Y., Aug. 4, 1865. He was converted under the labors of Rev. J. Fowler and joined the Walworth church. At the age of twenty-eight he commenced preaching in Penfield, and soon a church was organized there. He was ordained in 1828 and remained pastor of the church twenty-eight years. He also preached in Ontario, Webster, Macedon and Perrinton. For some years before his death he did not have the care of a church, but preached as opportunity presented. During his ministry he baptized over five hundred converts, married 500 couples and attended more than one thousand funerals. His joy was in the Lord, both in life and at its close.

Parker, Rev. Washington, son of George and Myra (Gardinier) Parker, was born in Chautauqua County, N. Y., August 7, 1829. In 1852 he married Sarah L. Goodrich, and two years later he was converted. After preaching as a licentiate five years, he was ordained June 7, 1868. His ministry for twelve years was with the Waterford and Lake Pleasant churches, Pennsylvania. He also served the Wellsburg and Bloomfield churches (Pa.) for a time, his present pastorate being with the church at Sherman, N. Y. In these pastorates his labors have been blessed with manifestations of the divine favor in the conversion of sinners.

Parks, Rev. Rufus, a native of Orange County, N. Y., moved to Illinois in 1837, and joined the Free Baptists in 1843, having been connected with the Methodists since 1817. He was ordained the same year, and continued an earnest servant of God until his death, April 19, 1861, at Decatur, Ill., when about 68 years of age. He labored mostly in the Northern Illinois Y. M. and witnessed precious revivals.

Parmelee, Rev. Linus S., of Reading, Mich., was born at Spafford, N. Y., Aug. 20, 1815. His parents were Joshua and Eunice (Smith) Parmelee. May 3, 1835, he was married to Julia A. Jones, and their son, Horatio P. Parmelee, is now a trustee of Hillsdale College, Michigan. Brother Parmalee was converted the year following his marriage. In 1847 he received license to preach, and the next year was ordained. He ministered to the Salford, Ont., church seven years, and two years to the Innerskip church, which he organized. Moving to Reading, Mich., he assisted in organizing the Reading church and was its pastor twenty-one years. He also assisted in organizing the Woodbridge and West Reading churches and served them as pastor. Four of these churches built houses of worship during his pastorates, and he has baptized 210 converts. He also spent some time in Chicago, and raised several thousand dollars for our interest there. Some $18,000 were also raised by him for Hillsdale College, which he served as trustee for fifteen years.

Parmenter, Rev. Jonas, was ordained in New York in 1814. His ministry with the denomination was brief.

Parsonfield Seminary, the first school in the denomination, was founded in 1832. Rev. John Buzzell was chosen president, and held the office till, many years afterwards, death closed his useful labors. The first building was erected in 1832, and burned in 1854. A boarding-house was built in 1854. The grounds were ample and the location pleasant. The seminary originated in a desire to furnish for the denomination a school of high grade, and met with generous patronage. It was heartily commended to our people by the General Conference of 1832. Its principals have been Hosea Quinby, for the first seven years; John Fullonton, for the next three years; O. B. Cheney, for one year; Prof. G. H. Ricker, from 1846–53; J. A.

Lowell, 1854–56, and Geo. S. Bradley for several years following. A period of depression ended in the closing of the school. In 1878 Rev. T. F. Millet assumed charge, and the school enjoyed a period of prosperity. The school is no longer run under denominational patronage. It has done a grand work for the denomination; among its 1500 students have been many who have graced our pulpits and our highest halls of learning. Within its walls, in 1840, arose that blessed institution, the Biblical School (*q. v.*).

Parsons, Rev. James W., son of Stephen M. and Jerusha (Folston) Parsons, was born at Potter, Yates County, N. Y., Dec. 13, 1845. At the age of eleven he became a Christian. He finished his preparatory studies at Naples

Rev. J. W. Parsons.

Academy, New York, in 1864, and after a select course at Hillsdale College he graduated from the theological department. He was ordained July 16, 1876, by Rev's R. Dunn, D.D., S. D. Bates, George Baker and others. He preached at Dover, Mich., while a student, and after his ordination he was pastor of the church at Marion, O., three years. From 1879 to 1887 he was pastor of the church in Saco, Me., and from 1887 at Olneyville, R. I. The excellent church edifice at Saco was built through his instrumentality. At Olneyville the church edifice has been furnished and a heavy debt lifted. He has also been successful in his pastoral work. He has been a member of the executive committee of the Rhode Island Association, and since January, 1889, secretary of the Rhode Island Sunday-School Union. He was delegate to the twenty-seventh General Conference. May 27, 1869, he was married to Miss Nancy E. Cribb, and has two daughters.

Parsons, Capt. Jotham, son of Josiah and Sarah Sewall Parsons, was born in Edgecomb, Me., April 2, 1783. A sister, Sarah Parsons, married Benj. Randall, Jr., son of Rev. Benj. Randall. Converted at the age of ten years through the preaching of the fathers of our denomination, he yet delayed, but was finally baptized, and united with the church at the age of eighteen years. After a while he moved from Wiscasset to Bangor, and was able to help the church there for a time. He soon, however, entered upon a seafaring life, and in several disasters was conscious of the divine guidance and protection. Once the ship was lost with all of the seven on board except himself. After two days passed on a desert island he was rescued by a passing ship.

For some time he kept a store in Wiscasset and shipped his own supplies from Boston. In the midst of his busy life he frequently heard the voice of God calling him to the ministry. Once while on a voyage it came to him so distinctly that he promised God when he should recover from certain embarrassing circumstances he would be obedient "to the heavenly vision." Success attended his enterprises, and his means increased rapidly. But as he delayed to fulfill his vow, riches took to themselves wings. Comparatively advanced in life he had to begin business again.

But this time he decided fully to devote a part of his income to the benefit of the ministry. He began by devoting $2,500 to encourage ministerial education. The Lord blessed and spared him till he increased the sum to $15,000. He devised even more liberal things.

His home for many years was in Brooklyn, N. Y., where he was a pillar of our New York City church. He died after much suffering from inflammatory rheumatism in Wiscasset, Me., Friday, Dec. 14, 1860, aged nearly seventy-eight years. He left a wife and seven children. Rev. E. G. Parsons and Rev. B. F. Parsons were his sons.

Partridge, Rev. S. C., a native of Kinsman, O., united with the Free Baptists in 1841, and, leaving his adopted home in Wisconsin, was ordained in Tunbridge, Vt., July 30, 1856. With the exception of four years of labor as a self-supporting missionary in Minnesota and Iowa, his work was principally in Vermont and eastern New York. He sought relief from the asthma in various places, and died in Orland, Ind., Jan. 3, 1886. He was a man of logical mind, earnest and devoted in labor. Affection, friendship and benevolence were his marked personal traits.

Partridge, Thomas C., was born Aug. 26, 1815, near Pittsburgh, Pa. His parents were Wakeman and Mary E. (Home) Partridge. July 25, 1842, he was married to Miss Caroline U. Root, who died Nov. 29, 1869. Two years later he married Mrs. Hannah E. Root. In 1839 he was converted, and was ordained by the New Durham Q. M. at Canterbury, N. H., May 29, 1845. While continuing in business life, he has had the charge of several churches and served as Quarterly Meeting clerk. He now resides at Fair Haven, Minn.

Patch, Rev. Orin Drew, son of Dennis and Susan (Drew) Patch, was born in Eaton, N. H., in 1839, and when eighteen years of age moved to Illinois. He was educated in his native town and at Prairie City Academy, Illinois, where he also taught two years and studied theology under a private instructor. His life was consecrated to God in 1861; license to preach was granted in 1865, and ordination was received in July, 1867, Professor Dunn preaching the sermon. He ministered to the church at Kewanee, Ill., until 1874, when, under direction of the Home Mission Board, he took charge of the work at Cleveland, O. Here under his direction the church was reorganized, a house of worship was erected in a new location, and the interest became established. In 1881 he settled at Greenville, R. I., and after one year entered upon a successful pastorate of two years with the Maine Street church, Lewiston, Me. But the Cleveland church demanding

Rev. O. D. Patch.

his labors, he returned to that field in 1884, and still continues the work there. His Christian spirit and devoted labors are universally appreciated. He has been for many years a member of the Home Mission Board, and is now a member of the Conference Board and one of the corporators of the Printing Establishment. He was married to Emma L. Christie in 1866, and their home is cheered by three children.

Patt, Rev. William N., son of Captain William and Rebecca H. (Stone) Patt, was born in Scituate, R. I., Nov. 17, 1808. His father was a sea captain for over twenty years. He was the next to the youngest of nine children, and received early Christian training from an earnest Christian mother. He went away to school and at the age of sixteen was qualified to teach. He then served apprenticeship as carpenter and builder in Providence. He became a Christian Jan. 16, 1827, since which his

motto has been, Holiness of Heart and Life. After years of thought and struggle he began his ministry, and in 1842 was licensed by the Rhode Island Q. M. He preached at North Scituate, Rockland, West Scituate, Gloucester, Coventry, West Greenwich, R. I., and Lewiston, Me. After serving the church two years at West Scituate, he was ordained there in 1847 by Rev's M. W. Burlingame, M. J. Steere, and D. Williams, and continued in this pastorate two years longer. He then preached at Baltic, Conn.; Cranston Print Works, R. I.; Auburn; Providence, to what was afterwards the germ of the Greenwich Street church, also to what is now the Park Street church; Pond Street church four years; at Carolina Mills half a year; at South Kingston, where 150 were brought to Christ. Laboring with his hands for daily support, he has given of his earnings $1500 to aid the cause of Christ, besides traveling 100,000 miles, mostly on foot, to attend religious meetings, preaching some 1200 times, attending 3,000 conferences and prayer-meetings. He has been earnest in his temperance and anti-slavery support. His home is North Scituate, R. I. He married in 1827 Miss Alzada Steere, of Providence, who died in 1862, leaving several children. In 1863 he married Mrs. Britannia F. Waterman of Providence, mother of Frank A. Waterman, for many years superintendent of Greenwich Street Sunday-school, and of Britannia Waterman, wife of Deacon L. W. Anthony of the Roger Williams church, and Emily Waterman, wife of Rev. R. H. Tozer.

Patterson, Rev. Alfred, died in Exeter, N. H., of heart disease, March 22, 1875, aged 67 years and 5 months. He was converted in early life, licensed in 1837, and ordained in March, 1839, by the Sebec Q. M. He continued to preach until just before his death. In 1852 he left the denomination and joined the Free Christian Baptists in Cambridge.

Paul, Rev. Asahel W., son of Benjamin and Maria (Tilyon) Paul, was born at North Norwich, N. Y., Aug. 9, 1839. In 1861 he married Janette L. Brookins, and eleven children bless their home. After a period of service in the army, Brother Paul began his ministry among the Free Methodists, receiving license in 1868 and ordination in 1872. His labors were blessed of God to the conversion of many. In 1879 he withdrew from that body and, a year later, united with the Free Baptists, a council recognizing his ordination. He ministered to churches of the Union Y. M. (N. Y.) until 1884, then at Redfield, N. Y., and in May, 1866, entered upon the work at Greenbush, Wis., trusting in the Lord for future blessing.

Paul, Rev. Benjamin F., son of Rev. A. W. Paul, was born at North Norwich, N. Y., July 27, 1867. He studied at the Cortland Normal School, N. Y., was converted in April, 1885, and licensed to preach by the McDonough Q. M. the following June. After supplying the Pharsalia church for a time, he attended Hillsdale College two terms, assisted in a revival at Gobleville, Mich., was employed as evangelist by the Wisconsin Y. M., and in May, 1886, entered upon the pastorate of the church at Warren, Ill., receiving ordination at Wayne, Wis., the following month.

Pease, Rev. Albert, was born in Norridgewock, Me., Oct. 21, 1811. His parents were Charles and Hannah (Washburn) Pease. He was converted in 1830, and in 1832 was licensed. In 1843 he was ordained by the Farmington Q. M. At first he preached as an itinerant, mostly in Maine. He preached also at Taunton, Mass., and at Pawtucket and other places in Rhode Island. At this time his health became very seriously impaired. He then spent three years at his father's home in Wilton, Me. He held pastorates in Leeds, Wilton, Cornish, Booth Bay and Phillips, Me. During this time he was twice prostrated in health. He finally engaged in farming, and became a successful writer for agricultural papers. He also wrote the history of Phillips. He now lives in Phillips, Me. (1887). He was married Feb. 24, 1839, to Miss Ann Huntoon. His eldest son was Captain Charles H. Pease of the Seventeenth Regiment New York Volunteers.

Pease, Rev. J. M., Son of Samuel and Nancy (Pratt) Pease, was born in East Wilton, Me., Aug. 30, 1840. His life was consecrated to God in 1853. In 1857 he graduated from the New Hampton Institution, N. H., and in 1862 from Bowdoin College, Maine. He received license to preach in 1862, and after service in the army, studied at the New Hampton Theological School until failing health interrupted his course. He was ordained by a council of the Free-born Q. M. (Minn.), Jan. 18, 1871, and ministered to the Alden and Manchester churches one year. Returning to New England, he was pastor at Otisfield, Me., eight years, West Buxton two years and North Lebanon two years, and enjoyed several revivals with these churches. He has served as a member of two General Conferences. In 1885 he went to California for his health, and now resides at Valley Centre, San Diego County.

Peaslee, Rev. Arthur C., died in West Topsham, Vt., July 1, 1876. He was born in Sutton, N. H., May 29, 1832. He was converted at the age of thirty-three, and soon after, he attended school at New Hampton with the ministry in view. He was ordained at Newfield, Me., May 5, 1868, where there had been a revival under his labors. In the fall of 1874 he attended the Vermont Y. M. at West Topsham. He, with others, remained and held a series of meetings which resulted in his being chosen pastor. The work prospered under his labors. He held seven pastorates, in nearly all of which there was revival interest.

Peaslee, Rev. Isaac, died in Sutton, N. H., his native town, May 11, 1884, aged nearly 89 years. He was born June 19, 1795. He was an active Christian for more than seventy years. He was several years deacon of the Sutton church. Feb. 15, 1832, he was ordained, and his ministerial labors were in the Weare Q. M. He baptized nearly one hundred in his own town.

Peck, Rev. Benjamin D., son of Joshua and Sarah Peck, was born in Bristol, R. I., April 11, 1813. His parents soon after moved to Smithfield, where in his twenty-fifth year he united with the church in Georgiaville. Besides the educational facilities at his home, he spent two years in Bolton Academy, Massachusetts. He began preaching in Georgiaville in 1838. The next spring he began a successful pastorate of six years with the church at that place, after which he ministered to the church at Waterford, R. I. (Blackstone, Mass.). Meanwhile he served the Free-soil Party in the State Legislature. In 1848 he became pastor of the church at Portland, Me., and in that state he was prominently identified with the early temperance workers. Subsequently he edited a paper in Washington, D. C. In 1877 he became pastor of the church at Carolina, R. I., and after this ministered successively to the churches at Auburn, R. I., and New York City and Norwich, N. Y., where he enjoyed good success.

Peck, Rev. Willard H., was born in Clarkson, N. Y., Feb. 13, 1847. He was converted in 1860, was educated at Penfield Seminary and Rochester University, and received ordination Sept. 4, 1874. He has ministered to the following churches: Italy and Naples, and Shelby, N. Y., Chatham, and Middlebury, Pa., Tuscarora, West Valley, and Ashford, N. Y. In connection with pastoral work he has devoted some time to temperance and other special interests. In the war of the Rebellion he served as a soldier, was taken prisoner by guerrillas, was shot and left for dead; but he was found after a time and cared for by loyal ladies. In January, 1875, he was married to Mary E. Stephens and has four children.

Peck, Rev. William, son of Alvah and Lovisa (Ketch) Peck, was born in Jerusalem N. Y., March 30, 1821. He married Charlotte Van Dorn in 1838, and entered the ministry when about thirty years of age. He was an acceptable pastor, but his fine voice and love of singing aided him especially in revival work. He was pastor at Clarkson (later Hamlin) two years; at Clarendon two years; at East Penfield five years; leading the church safely out of deep trials. Several years were then spent in revival work at Naples, Sparta, Scottsburg and other places. At Sparta,

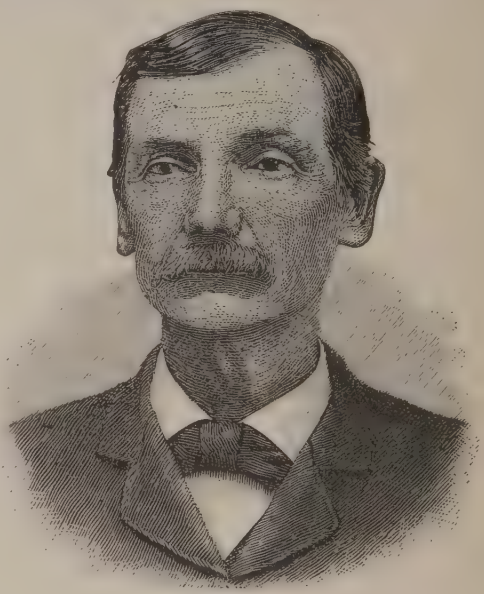
in the winter of 1869–70 nearly one hundred were converted and sixty were gathered into a church. His last pastorate was at Adrian, after which he moved to Springwater, N. Y., where he died Jan. 21, 1882. He was widely known and respected, and complimentary resolutions were passed by the Tuscarora Q. M. at his death.

Peckham, Rev. Frederic H., son of G. Barker and Charlotte S. Peckham, was born in Middletown, R. I., Oct. 22, 1846. He was converted at the age of fifteen. He prepared for college at Lapham Institute, and graduated from Bates College in 1872, and from the theological department in 1875. He was ordained in August, 1875, at Newport, Me., by Rev's A. L. Gerrish, J. Boyd, E. N. Fernald, G. H. Ball, J. Mariner, and others of the Exeter Q. M. He was pastor at Newport two years, at Houlton five years, at Carolina, R. I., two years, at Great Falls, N. H., two years, and at North Booth Bay, Me. In February, 1889, he

Rev. F. H. Peckham.

became pastor at Amesbury, Mass. He has baptized eighty converts. In 1885-86 he was recording secretary of the Home Mission Society. July 25, 1872, he married Miss Bessie M. Day, of Lewiston, Me., and has four children.

Peden, Rev. Thomas E., son of John and Elizabeth (Ewing) Peden, was born in Huntington, O., Sept. 13, 1832. He was educated at Albany, O. His conversion took place in 1850. In 1858 he was married to Louisa Martin. The



Rev. Thomas E. Peden.

same year he received license to preach, and the next year he was ordained by the Athens Q. M. His ministry has been with the churches of the Ohio River Y. M., the care of three or four churches being usually his work. In these pastorates revivals have prevailed, and he has done much to strengthen the cause in southern Ohio. He has been principal of Randall Academy, a teacher in Rio Grande College, and is now president of West Virginia College. He has assisted in organizing several churches, has been clerk of the Y. M. and its representative in the General Conference, and is a recognized leader among the Freewill Baptists of the vicinity.

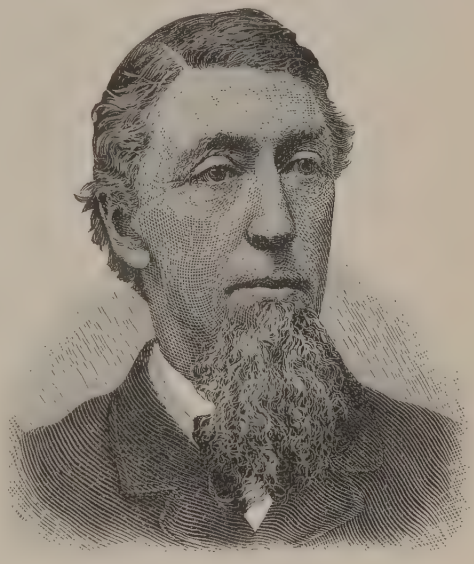
Pennell, Rev. John W., was born in Sullivan County, Tenn., in 1848. He is the son of James F. and Catharine (Beechboard) Pennell. In 1865 he was married to Mary J. Hensley. Having given himself to God in 1873, and being called to the ministry, he was licensed in October of the same year, and the following year was ordained. He has con-

ducted forty-one revivals, organized seven churches, and baptized about eight hundred converts. Brother Pennell is one of the pioneers of our cause in western Virginia and northeastern Tennessee.

Penney, Rev. Benjamin, died Aug. 7, 1885. He was born in Clifton, Me., April 22, 1818. His parents moved to this place from Shapleigh, York County, when the region east of the Penobcot was almost an entire wilderness. He was the first male child born in Clifton and was the seventh child of a family of ten. He became a Christian when young, and united with the Clifton church. At the age of thirty-four he was ordained and served the Clifton church. He was largely instrumental in the organization of the Ellsworth Q. M. Much of his time was devoted to destitute churches in the Q. M. with good success. Few ministers east of the Penobscot baptized as many as he, and he was called to attend many funerals.

Penney, Rev. Charles F., D. D. (Bates College 1884), was born in New Gloucester, Me., May 10, 1832. His parents were Ephraim and Patience H. (Stinchfield) Penney. His mother was a granddaughter of Rev. E. Stinchfield. He was converted at the age of nineteen. He prepared for college at New Hampton, N. H., and Lewiston, Me., and graduated from Bowdoin College in the class of 1860. Rev. C. S. Perkins, Dr. J. L. Phillips, Congressman Reed, and Judge Symonds of the Superior Court of Maine, were members of the class. He graduated from the Theological School at New Hampton in 1862. He supplied churches during his last two years in college and during his theological course. He was licensed in June, 1862, and was ordained in November at Augusta, Me. Rev. D. M. Graham preached the sermon. He held the pastorate of the Augusta church twenty-four years, till September, 1886, when ill health made his withdrawal a necessity. He retired to Vinal Haven (supplying the church), where he slowly regained strength, and in the summer of 1887 he accepted a call to the Oakland church, California.

In his pastorate at Augusta he received 436 persons into the church, 346 by baptism. He was chaplain of the Maine State Insane Hospital for eighteen years. He has also been chaplain of the Maine State Senate. He has assisted in the ordination of a large number of ministers and frequently preached the sermon. He has been many years an editorial contributor to the *Morning Star*. In 1886 alone, thirty-nine articles appeared in the *Star* from his pen, the most of them on the editorial page. He is also an editorial contributor for the *Free Baptist*. For several years he has been a



Rev. C. F. Penney, D. D.

member of the board of corporators of the *Star*, and many years, till recently, a member of the boards of the Home Mission and Education Societies. He is a member of the board of overseers of Bates College, and president of the trustees of the Maine Central Institute. He has greatly aided the latter institution in its struggles. Six times consecutively he has been a member of General Conference from the Me. Cen. Y. M. He married July 20, 1862, Miss Angie Lewis, who died July 15, 1881. March 11, 1884, he married Miss Flora E. Wharff. He has three children living.

Pennsylvania. 1. Churches were early formed in the northern counties of this state by ministers from New York. These churches have been united in organization with those of that state,

chiefly in the Susquehanna Y. M., and the New York and Pennsylvania Y. M. For the history of the denomination in this part of the state, see *New York*.

2. The Cookstown Q. M. had its origin in the labors of Rev. Samuel Williams, who organized the Cookstown church in Westmoreland County in 1818. Continuing his labors in Washington and Fayette Counties, the Washington and Forks churches were organized in 1824. These three churches united to form the Cookstown Q. M. in 1825. The Jenner church was added in 1826, the Dunning's Creek church in 1828, and the Mingo church soon after. These six churches in 1832 had a membership of 241. The Jacob's Creek church was added in 1833, and the Forks and Mingo churches disappeared about three years later. In 1840 the five churches had 352 members. In 1843 the Belle Vernon and Jefferson churches appeared. In 1844 the Q. M. was divided.

The Somerset Q. M. was organized in 1844 with the Jenner, Dunning's Creek, and Jefferson churches from the Cookstown Q. M. The Loyalhanna church was added the next year; but this and the Jefferson church continued but a few years. The Latrobe church from the Westmoreland Q. M. was connected with this Q. M. 1864–75. The Jenner (Jennertown) and Dunning's Creek churches now make up the Q. M., having continued a good work sixty years.

The Westmoreland Q. M. was also organized in 1844, with the Jacob's Creek and Belle Vernon churches from the Cookstown Q. M. The Barren Run church was added in 1845, Dunbar in 1846, Mount Moriah in 1848, Cookstown in 1853, Fayette City, and Latrobe in 1857, and Pike Run in 1862. The Latrobe church was connected with the Somerset Q. M. for a while. The other churches added to the Q. M. remained but a few years. The Belle Vernon, Jacob's Creek, and Latrobe churches now make up the Q. M.

The Sinnamahoning and Brandycamp Q. M. was organized in 1851. After 1853 it was called the Elk County Q. M. The Fox, Jay, and Warsaw churches united in the organization, and the Washington church was added in 1854. These churches, located in the vicinity of Elk County, were distant from others and soon ceased to be reported.

The Harrisburg Q. M., at first called the Harrisburg Quarterly Conference, was organized in 1863; the Harrisburg church, organized by Rev. J. Calder in 1859, entering into the organization with the Cumberland, Fayetteville, Manheim and Altoona churches. The Calvary (Harrisburg) and Cedar Grove churches were added in 1864, Columbia in 1865, Lower Valley, and Philadelphia in 1867, South Vineland (N. J.) in 1868, Second Harrisburg in 1873, and Willistown in 1880. Of these the First Harrisburg, Second Harrisburg (reorganized), Calvary, and Lower Valley churches continue to the present.

The Pennsylvania Y. M. was organized in 1844, with the Somerset and Westmoreland Q. M's, in the southwestern part of the state. The Elk County Q. M. was connected with this Y. M. during its existence, as was also the Lawrence Q. M. for a few years. The Harrisburg Q. M. has been a member since its organization. The three Q. M's remaining have a united membership of about four hundred. The First Harrisburg church, from the first, and the Belle Vernon church, for many years, have maintained a membership exceeding one hundred each.

3. In 1824, Freewill Baptists from Maine and New Hampshire, learning of their former kindred church relations, organized a church in Delaware, Mercer County. Rev. James Peters providentially visited them, and as a result of revivals, a church was organized in Sadsbury and another in Wayne, O. From this beginning, with revival influences prevailing, a strong interest was soon built up.

The Wayne Q. M. was organized in Conneaut, Pa., in August, 1825, a preliminary meeting having been held at Wayne, O., the previous May. The Delaware, Wayne, and Sadsbury churches entered into the organization. Ebenezer Cole was moderator and Horace Morse was clerk, neither being

at that time ordained. In 1830 this Q. M. united with the Holland Purchase Y. M. (N. Y.), having at that time eleven churches. Three years later it withdrew to divide and form the Ohio and Pennsylvania Y. M., having at that time fourteen churches with 388 members. The following churches are named as connected with this Q. M., viz.: Wayne, Williamsfield, New Lyme, Conneaut (Salem), Lenox, Pierport, Mecca, and Green, in Ohio, and Delaware, Sadsbury (probably Conneaut, also called Salem), Harlandsburg, Sugar Creek, Mercer, Greenwood, Erwin, and French Creek in Pennsylvania. In 1832, at the November session, the Q. M. named a definite sum of money for each church to raise quarterly, for the services of two ministers. The smallest amount was $4.20, for the Salem, Pa., church, the largest $45.00, for the Conneaut, O., church. As a result, in six months Rev. George Collins received $43.00 and Rev. D. M. L. Rollin $42.73, which, though less than the amount named, evinced commendable enterprise for those early days. On the division of the Q. M., the churches in Ohio formed the Ashtabula Q. M. (see *Ohio*), and those in Pennsylvania the Crawford Q. M.

The Crawford Q. M., located now in Crawford and Mercer Counties, was organized in 1833. The churches connected with it in 1834 were Conneaut, Delaware, Greenwood, Harlandsburg, and Sugar Creek. In 1836 the First Elk, Second Elk, Slippery Rock, Cool Springs, and Plumb churches had been added, the total membership at that time being 346. To these were added the Newcastle church about 1839, First Sandy Lake, Second Sandy Lake, and Chenango (Big Bend, of Chenango) about 1841, Oakland, and Deer Creek about 1842, Fairfield about 1843, Georgetown in 1844, Croton, Lake Creek (Sugar Creek), and Wayne about 1850, Salem, and Adamsville about 1853, Allegheny, and Second Salem in 1855, Jefferson in 1857, Lake, and New Hartford in 1858, Second Greenwood, and North Sewickly about 1859, Chewton in 1860, Canal about 1866, and Geneva in 1874. Of these, the Conneaut, First Elk Creek, and Second Elk Creek churches were dismissed in 1837 to enter the Erie Q. M., and the Croton, Jefferson, North Sewickly, and Chewton churches in 1862, to enter the Lawrence Q. M. The Jefferson church returned to this Q. M. about 1872. The Delaware church from its origin did good service about twenty-five years, as did also the Adamsville church; and the Sugar Creek and Wayne churches, also, were active for longer periods. The Greenwood and Salem churches have a worthy record to the present and number about one hundred members each. These, with the Plumb and Canal churches, make up the Q. M. at present, a number of the churches after a few years of usefulness having passed away.

The Erie Q. M., located north of the Crawford Q. M., chiefly in Erie County, was organized in 1837. Conneaut, First Elk Creek, and Second Elk Creek (from the Crawford Q. M.), and Spring were the first churches. In 1838 the First Washington, Second Washington, McKean, Beaver, Venango, North Chenango, and Fairview churches had been added. The Wayne and Cassawaga churches were added in 1839, Wellsburg in 1841, Franklin and Second Beaver about 1845, Franklin and Girard about 1846, Girard in 1847, Lockport in 1850, Franklin in 1866, and Pageville in 1867. The McKean, First Washington, Second Washington, Venango, Wayne, and Cassawaga churches were dismissed in 1841, to form the Washington Q. M. The Conneaut, First Elk Creek, and Second Elk Creek churches were active from their organization, some twenty years or more; the Beaver, North Chenango, and Lockport churches about fifteen years; and, on the dissolution of the Q. M., the Wellsburg church found a home in the Ashtabula Q. M., and the Pageville church in the Washington Q. M., where they still remain.

The Washington Q. M., located north and east of the Crawford Q. M., was organized Feb. 27, 1841. The First Washington, Second Washington, McKean, Venango, Wayne, and Cassawaga churches from the Erie Q. M., and the Leboeuf, Waterford, and Sparta churches, more recently gathered, were members of this Q. M. at the first. The

Green church was soon added ; also Concord, and Deerfield in 1847, Hayfield about 1853, Rockdale, Spring Creek, and Second Wayne about 1854, Oil Creek and Rome about 1870, and Pageville (from the Erie Q. M.) about 1874. The Wayne church, coming down from the Ashtabula Q. M., through the Erie, was useful forty years. The Leboeuf (later Leboeuf and Bloomfield, then Bloomfield) church also continued a like period. The Venango church later became the Leboeuf and remained until 1870. The First Washington church did good service twenty-five years, the Cassawaga fourteen years, and some others for briefer periods. The Green church was reorganized in a few years, and about 1860 absorbed into the Lake Pleasant church, which continues to the present, as does also the Waterford church, which was reorganized about 1860. These, with the Sparta, Rockdale, Spring Creek, and Pageville churches, which have continued an even course, make up the Q. M. at present, with 294 members.

The Lawrence Q. M., located south of the Crawford, was organized about 1863 with the Jefferson, Croton, North Sewickly, and Chewton churches, from the Crawford Q. M. After a few years the Q. M. disbanded and the Jefferson church returned to its former home.

The Ohio and Pennsylvania Y. M. was organized in 1833, and was made up of the Ashtabula (O.) Q. M. and the Crawford Q. M., the result of the division of the Wayne Q. M. The Erie and Washington Q. M's have also been connected with it during their entire history, and the Lawrence Q. M. for a season. The Strongsville, Geauga, Cleveland, Lake County, Stark County, and Geauga and Portage Q. M's in Ohio, have also been members of this Y. M. The Ashtabula, Cleveland, Crawford, Geauga and Portage, and Washington Q. M's, with 1490 members, now make this a strong Y. M.

Perkins, Rev. Charles Sumner, son of Rev. Gideon and Mary (Dunham) Perkins, was born at Auburn, Me., Oct. 25, 1836. He prepared for college at the Lewiston Falls Academy, Auburn ; graduated from Bowdoin College in 1860, and from Bangor Theological Seminary in 1864. He became a Christian in 1857, was licensed by the Bowdoin Q. M. in 1863, and ordained by a council of the same body, Oct. 6, 1864. The council were Rev's J. A. Lowell, J. Mariner, C. F. Penney, and D. M. Graham. After his graduation from the theological seminary, he supplied the Free Baptist church in New York City one year ; then in 1865–66 he supplied the Roger Williams church, Providence, nearly a year, during the absence of Dr. Day. In this year his labors were rewarded with nearly one hundred conversions.

Rev. C. S. Perkins.

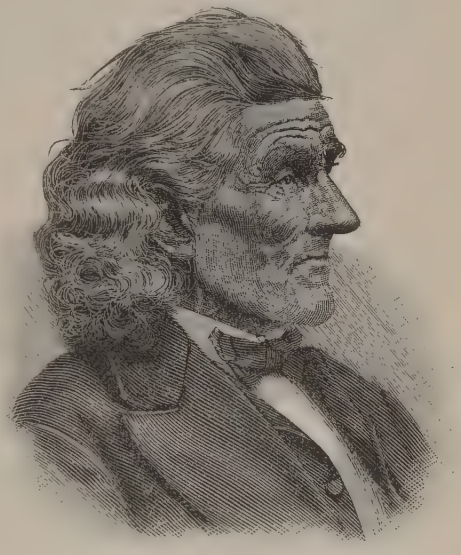
His first settlement was with the Park Street church, Providence. During this pastorate of six years the church was reorganized, its location changed from North Main Street, and the present edifice on Park Street was built. He was then pastor of the Greenville, R. I., church over two years, and next of the Portland, Me., church five years. Then he was called to the Boston church, Mass. He remained there six years and secured the permanent establishment of the church in its present location on Shawmut Avenue. He is now pastor of the church at Lyndon Centre, Vt. He has baptized over two hundred persons. He has held several public and denominational positions as recording and corre-

sponding secretary of the Foreign Mission Society, member of the Foreign Mission and Home Mission Boards, also of the executive committee of these and of the Education Society, overseer of Bates College, and member of four General Conferences. He is superintendent of schools in Lyndon Centre. He married Nov. 30, 1864, Mary S. Murray, of Brunswick, Me. Their oldest son, Albert T., graduated from Harvard, class of 1887. Martha graduated from the Lyndon Institute in 1886. Osborn is now a student in the latter school.

Perkins, Rev. Frank H., son of Wm. H. and Susan H. (Drew) Perkins, was born at Manchester, N. H., Sept. 24, 1858. He studied at New Hampton. He was converted in 1877. Licensed in June, 1884, he was ordained in June, 1886, by the Weare Q. M. His pastorates have been at Canaan and Orange. He married Fannie F. Sanborn, June 29, 1878, and has five children living.

Perkins, Rev. Gideon, was born in Woodstock, Oxford County, Me., Nov. 20, 1801, and resided in his native town until after he entered the ministry. His father, Cornelius Perkins, was one of the earliest settlers of the town, having come from Carver, Mass., when he was a young man. A devoted Christian and a deacon in the Baptist church, he brought up his children in the fear of the Lord, and saw them all converted. Three of them became preachers of the gospel. Gideon was one. His opportunities for education were very limited, but he made the most of them, gaining information easily by natural aptitude, where most young men would have remained ignorant. He was converted at the age of thirty and was baptized by Rev. Aaron Fuller. Previous to his conversion he had married Mary Dunham—a most worthy and helpful Christian wife through life—and had settled on a farm. His conversion was genuine and thorough. Once for all he gained a complete victory. His conviction of duty to preach the gospel followed immediately upon his conversion, and he very soon began to hold meetings. His license to preach is dated Aug. 21, 1831, and is signed by Andrew Hobson, clerk of what was then the Gorham Q. M. He was ordained Sept. 27, 1832, by Rev's Joseph Hutchinson, Clement Phinney and James Libby. Clement Phinney preached the sermon, and according to the testimony of an eye witness, he preached upon his knees, mingling his words of address to the people with petitions to God.

Like all our ministers of that period Mr. Perkins traveled much from place to place ; but he was located for considerable periods in Otisfield, Hebron, Bridgton, Danville, West Gardiner, Wayne and Sabattusville. He had everywhere



Rev. Gideon Perkins.

marked success in winning souls. It was in one of his meetings that the great revival began in Lewiston, Me., which resulted in the formation of the Main Street Free Baptist church. Upon his own testimony not less than two thousand were converted under his preaching, of whom twenty-seven entered the ministry. During all his pioneer ministry his salary was seldom sufficient.

He was a man of fine natural ability and of excellent acquirements. He was a good preacher, thoughtful, clear, earnest, tender and persuasive. He was especially gifted in prayer. When he prayed everybody felt that he was speaking to God, and that he was really bringing those for whom he prayed into God's

very presence. His emotional nature was deep and strong, and was sanctified by the grace of God. He often wept freely while preaching and praying, and his power over sinners as he persuaded them to give themselves to the Saviour, and pleaded with God in their behalf, seemed at times irresistible.

He was among the first in Maine to espouse the anti-slavery and temperance causes. He was the first abolitionist sent to the State Legislature by the town of Lewiston. His home was a rendezvous for anti-slavery lecturers and escaped slaves. He subscribed and paid five dollars toward the purchase of the body of Fred Douglass from his master. He was equally radical in his temperance views, and naturally excited against himself the enmity of those whose conduct he unsparingly denounced. He was often threatened with violence, but escaped personal injury.

He saw all his children converted. One of them was the late John W. Perkins, one of the most prominent both in counsels and benefactions among the founders of the Maine State Seminary (now Bates College). Another is the Rev. Charles S. Perkins, and another Miss Sarah A. Perkins. In the home of another son, Joseph W. Perkins, many years a merchant in Lewiston, he passed away peacefully and trustfully Jan. 25, 1884. His wife had preceded him a few years.

Perkins, Rev. Paul, of Hebron, N.H., died March 4, 1843, at the age of 53 years. He experienced religion in youth, was ordained in 1827, and was a humble, good man and true friend.

Perkins, Miss Sarah A., daughter of Rev. Gideon and Mary (Dunham) Perkins, was born in Lewiston, Me., Oct. 1, 1842. She was trained at home as a child to honor God and love the Saviour, and could never date with certainty her conversion; but in very early years her Christian convictions were deep and positive, and her Christian character was established. She was baptized by Rev. O. B. Cheney, and has always held firmly, by conviction, the faith of her father and his people.

She was educated in the Lewiston High School, and Maine State Seminary. She entered the seminary at the age of fourteen, was graduated in its first class three years later, and immediately commenced teaching as preceptress of Limerick Academy. Two years after this she had charge for a time of the High School in Dexter, Me. In 1862 she accepted a position in the Maine State Seminary as instructor in French, Latin and other branches, and remained there six years. The two following years she taught the same branches in a private school for girls in Boston. She then entered the publishing house of D. Lothrop

Miss S. A. Perkins.

& Co., as editor of MSS. for the press, and remained a portion of each year till 1873.

The death of her brother, John W. Perkins, wrought a total change in her plans. His three orphan children were committed to her care and training as a sacred trust, which she has religiously honored. Her sorrow-stricken mother was prostrated by disease, and received at her hands daily for six years the most constant and tender care. After her mother's release by death, the increasing infirmities of her aged father called for four years more of unremitting attention, until he passed to his rest. Thus were literary ambition and social

enjoyment sacrificed at the altar of filial devotion.

In October, 1882, she was appointed assistant editor of the *Morning Star*, in which position she has, at this writing, done nearly seven years of valuable service, especially in the home circle and denominational departments. In 1885 the editorship of the *Little Star* and the *Myrtle* was added to her duties, and during the three following years her commanding influence over the children and young people for whom she wrote became thoroughly established. Through her well directed efforts, mainly, the A. C. F. movement among Free Baptist young people has reached its present promising position, and under her editorship, our Sunday-school and young people's papers have increased in four years, from 11,000 to 26,000 in circulation. God's rich blessing on her work is abundant evidence that she is rendering a service to which He has appointed her.

Perkins, Rev. Seth W., died in Hollis, Me., June 13, 1881, aged 70 years, 9 months. About the year 1866 he settled in South Wheelock, Vt., and remained three years; then he was pastor of the Eaton and Newport church, Province of Quebec, three years. After this he was pastor one year in each of the following places in Maine: Canton, Wilton, Weld, New Sharon, South Montville and New Gloucester. He was buried in Dixfield, Me.

Perkins, Rev. Smith, of Saco, Me., was born in Kennebunk Port Aug. 9, 1822. His parents were Jesse and Mary (Cleaves) Perkins. He became a Christian at the age of nineteen. His license to preach was granted Sept. 7, 1854, and he was ordained Sept. 2, 1858, by a council of the York County Q. M. He held pastorates in Lyman, Hollis, and South Buxton. He is now (1887) retired. He was clerk of the York County Q. M. twenty years. Dec. 24, 1844, he married Miss Lois Worth, and has three children living.

Perkins, Rev. Thomas, son of Nathaniel and Judith (Smith) Perkins, was born in Haverhill, Mass., Feb. 22, 1783. The day on which he was thirteen years of age his father and family arrived in New Hampton, N. H., where he afterwards lived, and where he died Jan. 18, 1867. In the winter of 1800, at the age of seventeen, he was converted under the labors of Rev. Winthrop Young, was baptized in April, and united with the First Free Baptist church in New Hampton, recently organized. He commenced holding public meetings in 1808, in 1813 received license, and in 1816 was ordained. He attended nearly all of the sessions of the New Hampshire Y. M. and the Sandwich Q. M. for sixty-five years. He was six times a member of the General Conference, and for twelve years was one of the corporators of the Printing Establishment. His labors were not confined to the church alone;

Rev. Thomas Perkins.

for seventeen years he served New Hampton as one of its selectmen, and for eleven years he represented the town in the New Hampshire Legislature, while he had much probate business intrusted to him. He depended largely upon his own personal labor for the support of his family; yet his field of labor was very extensive. He was accustomed to meet the calls of people from at least thirteen different towns to preach funeral sermons. He was also ever ready, and in a degree able, to help the poor and the various causes of benevolence. He was especially interested in missions,

and used often to say, "If it were only to better the condition of the heathen in this life, it would be worth all it cost to send missionaries to them." He was highly favored in his physical constitution, possessing a vigorous frame, a countenance expressive of thought, and a well-balanced mind. His memory was a safe depository of good things; especially did it abound in Bible truth, and served him to the end of his life. He was a useful man, because his abilities and deeds were sanctified and elevated by a living Christianity. His light was unlike that of the blazing comet, but very like the clear, pure, silver star that is never dim. He was married to Miss Rebecca Pease, of Meredith, Dec. 2, 1810, and to Mrs. Abigail Drake, of Holderness, Nov. 25, 1845. His only son and two daughters passed on before him. Two others have followed, the last the wife of Pres. O. B. Cheney, of Bates College, and two yet remain in the service of the Master. The late Rev. E. Knowlton said of him: "My first recollection of Brother Perkins dates back more than forty years, when he used to visit at my father's in Pittsfield, N. H. I remember him as a genial, cheerful man, such as children love. He and my father were very intimate friends. They, with Elders Clark, Place, Dyer, and others, used to sit hours together in our 'front room,' with Bible and Concordance in hand, studying and proving to each other what the Scriptures teach. This was literally their Biblical school. These social ministers' conferences for the studying of the Word of God, held generally in connection with Quarterly or Yearly Meetings, made them 'mighty in the Scriptures.'"

Perry, Rev. Amos, was ordained in New York in 1825. His ministry, so far as is known, was spent in the state.

Perry, Rev. Horace, son of Daniel and Mamrie (Hitchcock) Perry, was born in Elba, N. Y., Aug. 7, 1818. He was converted in 1838, received license the next year, studied in Jackson Academy in 1841, and at Spring Arbor, Mich., in 1845, and was ordained in 1841 by the Monroe Q. M., New York. His pastorates have been with the Alabama, Bethany, Dale, Potter Centre, Shelby and Attica churches in New York, and the First and Second Zorra churches in Ontario, Can. In all these the work was characterized by revival influences. He was employed two years in evangelistic work in the Central Association and one year in Ontario, and large numbers were converted. His wife, Jane C. (Le Valley) Perry, whom he married in September, 1845, has been a helper in all his work. His health being seriously impaired, he resides with his son at Redondo Beach, near Los Angeles, Cal.

Perry, Rev. Jacob, was ordained in 1824, in New York, where he continued to labor.

Perry, Rev. James, was born in Schoharie, N. Y., in 1829. His parents were Jonathan and Mary (Telepaugh) Perry. He was married to Adelia Rockwell in 1846. He was converted in the fall of 1849, and in January of the following year was licensed. In 1859 he was ordained by the Evangelical Lutherans. He is now pastor of the Elton church of the Cattaraugus Q. M., New York.

Perry, Rev. L. C., was ordained in 1829, and labored in New Hampshire.

Perry, Rev. Nathaniel, was ordained in 1829, and labored in New Hampshire. He afterwards left the denomination.

Perry, Rev. Peter Wells, son of John M. and Philena (Wells) Perry, was born in Stockbridge, Mass., Jan. 24, 1830. He was educated at the Ohio University, Athens, O.; licensed Nov. 3, 1855, and ordained at Canaan, O., Sept. 14, 1856. In June, 1861, he was married to Julia E. Hall, and now has two sons. His pastorates with the Freewill Baptists have been Chester, Mainville, Rutland, Blanchester and Pleasant Plain, O., Jackson, Mich., Lowville, N. Y., and Great Falls, N. H. For about seven years he has been connected with the Congregationalists, his present residence being Western Springs, Ill. He was principal of Cheshire Academy five years, and a member of the Free Baptist Foreign Mission Board six years. He has baptized about five hundred converts.

Pershing, Rev. David H., a native of Westmoreland County, Pa., died at his home near Oquawka, Ill., Nov. 16, 1881, aged 62 years. He was ordained by the Methodists in 1849, and by the Baptists in 1871. The last four years of his life he was connected with the Free Baptists, and supplied the churches at Franklin and Paloma in the Hancock Q. M. He was an acceptable preacher.

Peters, Rev. James, was a successful evangelist in western Pennsylvania and northeastern Ohio. Through his instrumentality the Wayne Q. M. was organized in 1825. His fall soon after was felt as a great loss to the cause.

Peterson, Rev. John G., was born at St. Charles, Ill., Aug. 21. 1854. After serving as a licensed preacher in one of the Methodists' bodies, he was received by the York Prairie church, Wisconsin, Dec. 7, 1884, and ordained the same day, Rev's R. Cooley and A. J. Marshall serving on the council. His ministry has been with the York Prairie, Monticello and Oakland churches.

Pettengill, Rev. Dudley, of Thornton, N. H., died April 29, 1850, aged 63 years. He spent much time as itinerant preacher in the Middle and Western States. His labors were blessed at Sandwich, Meredith, New Hampton, and Thornton, in his own state. He visited and preached to all the churches in the Lisbon and Sandwich Q. M's. Revivals attended his labors. He twice represented Sandwich in the Legislature of the state.

Pettigrove, Rev. William T., son of Wm. and Sarah (Lewis) Pettigrove, was born at Canaan, Somerset County, Me., Oct. 23, 1840. He was converted when about nine years old and baptized about four years later. At seventeen, greatly revived, his father gave him his time, and he studied for three years. He held meetings with Rev. A. H. Pettigrove and was ordained in 1861. He has labored in Palmyra twelve years; Parkman, Athens, where a church was organized; Madison, Newport, Cambridge, New Sharon, W. Mills, New Vineyard, East Strong, Farmington, and Temple. He married Millie J. Tilton in 1865, and has one son.

Pettingill, Rev, John, son of John and Sally (Hatch) Pettingill, was born in Sandwich, N. H., Feb. 7, 1834. He was converted at the age of twenty-three. He received license to preach in 1861, and was ordained Jan. 17, 1875. His pastorates have been in North Lisbon, Jackson, Thornton Gore, East Holderness, Moltonboro', Eaton, N. H., and South Gorham, and Scarboro', Me., where he preached in 1887. Leaving the latter interest in 1888, he took in its place the South Buxton church. He has had hundreds of conversions in his ministry. He married in 1855 Miss Laura A. Read, and has two children.

Phelon, Rev. Benjamin, died at Providence, R. I., July 18, 1882. He was born in Halifax, England, June 1, 1806. His parents were Christians, and he had faithful Sabbath-school instruction. He was converted at sixteen and united with the General Baptist church at Haley Hill in his native town. He preached his first sermon in a private house in Halifax, Jan. 30, 1825. He preached two years with good acceptance and then entered the General Baptist Academy at Heptonstall Slock, under the charge of Rev. Richard Ingham. He supplied churches during the three years of this course and for three years afterwards. In the summer of 1834 he spent several months at Derbyshire studying under the direction of Rev. J. G. Pike and supplying pulpits of neighboring churches.

In December of that year he came to America. A note from Mr. Sutton, who was then in this country, induced him to visit New England. By his advice, also, he went to Apponaug, R. I., where soon after a church was organized, with which he remained two years and a half. He preached in Boston, Mass, one year, Centredale, R. I., one year, again in Boston two years, in Nashua, N. H., one year, and then spent six years in Fall River, Mass., building up a new interest. By vigorous and ceaseless toil he succeeded. A church was formed, and eventually a meeting-house erected. In 1849 he returned to Apponaug and remained there more than twenty years, until failing health compelled him to re-

sign. He spent the remainder of his days in Providence. A part of the time he was able to serve churches. Especially valuable was his work at Tiverton during the long sickness of their pastor, Rev. J. A. McKenzie. His classical tastes he retained and in a measure gratified. He was an early and persistent abolitionist and teetotaler. He was a good man, an able and faithful minister, and universally respected.

Philbrick, Rev. Peter, was ordained in 1817, and labored in New Hampshire.

Philbrick, Dea. Samuel B., of Chester, O., was born in Weare, N. H., Sept. 6, 1800, and when thirty-five years of age was married to N. Arvilla Norton. He united with the Chester church at its organization in 1837, and served it as deacon until his death in April, 1885. He was president of the Education Society which established Geauga Seminary, and during its whole history was its leading and managing spirit. He was instrumental in the sale of the building and the transfer of the funds to Hillsdale College. In addition to his gifts to Geauga Seminary, he gave $1000 to Hillsdale College, and was one of the trustees. He was a man of fine talent, and used his talent for God.

Phillips, Miss Harriet Preston, daughter of Rev. Jeremiah Phillips, was born at Jellasore, India, March 11, 1848. She consecrated her life to God in 1860, and in June, 1868, was graduated from Hillsdale College, Michigan, where she held a high position in the respect and esteem of all. She was for nine years, 1869–78, a teacher in the city schools at Chicago, Ill. In October, 1878, she sailed for India, under appointment of the Woman's Society, and has rendered efficient service as a teacher in the Bible School at Midnapore, and also in zenana and other work at Balasore. See *Mission in India.*

Phillips, Miss Ida Orissa, daughter of Rev. Jeremiah Phillips, was born at Whitestown, N. Y., July 24, 1856. She spent six years (1865–71) with her parents in India. On her return she studied at Hillsdale College, where she graduated in 1877. In October of the same year she sailed for India, under direction of the Woman's Missionary Society, and there rendered efficient service (see *Mission in India*), until her return for rest in 1887. Yet, while here, she did not allow herself complete rest. She labored among the General Baptists, as well as among Free Baptists, to promote an interest in missions; and July 5, 1889, while with her sister in Winnebago City, Minn., she passed to her rest in heaven. She was a missionary of great promise, being by nature and culture especially well fitted for the work. Her early death was a sad loss to the mission to which she expected soon to return.

Phillips, Rev. James L., M. D., D. D., (Bowdoin College 1878), son of Rev. Jeremiah Phillips, was born at Balasore, India, Jan. 17, 1840. His mother died when her twin sons, James and John, were six months old. Her last audible words, spoken upon seeing James, were, "God bless my darling child!" In March following, his father removed from Balasore to Patna, one mile from Jellasore. Here James spent his boyhood. When twelve years of age he and his brother were sent to America to be educated. He prepared for college at Whitestown, N. Y., entered Bowdoin College, Maine, in 1856, and graduated in 1860. He studied theology at New Hampton, N. H. He then took a medical course at the College of Physicians and Surgeons, New York City, and received the degree of M. D. in September, 1864. In December following he sailed for India. He was married Aug. 10, 1864, to Miss Mary R. Sayles, of Pascoag, R. I. His ordination took place in New York City, Sept. 28, 1862.

His father, Rev. J. Phillips, his father's wife, and their daughter, Miss Julia E. Phillips (Mrs. Burkholder), were in company with him and his wife when they went out to India. They arrived in Calcutta after a voyage of more than six months around the Cape of Good Hope June 22, 1865. He was located at Midnapore, and while engaged in various missionary work there and in the district, prepared himself for Santál work. In 1873, he removed to the

Bimpore station, and January 1st following organized the Santál church there. In March, 1875, he sailed for America, and arrived in May. During this term of service he was the missionary of the Free Baptists of New Brunswick.

Until he sailed for India again, in October, 1878, he was at work among the churches in behalf of the mission. He visited also the churches of New Brunswick. The last two years of his vacation he served as corresponding secretary of the Foreign Mission Society. During this vacation he raised an endowment fund of $25,000 for the India Bible School. Upon his return to the field he founded the Bible School at Midnapore, and was its principal several years. Mrs. Phillips' health failing, she returned to America with the children, and in about a year he followed, arriving Dec. 25, 1885.

He preached for the Auburn, R. I., church for a time, and then became chaplain of the state institutions of Rhode Island. He resigned his position and accepted the secretaryship of the Evangelical Alliance of Philadelphia about the beginning of 1889. He has been editor of the missionary department of the *Morning Star* since 1886. He was moderator of the General Conferance at Marion, O., in 1886. Articles from his pen have appeared in the leading religious periodicals of India and in the most prominent undenominational religious and missionary periodicals of America.

Phillips, Mrs. James L., (Mary R.,) daughter of Whipple and Sophia (Arnold) Sayles, was born in Pascoag, R. I. She was converted in 1850. She studied at Providence, R. I., and at New Hampton, N. H. Aug. 10, 1864, she married J. L. Phillips, and, entering upon the work of our missionary field, she has identified herself fully with the work of her husband as a cheerful helper and a precious companion. They have five children.

Phillips, Rev. Jeremiah, D.D., son of Parley and Hannah (Crumb) Phillips, was born in Plainfield, N. Y., Jan. 5, 1812. When nine years old, he was baptized by Rev. Wm. Hunt, and united with the church in his native place. His thoughts were early directed to the work of the ministry, and by the aid of his father, who was a farmer, he began a course of study at the Literary and Theological Seminary at Hamilton, N. Y., now known as Madison University. While there, Amos Sutton, D. D., of the English General Baptist Mission in India, visited America and addressed the students of this and other schools. Brother Phillips with others decided to devote

Rev. Jeremiah Phillips, D.D.

his life to missionary service. His course of study was not completed, for it seemed important that he should accompany Doctor Sutton on his return to India. He was appointed a missionary Aug. 11, 1835, ordained at Plainfield, September 2, married at Boston, Mass., September 15 to Mrs. Mary Spaulding Beede, of Dover, N. H., and embarked for Calcutta September 22, reaching that port Feb. 5, 1836. His first station was Sambhalpur, 250 miles from Cuttack up the Mahanadi River. Here Mrs. Phillips, after taking up the work most hopefully, died Nov. 3, 1837, bequeathing her property to the society, and leaving to the world a most worthy example of Christian devotion and heroism. This station was given up in 1838, and

Brother Phillips was next located at Balasore, and in 1840 at Jellasore.

In January, 1839, Brother Phillips married Miss Mary Ann Grimsditch, of Serampore. Her father, a British officer, lost his life in the Burmese war when she was a child, and her careful training in a missionary family, as the adopted daughter of Rev. J. Mack, prepared her for great usefulness. But the next year in July she became sick with fever and died August 16, at Midnapore, whither she had been taken for relief. She left twin sons six months old, John H., since a merchant and broker of Chicago, Ill., known for his interest in every Christian work, and James L., prominent in missionary labor.

Mrs. H. C. Phillips.

In 1841 Brother Phillips was married a third time, to Miss Hannah W. Cummings, daughter of Thomas and Hannah (Webster) Cummings. She was born in Hudson, N. H., April 13, 1818, and received her education at Pittsfield, N. H., and at Lowell, Mass., where she was converted in 1835. Devoting her life to missionary work, she sailed from Boston, May 16, 1840, arriving at Balasore October 12, and the next year becoming Mrs. Phillips at Jellasore, where their united labors were blessed of God. The reader is referred to the article on the *India Mission* for a more extended account of the labors of Brother Phillips and family. In December, 1853, Mrs. Phillips, with their children, embarked for America, and in February, 1855, Brother Phillips followed, being in greatly impaired health. Several years of outdoor life in Illinois and Iowa so thoroughly restored his energies that in 1864 he, with his wife, sailed again for India, remaining there in active work until June, 1879, when they returned to America. After a few weeks' suffering he died at Hillsdale, Mich., Dec. 9 of that year, and his earthly remains were laid away in Oak Grove cemetery, north of the college grounds.

Brother Phillips was the first to reduce the Santál language to writing, and their elementary books were prepared by him. For his work in behalf of the Santáls he received the thanks of the British government; and in all his service he evinced the character and spirit of a true missionary of the cross. His memory is cherished with gratitude and esteem by the native converts in India, and with love by the people whom he represented as Christ's ambassador among the heathen.

In November, 1881, Mrs. Phillips returned to the field and has since continued in the work. Her long and useful life has brought abundant blessings to the mission. Of her children, Julia (Mrs. Burkholder), Hattie, Emily (Mrs. Marshall), Nellie and Ida are known as missionaries; while Mrs. Platt, of Hillsdale, Mich., Rev. Jeremiah Phillips, Jr., of West Derby, Vt., and Mrs. Durgin, of Sanford, Me., are active workers in the home field.

Phillips, Rev. Jeremiah, son of Rev. Jeremiah Phillips, was born at Jelasore, India, Dec. 24, 1846. He was brought to Christ under the labors of his brother, Dr. J. L. Phillips, in 1860, and the following year was baptized by his father. He studied at the Prairie City Academy, Illinois, and at Hillsdale College six years, where he graduated in 1871. He was ordained in Wisconsin in June, 1872, and has been pastor at Hillsboro, Wis., Big Foot, Ill., Hinckley, Chagrin Falls and Orange, Burgh Hill, and Sheffield,

O., Gardiner City, Me., and Pawtucket, R. I. In 1887 he accepted his present pastorate at West Derby, Vt. He was married June 8, 1875, to Miss Altie F. Wright, of Kingsville, O. Of six children, five are living.

Phillips, Rev. Mowry, died in Gloucester, R. I., July 4, 1881. He was born in Lancaster, N. Y., Aug. 20, 1820. His grandmother and mother lived at Pascoag, where they were baptized by John Colby. When fifteen years of age, his mother died at Marcellus, N. Y., where the family then resided. She was the only Christian in the family. Years after, he thus speaks concerning himself

Rev. Mowry Phillips.

at that time: "At this time I was a wicked, prayerless boy, yet when the truth flashed upon me that my mother was no more, I rushed to a solitary place, threw myself upon my knees, and prayed as sincerely and earnestly as I ever did, that God would bless the stricken flock, and shelter those little ones left without a mother's care. However, this was the only vocal prayer which I offered for months, or even years." Soon after his father gave him his time. He worked in Manchester, N. Y., two years, in Marcellus one year, a few months in Michigan, and then attended school at Alexander Academy, New York. While there he was cheered with the news that his father was converted. Returning home in the spring of 1841, he himself yielded to Christ, was baptized, and joined the M. E. church in Marcellus. He then studied at the Onondaga Academy.

Moving to Rhode Island, he united with the Free Baptist church at Waterford. The following year he was licensed to preach. He was acting pastor of the Reformed Methodist church at Millville, Mass., two years. March 1, 1845, he was ordained at Pascoag by the Western Rhode Island Q. M. In April, 1846, he became pastor of the Georgiaville church. During this pastorate of eighteen years many were converted and the church edifice was built. He was next pastor of the Pascoag church ten years, during which time many were gathered into the church, and the church edifice was refitted and enlarged. On account of sickness, he moved to a farm in Gloucester. After years of rest he became pastor of the West Scituate church, six miles away, but did not change his residence. He preached his last sermon in the fall of 1880, when he was so feeble through consumption that he was obliged to sit during the discourse. He was a man of fervent piety and greatly beloved. Jan. 25, 1846, he married Miss Sally Sargent, of Blackstone, Mass., who survived him.

Phillips, Parley, Jr., was born in Plainfield, N. Y., March 22, 1810. His maternal grandfather, Waitstill Crumb, was the first deacon in the Plainfield church. His father was also deacon of that church, and held a prominent position in the esteem of the people, serving in various local offices, among them that of town clerk about twenty years. Parley, Jr., an older brother of Jeremiah Phillips the missionary, has been true to the family history in his service to the church. He was converted in early life, and has been active in caring for the interests of the church and denomination. He has served as clerk of the Q. M. some eighteen years, also as clerk and as moderator of the Y. M., and twice as delegate to the General Conference.

Phillips, Rev. Stephen, brother of Rev. Mowry Phillips, was born in Marcellus, Onondaga County, N. Y., Oct. 6, 1833. He studied three years at Smithville Seminary under Hosea Quinby. Converted in 1847, he was licensed in 1859 by the Rhode Island Q. M., and was ordained in 1863, by the Western Rhode Island Ministers' Conference. He was pastor of the West Scituate church from 1862–70. In 1865–66 he baptized twenty as the result of revivals. From 1870–80 he was confined at home by sickness. In 1883 he entered upon his present pastorate at North Foster. He married, Oct. 24, 1855, Mary E. S. Brown, and May 27, 1858, Abby L. Paine. He has five children, four of whom are teachers.

Phillips, Rev. Welcome A., son of Esek and Ann (Parker) Phillips, was born in Foster, R. I., June 3, 1838, and so named to indicate the family welcome to the first son and eighth child. He was consecrated to the Lord by a pious mother, and in 1862 he made the consecration his own. Sixteen years later he was licensed to preach, and March 2, 1884, was ordained by the McDonough Q. M., New York, of which he was clerk. He has labored in the home Q. M., and for a time in the Kanawha valley, W. Va.

Phillips, Rev. William, a brother of Rev's Mowry, Augustus and Stephen Phillips, was born in Cayuga County, N. Y., May 10, 1827. His parents, Augustus and Asenath (Baker) Phillips, were natives of Rhode Island. This pious mother, converted under the labors of Elder J. Colby, at her death in 1836, called her four sons to the bedside, gave words of counsel, and prayed that they all might preach the gospel. Their subsequent conversion and ministry give evidence that God hears his children. Brother Phillips was converted in 1844, and ordained by the Adams and Waushara Q. M. (Wis.) April 6, 1873. He organized the Lincoln and Packwaukee churches, and was pastor of them and the Harrisville church from 1872 to 1882, when failing health compelled him to retire from active service. He was married March 15, 1855, to Isabella Watson; and their three sons, one a graduate of Ripon College, all occupy good positions.

Phinney, Rev. A. P., son of Elhanan Phinney, was born in Reading, N. Y., April 8, 1828. He experienced religion in 1857, in Allegany County. The same year he was licensed to preach, and supplied churches near his home about three years; then at Woodhull, where his labors are blessed. Moving to Oswego County in 1864, he was ordained June 10, 1867, and under his ministry the First Parish church was greatly strengthened and the Second Parish church was organized. In 1870 he became pastor of the Hastings church, and has ministered to it until the present, except two intervals amounting to four years. In this field also the church has been strengthened. He was married to Nancy D. Fisher, July 4, 1849, and their three children are helpers in the work.

Phinney, Rev. Clement, was born in Gorham, Me., Aug. 16, 1780, and was a decendant of the first settler of the town. He was married in 1803. In 1806, when employed at teaching, he went to Portland with young comrades on a holiday excursion, and while returning one of his friends said to him, "Clement, your wickedness to-day has fairly frightened me." This remark made in sport was so impressed upon his mind by the Spirit that he became a Christian and soon after entered the ministry. Having preached in Phillips several years, he went in June, 1816, to Gorham to secure means to meet his indebtedness. A good religious interest was prevailing in the place, and instead of working at his trade as cooper he entered at once his Master's service, and sixty were soon converted. The people of Gorham furnished him with means to meet all his demands. While returning, he fell in company with a Universalist in Canton ,and he finally said to him, "I perceive that thou art in the bonds of iniquity ; shall I pray for you?" "Do as you please," said the stranger; "do your duty." Phinney immediately dismounted, and holding his horse by the rein, knelt in prayer. They soon parted and years passed on, when a man took Phinney by the hand after a meeting in an adjoining town and

said, "Did you pray for a Universalist on Canton Hill twenty years ago?" "I did," was the reply. "I am the man," said the stranger. "After we parted I began to feel wretched; I tried to pray, and went back to the very place where you bowed in prayer, and looked at the print of your knees still visible. I had no peace till I was born again, and have often thanked God for your faithfulness to me." The incident is characteristic of Phinney during his itinerant ministry of forty years, in which he had the world for his field.

Having removed to Standish Neck in 1816, he was set apart to the ministry by the Q. M. Joseph White preached the sermon; Z. Leech offered the

Rev. Clement Phinney.

prayer. His Life, published in 1851 by Rev. D. M. Graham, contains full information of this period. In 1825, having secured a home for his family in Harrison, he traveled extensively. That year he served a union meeting of all Christians at Richmond, and from the Q. M. held there in February a revival commenced and spread till checked by sectarian strife. Over a hundred were converted. Rev's Allen Files and Joseph Robinson assisted Phinney in organizing the Second church in Richmond, of sixty-six converts. The last person was baptized in June, and at the close on the river's brink Phinney announced, "If any present wish to unite and form a Freewill Baptist church, they will come forward." Nearly seventy came forward. They knelt and prayed. Officers were chosen and covenant vows taken. Phinney then addressed them: "I have now labored with you fifteen weeks, night and day; to-day I leave you; many here have been almost persuaded to become Christians; before I go I wish to pray once more, especially for such as wish to seek Christ. Let them form a circle within the church." "Many came forward, and in the prayer which followed," he said, "I was nearer heaven than I ever expect to be till I arrive there."

In 1829 he spent the year in the Bowdoin Q. M., and many of the churches were revived and strengthened. And so he continued to toil and sacrifice for our Master. At one time he returned from a revival at Gray, and hastened over the twenty miles that separated him from his home and dear ones. He met his family just before he reached the house. They had eaten their last morsel for breakfast. "Well, my dears, where are you all going?" "We have started to find our dinner," said the careworn wife. "Here it is," he said, putting his hand on the bag of meal and bundle of meat with which his horse was laden.

At first his labors were confined to his native state, but later he went through New Hampshire, Vermont, Massachusetts, Rhode Island, and as far as western New York. In country and city, in elegant church, schoolhouse and barn, he presented everywhere his same, simple, impressive gospel. His cheerful, familiar story was relieved by an occasional dash of good humor. Friends arose to him on all sides. Hundreds were won to Christ. He was nowhere the property of one church. He never compromised the truth; he was eminently a peacemaker. If a church was in such a distracted state that Father Phinney could not settle the trouble, it might about as well be left to destruction. He would say, "Brethren, what's the matter here? — Jesus' children must n't quarrel—nothing but peace in Father's family. Now, Brother A, go and con-

fess to Brother B. Sister C, stop right where you are; you are wrong, sister."

He came in his last days to reside in Portland. He had been preaching several weeks at West Buxton while they were obtaining a pastor. He preached the Sabbath preceding his death, with more than his usual vivacity. On Monday he returned to Portland. After leaving the depot he fell in the street and was carried home. Lung fever, the physician called the disease. He retained his reason and could sit in his chair till Tuesday night. His mind was burdened at the destitution of the churches. Friday morning, March 2, 1855, he quietly expired in his 75th year. He left a wife and several children to mourn his loss.

Phinney, Rev. Joseph H., died in Harrison, Me., Dec. 3, 1869, in his 81st year. For many years he preached the gospel with peculiar power and success, but for thirty years he was troubled with ill health.

Pierce, Rev. Asa, son of Orange and Ruth (Heath) Pierce, was born in Berkshire, Mass., in 1809. In 1812 his parents went to Ohio and located in Delaware County. In 1843 he was converted, and in 1846 was ordained by Rev's G. W. and O. E. Baker. His first pastorate was the Second Centreburg church, since which time he has preached for a number of churches in central Ohio and in Indiana. Many precious revivals have blessed his ministry and resulted in the organization by him of several churches. In 1830 he was married to Margaret Debold. Four children blessed this union. In 1852 he was married to Catherine Myers. He is at present pastor of Stone Station church.

Pierce, Marie M., was born in 1830 at Hinsdale, Mass. When quite young she came with her parents, Porter W. and Sarah A. (Nash) Cooper, to eastern Ohio; thence later to Medina, Mich. She attended school at Williston Seminary, East Hampton, Mass., and Medina Seminary, Michigan. After some years of teaching she entered Hillsdale College, and graduated in 1860, the same year going South to teach, and remaining until the breaking out of the war. In 1865 she was elected lady principal of Hillsdale College, resigning in 1866 to become the wife of Hiram Pierce. She has since at various times been connected with the college as preceptress and teacher, and has been held in high esteem by all. Mr. Pierce has been, with his wife, active in the work of the church at Hillsdale, and their children have been educated in the classical department of the college.

Pierce, Rev. Waterman, son of Isaac and Annie (Fitch) Pierce, was born in Rehoboth, Mass., Dec. 24, 1801. He was converted Feb. 14, 1828, and

Rev. Waterman Pierce.

feeling called to preach, he devoted such time and used such means to prepare himself as one engaged in agricultural pursuits with a family to support could command. He was licensed Dec. 26, 1833, and ordained in 1838 by the Six Principle Baptists, sermon by Rev. Pardon Tillinghast. His first pastorate was at the Barneyville Freewill Baptist church of North Swansea, Mass., organized by himself in 1842. Here he was installed, with the sermon by Rev. James A. McKenzie from the text, "On this rock will I build my church." He has had marked revivals in this church in 1843, '56, '67, '81, and has baptized 324 persons. He has married more than

two hundred couples, and has repeatedly gone many miles from home to attend funerals. He assisted in organizing the churches at Warren, Auburn, and Rehoboth. He married June 15, 1820, Betsey Baker (born 1801), to whose influence and sympathy he attributes much of his success in the ministry. Six of their eleven children are now living. His sons, Elisha W. Pierce and George L. Pierce, are prominent business men in Providence. Rev. S. S. Barney is a son-in-law, and Rev. G. H. Horton a grandson. Two grandsons are deacons in our churches. He conducted the Communion service at the age of eighty-five, in May, 1887, at the Rhode Island Association assembled at Greenville, with much of his old-time fire and devotion.

Pike, Rev. John, died at his home in Fryeburgh, Me., Nov. 29, 1877. He was in the ministry about fifty years, and preached in Fryeburgh, Brownfield, Harrison, Chatham, Conway, Sweden, Hiram and Sebago. He usually preached to more than one church at a time. His ministry was successful in the conversion of souls. In his former years he did much justice and probate business. He was an earnest advocate of reforms, including abstinence from tobacco. He lived at East Fryeburgh and with his son carried on a large farm. He had lived with his wife on the same homestead fifty-nine years.

Pike Seminary is located in Pike, Wyoming County, N. Y. In the spring of 1859, a board of trustees representing the Free Baptists purchased the buildings and grounds used for school purposes by the Genesee Conference of the M. E. Church. In the fall of that year the seminary was opened. Rev. C. Putnam was principal 1859–62, and under him the school at once gained a good position. Rev. G. C. Waterman, the principal 1862–67, continued the successful work. Rev. D. M. Stuart and, succeeding him in 1869, Professor W. W. Bean conducted the school for briefer periods. In 1873 Rev. I. B. Smith became principal, and eight years later he gave place to Professor E. J. Quigley, who now holds that position. The seminary has three courses of study, college preparatory, seminary and English. It is continuing its well-earned reputation for good work. The moral and religious influences, which are of a high order, with the low expenses and healthfulness of locality, make this a desirable place for those seeking an education. The yearly attendance is about one hundred and fifty. The seminary is without debt and has an endowment of $25,000. Marvin E. Shepard, Esq., took a leading part in establishing the school; and to his watchful care and generosity its continued success is largely due.

Pimlott, Rev. Edwin, was born in Smethwick, Eng., April 10, 1853. His father, Rev. Frank Pimlott, whose two sons became ministers, was associated in England with the Primitive Methodists. Edwin was converted in 1868, educated at Hillsdale, Mich., and ordained Dec. 28, 1879. He became pastor of the Beech Grove church, Ohio, and about 1883 entered upon the pastorate of the church at East Kendall, N. Y. He has engaged in revival work and baptized thirty converts.

Pinkham, Rev. Chas. L., son of Luther H. and Mary C. (Wallace) Pinkham, was born at New Durham, N. H., Nov. 18, 1841. He studied at New Hampton and at Bates Theological

Rev. C. L. Pinkham.

School. He was converted in 1854. Licensed in 1874, he was ordained Oct. 17, 1879 by Rev's E. Tuttle, J. C. Osgood, E. W. Ricker, G. M. Park and C. A. Bickford. He preached at Greene, Me., while in school, and received into the church forty. He is settled at present at Northwood, N. H., where he has baptized ninety-five and received into the church 127. He married Mary M. Murray Dec. 7, 1885. He has been several years treasurer of the New Hampshire Home Missionary Society.

Pinkham, Rev. Daniel, was born in Madbury, N. H., in 1779, and labored in New Hampshire. He died in 1855.

Pinkham, Rev. George H., son of Deacon Rufus and Mary Pinkham, was born at Jackson, N. H., Aug. 21, 1821, and died suddenly at Lewiston, Me., May 6, 1886. He studied in neighboring academies and completed his preparatory studies at Lancaster. He became a teacher and ever after maintained a connection with school interests. In youth he sought Christ and united with the church at Jackson. He studied in the Biblical School at Whitestown, N. Y., graduating in 1849, and returned to Jackson, immediately beginning to preach. He was ordained at Tamworth Iron Works Oct. 20, 1850, and remained at Jackson till 1853. Oct. 12, 1851, he married Miss Susan E. Meserve, of Jackson. He was pastor at Laconia two years, at Shelburne three years, and from 1858 at Whitefield eighteen years, where a church edifice was built and many were added to the church. After a few months at Andover, he preached at Franconia two years and at Meredith Centre three years. While at these places he taught fifty terms of school. He moved to Lewiston to educate his children, preaching in the vicinity. He was superintendent of public schools thirty years. Three times he was county commissioner of schools in Coos County. He did much for popular education. Fitting services were held at his home in Lewiston, and also at Whitefield, N. H., where he was buried.

Pinkham, Rev. John, died in Casco, Me., Jan. 8, 1882. He was born in Dover, N. H., Jan. 25, 1808. In 1810 his parents moved to Casco, Me., where he lived till about twenty-one years of age. He was converted at the age of sixteen and joined the church. When about eighteen years of age, he began to hold meetings in his own and adjoining towns with good results. At the request of his church the Q. M. licensed him. In 1830, at the age of twenty-two, he was ordained in Freedom, N. H. His pastorates were, Sandwich seven years, Gilford eight years, and Alton five years. He lived at Dover two years, and preached as an evangelist at Great Falls and Portsmouth. In the latter place a church was organized. His health became impaired so that he ceased to preach. He then moved to Casco, Me., and cared for his aged parents while they lived. As soon as health permitted he entered into the work again and preached to churches in the Otisfield and Cumberland Q. M's. As formerly, his labors were very fruitful. The Second Poland church, of which he was a member when he died, held him in high esteem, as did also the community in which he lived.

Pitman, Rev. Stephen J., died in Concord, N. H., July 31, 1876. He was born in Meredith, N. H., May 10, 1807. He became a Christian in April, 1824, when seventeen years of age, and was the first person baptized by Rev. D. Moody. May 25, 1830, at the age of twenty-two, he was ordained, and at once made a tour to Ohio, where he preached one year with success. He was married in November, 1833, and with his wife, and in company with Rev's Dudley Pettengill and Gordon F. Smith, made another tour to Ohio and Indiana. After two years' absence he returned to Meredith. He taught school several terms. He labored faithfully as long as health permitted and led hundreds to the Saviour. He was a good scholar, a sympathetic and winning preacher, and modest, upright and true. He was town clerk nineteen years. The last ten years of his life he resided in Concord. The last five years he was a great sufferer from an injury which finally caused his death.

Pitts, Rev. Orin, died at Gilmanton Iron Works, N. H., Nov. 18, 1884, aged 62 years. He was born in Sidney, Me. His father died when he was three years old, and he lived with Mr. Joseph Butterfield, of West Farmington, Me., until his twenty-first year; when he began a course of three years at the Farmington Academy, during which he was employed as assistant teacher and lived in the family of the preceptor. He taught about forty-five terms of school, several of them in high schools, and continued his work as an educator till near the close of his life.

At the age of thirty-two he was converted, and not long after united with the church in New Portland. A revival under his labors in Freeman, where he was teaching, confirmed him in the conviction of his call to the ministry. He was a licentiate one year and then was ordained by the Anson Q. M., June 9, 1861. He preached for a short time in a number of places in the Anson Q. M.; then, in 1862, he moved to West Farmington. He lived there six years and preached at New Sharon, Farmington Falls, and Bean's Corner, where he witnessed a good revival. The Q. M. sent him and Rev. R. Ely to Weld, where they witnessed an extensive revival. He was soon called to settle there, and remained six years. Two ministers were fruits of his labors here, one of whom was the lamented A. L. Houghton. A good house of worship was built and many added to the church. He then preached at Wayne, Woolwich, Winnegance, Springfield, and Corinth, Me., and Deerfield, Nottingham, and finally at Gilmanton Iron Works, N. H., where he died. He was twice elected delegate to General Conference. He left a wife, and an only son, who is a Congregationalist minister.

Place, Rev. Enoch, occupied a position of great usefulness in the formative period of the denomination. He was the eldest of the ten children of James and Abigail (Hayes) Place, and was born in Rochester, N. H., July 13, 1786. His feeble constitution in early life was benefited by the farm employment in which his boyhood was passed. He possessed a desire for knowledge and soon prepared himself for teaching winter schools. At the age of sixteen his mind was wrought upon when his parents experienced religion under the labors of Rev. Wm. S. Babcock. In the winter of 1806, while teaching in Strafford, a revival sprang up under Deacon Wm. Saunders, during which one after another of his pupils found their Saviour. March 5, 1807, at the house of David Drew, the Lord called and Enoch Place answered. His yielding filled his soul with unutterable joy. He returned home to attend with his parents the meetings of Rev. M. Otis at Crown Point, and to be publicly consecrated by baptism by that good man, May 12.

Rev. Enoch Place.

He had long had a sense that, if converted, the Lord would call him to the ministry, and he now on June 3 began a ministry that continued with glorious results for fifty-seven years. Gen. 3: 9 was his first text. Next day at a private house he preached from James 1: 27, and on the Sabbath following at Crown Point, to a large assembly, he preached from Solomon's Song, 2: 3. He was married Sept. 29, 1808, to Miss Sally, oldest daughter of Captain Daniel Demeritt. Five of their children now (1887) live. In 1812 he was principal laborer in the great revival in Strafford. He

attended meetings every day for sixty days, and the work was marvelous. He says, "I have known sixty-seven persons to speak in one meeting; and twenty-seven of those happy converts were baptized in one day by Rev. M. Otis and Deacon Wm. Saunders."

The New Durham Q. M. convened Jan. 20, 1813, at Crown Point, and was continued three days. On the last day he was ordained by Rev's J. Page, E. Knowlton, M. Otis, and R. Dickey. In the year 1818, with J. L. Peavey and Clarissa H. Danforth, meetings were held in which nearly two hundred were converted; scarcely a person on the Ridge was left unconverted. In May, 1821, with an audience of 500, he preached the funeral sermon of Rev. Macajah Otis. Nov. 4, 1821, he preached at the Y. M. convened at Parsonfield, along with John Buzzell and Jonathan Woodman.

In the spring of 1824 he moved from his father's farm into Strafford and entered upon a lifelong pastorate with the Third church (Strafford Ridge), though considerable attention through the week was devoted to the Second church (Crown Point). His field was a large one and he did the work of a missionary. As early as 1826 he began to hold meetings occasionally with Mahew Clark and Roger Copp in Dover, where in 1828 a church was organized. He caught the sacred fire from the revival that had been kindled on his borders in Rochester by Rev. J. J. Wentworth. Dec. 31, 1828, he preached at Crown Point, from the text, "Set thy house in order," and he says, "I never felt so much of divine influence through a whole sermon in my life." The revival grew for twelve months, extending through Farmington, Barrington and Barnstead, and more than two hundred professed conversion.

In the midst of these glorious ministrations, his sympathies were not absorbed and narrowed to his own busy pastorate. He had broad love for the denomination and for mankind. He was town clerk for some time. One who knew him writes: "He had a splendid physique—tall, straight, full-chested, with voice like a lion. When he acted as chaplain on 'grand training' days, it is said that his prayer, though he never screamed, could be heard a mile." He was one of the founders of Strafford Academy. He was the efficient moderator of the first General Conference at Tunbridge, Vt., in October, 1827, and a member of the four following. He was assistant moderator of the third, at which he preached from Jer. 12: 5. D. Marks says: "Every eye was fixed on the speaker till unnumbered faces were bathed in tears, and many frames were convulsed, while touching groans burst from sinners' hearts; all seemed like judgment." Many sought help in Christ. Indeed, Enoch Place was a power in the pulpit. Rev. A. Caverno, who was converted under his preaching in 1818, says: "As he began to warm up with his subject, he would lose sight of his impediments, and his soul would swim as in 'a place of broad rivers and streams.' There was then an unutterable unction in his preaching. Everything moved that could be moved by the human voice. Sometimes he would rise to such a pitch in his feelings that what he could not carry by persuasion he carried well-nigh by assault." Prof. J. Fullonton calls attention to the incident where at the time of revival he walked the aisles pleading with sinners, and at length lifted up his voice and cried, "Ground your arms, ye rebels!" and the people went down before him like grass before the mower's scythe.

He was progressive, a firm friend of education, missions and Sunday-schools. He was a trustee of the Printing Establishment, for a long time clerk of his Q. M., a secretary of the New Hampshire Charitable Society from its commencement. Indeed, the helpfulness of his life and example upon the institutions of the denomination at that time can not well be estimated. During his ministry he married over five hundred couples and attended between twelve and thirteen hundred funerals. During his last years he did not have the best health. He died of heart disease, March 23, 1865, in his 79th year.

Place, Rev. Stephen, was born in Rhode Island in 1740. He was ordained in Rhode Island in 1801, and moved to

Weathersfield, Vt., where he gathered a church of twenty-one members, which joined the denomination on Randall's visit.

Plover, Rev. S. P., was ordained soon after 1820, and labored for a time in New York.

Plumb, Rev. Horatio N., was born in Stanstead, Quebec, Can., in March, 1807. His parents, Samuel and Betsey (Baldwin) Plumb, were children of Revolutionary heroes. He was converted in 1826, and received ordination at Corinth, Vt., Oct. 3, 1830, Elders A. Buzzell, N. Bowles and others serving on the council. His early ministry was devoted to itinerant work. He preached more than fourteen thousand sermons in eight states and provinces, and in eighty towns, baptized 900 converts, organizing twelve churches as a result of his labors. After a long and useful life, he died at Elton, N. Y., June 17, 1887. He rests from his manifold labors, kindly remembered and deeply loved by the many to whom he ministered. In 1832 he married Anna Sprague, of Vermont, and their five children are living lives of Christian usefulness.

Plummer, Rev. George, was born in Durham, Me., April 7, 1826. His parents were Henry and Weltha (Estes) Plummer. He became a Christian at the age of fourteen, and received license in March, 1856, and ordination Dec. 22, 1861. He has been pastor in Durham five years, Lisbon Falls five years, Freeport over a year, and at West Bowdoin over a year. He had revivals in the first two pastorates, has baptized about sixty converts, married 140 couples, and attended 400 funerals. Since 1883 he has preached in destitute places. He was a member of the Legislature in 1859. He was married April 4, 1850, to Miss Almira J. Coffin, and has one son living, who is business manager of the Waverly Publishing Co., N. Y. He was again married to Miss Eliza Eacott, Oct. 20, 1881, and lives in Lisbon, Me.

Plummer, Rev. James C., was born in Virginia in 1838. His parents are William and Maria (Claxton) Plummer. In 1884 he was married to Miss Elvina Annstead. He was converted in 1859, and received ordination by the Freewill Baptists. His education was received at Storer College, 1872–75.

Poindexter, Rev. Samuel, of Shapleigh, Me., was born in Cornish, Me., July 12, 1820. His parents were Samuel and Catharine (Morrill) Poindexter. He was converted at the age of nineteen, and studied at Parsonfield Seminary, Me., and at the Biblical School, Whitestown, N. Y. He received license to preach in 1846, and ordination in 1849 at the hands of Rev. John Stevens and others. He has preached in Georgetown, Brownfield, Cornish, Shapleigh, Me., and Effingham, N. H. He has been Q. M. clerk, and held various town offices. He was married Dec. 3, 1849, to Miss Ruth Wadsworth, who died in 1875. He is married again. Of his seven children only three are living. Willis S. Poindexter, a promising Christian student, had nearly completed his course in Bates College when he died.

Polity, The, of the Free Baptists is essentially congregational. "It is not possible," says Hooker, "that any form of polity, much less polity ecclesiastical, should be good unless God himself be author of it." Free Baptists claim divine authority but not divine authorship for their church polity. Finding in the New Testament no specified type of church government mandatory, and any type in harmony with the original idea of the church allowable, the founders of the denomination gradually adopted a polity fitted to serve the interests of their scattered flocks. The peculiar form it now wears is therefore rather the product of a natural development than of a scheme outlined in the beginning of their work. Within the limits of the congregational view of the church, the government now maintained is flexible, subject to such modifications of its special features as may be necessary to adapt it best to special localities, or to the progress of the age. The Free Baptist polity aims in every part to be in harmony with its view of the local church.

The Local Church.—A correct understanding of the church and its nature can certainly be gathered from the name given it. A characteristic of the Greek

tongue is its definiteness; and the Greek word for church used by our Lord and His apostles is *ecclesia*, a word that means by derivation and by usage not a compact establishment bound together by rigid rules, founded, officered and controlled by a priesthood, but simply "a congregation," "an assembly," hence "a company" of the Lord's worshipers. This, then, is the root and norm of the church. The freedom of the congregation, not the subjection of the regiment, is set forth by the term. To this conception of the church every New Testament mention of it conforms. With it agree the modes of worship, the nature and duties of the ministry. Each Free Baptist church, therefore, views itself as a free democracy, and, so long as it does not surrender any of its prerogatives for the sake of a formal association with other churches, it claims and is freely accorded the right of self-government. Autonomy belongs to each congregation of the disciples of Christ. But the advantages of ecclesiastical union are so obvious, and the liberties surrendered for union with other churches so few, that Free Baptist churches of a convenient locality generally choose to become members of an organization called the Quarterly Meeting.

The Quarterly Meeting. This association of neighboring churches meets by delegates, male and female, once in three months, for fellowship, devotion, evangelistic work, and co-operation in the various denominational enterprises. To it the churches report by letter their condition. It also has a missionary care of its feeble churches, and when necessary appoints committees to act as an advisory board on matters affecting the ministry or the churches connected with the body. The right to interfere with the government or discipline of the churches without their request it does not possess. A council of members, elected in open meeting by vote, may examine candidates for the ministry, receive ministers to the denomination from other sects. The Quarterly Meeting may take any action deemed necessary to maintain the Christian character and orderly walk of pastors and churches. Once a year all the Quarterly Meetings within a given locality elect delegates (ministers or laymen, but very largely ministers) to a higher organization called the Yearly Meeting.

The Yearly Meeting. To this body the Quarterly Meetings are related very much as the churches are to them. To it they make an annual report by letter of their members' progress, state and work. The churches as such are not represented in the Yearly Meeting, nor has it any direct relations to them except as they appear before it on appeal from the action of their Quarterly Meeting. To the Yearly Meeting is entrusted the power of calling any of the Quarterly Meetings to account for unchristian conduct. Adjoining Yearly Meetings maintain correspondence with each other by delegates. Before these bodies the educational, missionary, Sabbath-school, and other interests of the denomination are regularly presented, addresses made, and sermons preached; and these exercises, with social worship freely interspersed, serve to maintain in the churches the devotional and practical elements of Christian life. Once in three years all the Yearly Meetings of the denomination elect delegates to a still higher representative body called the General Conference.

The General Conference. To this triennial congress each Y. M. is entitled to one delegate, and one additional when the church communicants amount to 1500, and an added delegate to each additional thousand church members. Thus the conference is compact, and representative of all parts of the denomination. (See *General Conference.*) The bodies composing the Conference have never conceded to it judicial nor even legislative functions, but have asked it for them to utter the voice of our churches on questions of usage, polity, doctrine, and on the moral, benevolent, and religious subjects of the day. Unlike the General Assembly of the Presbyterian church, to which in some respects it may be said to correspond, it is not in any sense a court of appeal for ministers or churches dissatisfied with the action of lower ecclesiastical bodies. It has direct relations only with the Y. M's, except when, in

some rare instances, a Q. M. carries a question from the Y. M. to it.

Matters of discipline are usually brought before the Conference in the form of an interrogation concerning denominational usage in a supposed case. The replies of the Conference are confined to a statement of general principles and of denominational custom, without any application of them to the specific occasion of the inquiry.

The Conference is content to be for ministers and churches a counselor without authority to enforce its advice. Its constitution guards the churches from any meddling, either open or surreptitious. This lack of authority, however, does not leave the Conference without the power of moral effect. Its existence is of the churches and for the churches. Knowing that it has no interest separate from theirs, and that, if infallibility can not be claimed for its counsels, reason can, the churches usually give to its recommendations respectful attention. If its action on any subject is in advance of some of the churches, the vote of the Conference at least exerts an educational influence upon them ; on the other hand, if its action on any subject seems too conservative for other churches, its history shows them that it will soon overtake and keep abreast of their best intelligence. The other duties of the Conference differ little in kind from those of the lower organizations. Reports and requests from them are heard, statistics gathered, the duty of the churches on subjects intimately connected with the prosperity of Christ's kingdom discussed, resolutions or recommendations passed relating to the political, social, moral, and religious duties of a Christian people and a Christian church. The Conference finds an entire week but a brief season for the work intrusted to it.

It will thus be seen that the polity of the Free Baptist church is admirably fitted to care for all its interests, and that a vigorous administration of her government in its various departments would leave nothing to be desired.

Pope, Rev. James R., son of Samuel and Freelove (Waterman) Pope, was born at West Windsor, Conn., May 13, 1819, and when thirty-two years of age married Justina V. Miller. They have had three children, two of whom are now living. Brother Pope spent his early life in Broome County, N. Y., and moved to Wisconsin in 1839. Three years later he was converted, and June 11, 1848, he was ordained, R. M. Cary and others serving on the council. He was a law student when converted, and refused a

Rev. J. R. Pope.

salary of $1500 in order to enter the ministry, a sacrifice of worldly position and honors causing no sorrow in the closing years of a useful life. His ministry has been spent in Wisconsin, where he endured the privations of a pioneer minister's life, baptized 200 converts, organized five churches, and has been pastor of many. He has held several town offices, and represented his Y. M. in the General Conference of 1880.

Pope, Rev. Ziba, was born in 1777 and experienced a change of heart in New Brunswick in August, 1812. Feb. 1, 1814, he settled with his family in Randolph, Vt., where he resided nineteen years. In February, 1815, he met the brethren in the Yearly Meeting in session at Tunbridge, Vt., and gave encouraging reports of the religious interest in New Brunswick. The reading of Quaker books had prejudiced him against the gospel ordinances, but he

became convinced of his error and was baptized at the Yearly Meeting at Strafford, Oct. 6, 1822, and immediately commenced preaching. He had a substantial mind and a revival gift. Souls were converted under his itinerant ministry in many towns in Vermont. He preached also in New Brunswick, Nova Scotia, Maine, New Hampshire and Canada East. In the spring of 1833 he moved to Lincoln, Vt. He attended here mostly to secular business, as weak lungs largely prevented preaching. He died of consumption Feb. 12, 1852, in his 76th year. Brother Pope was one of the committee of twelve to which the Yearly Meeting at Parsonfield submitted a call for a General Conference in 1826. He was a member of the first, second and fourth General Conferences.

Porter, Rev. Ethnan W., was born in Springfield, N. S., Aug. 15, 1833. His parents were Josiah and Edith (Corning) Porter, both descendants from Massachusetts ancestors. Their families removed to Yarmouth County, N. S., and later to Springfield, Clair County. Mr. Porter became a Christian at the age of ten, and graduated from the New Hampton Institution, N. H., in 1861, and from the Theological School there in 1864. In September, settling at Waterford (now Blackstone), Mass., he was ordained in November by a council of the Rhode Island Association, and remained pastor of the church over three years, in which financial and spiritual prosperity was enjoyed. In the winter of 1868 he began a seven years' pastorate with the North Street church, Bath, Me.; 103 were added to the church, and the church edifice, which was destroyed by a gale, was rebuilt in improved style. In the autumn of 1875 he accepted the pastorate of the Paige Street church, Lowell, Mass. During eight years 371 persons were added to the church, and the church building was thoroughly repaired, and a debt of over $8,000 paid. His health became impaired, and in the spring of 1884 he resigned. After a rest of six months he became pastor of the Lake Village church, N. H. In the summer of 1887 he was called to the church at Blackstone, Mass., with which his ministry began. He has baptized 330 converts and added 507 to the churches. He is a member of the Home Mission, Education, and General Conference Boards, and has been prominently engaged in the work at Ocean Park from its beginning. July 25, 1864, he married Miss Susan A. Prescott, and has three children living.

Porter, Rev. Isaac, was ordained in 182–, and labored in Maine.

Potter, Rev. James S., was born in Lexington, Me., Aug. 26, 1822. His parents were Daniel and Lucy (Soule) Potter. He was converted at the age of nineteen, received license to preach, and was ordained three years later. He has had nine pastorates, thirteen revivals, organized five churches, and baptized 400 converts. He now (1887) resides at Lyman, Me. He was married Nov. 5, 1849, to Miss Lamcy J. Grant, and has two children living.

Potter, Rev. Laurens Baldwin, was born in Clarence, N. Y., Nov. 7, 1818. He united with the church at Aurora when eighteen years of age. After studying at Aurora Academy, and teaching in Ohio, he moved to Jackson, Mich., in 1843. In this vicinity he became active in the founding of Michigan Central College at Spring Arbor, and aided in the removal to Hillsdale. His interest in the college continued, and he served as trustee fifteen years. In 1858 he moved to Lansing, where he resided until his death, May 31, 1888. He was in the employ of the state most of the time, and served it with great fidelity. Finding the remnants of a church there, he rallied the members and served them as pastor for ten years, and then aided in the support of another, sometimes even to the extent of one-third his own salary. His interest in the cause was great, his service was most helpful, and he was universally esteemed.

Potter, Rev. Ray, was ordained in Rhode Island by the Six Principle Baptists in 1819, and in 1820 united with the Freewill Baptist church, recently organized at Pawtucket. His letter to the *Religious Reformer*, May 19, 1821, stated that the revival interest continued

amid much persecution, till the church numbered from sixty to seventy members, and $1000 were raised towards a house of worship. At the organization of the Rhode Island Q. M., Oct. 13, 1821, he was chosen clerk. In November, 1822, the church was rent in twain, with Daniel Green at the head of one faction and Ray Potter with a majority of the church in the other. His course of conduct and heretical doctrines resulted in his separation from the Q. M. in January, 1823. April 24, 1825, he assisted in the ordination of Martin Cheney in a "Union Conference."

Potter, Rev. Warren A., a native of Bennington, Vt., died in Monticello, Wis., July 23, 1880, aged 60 years. He was converted when sixteen years of age and commenced preaching when eighteen, but was not ordained until thirty-five. He was a devoted man, and by his earnest zeal won many hearts to Jesus.

Pottle, Rev. Simon, was born at Stratham, N. H. He was baptized with John Buzzell, June 8, 1791, by Benjamin Randall, and ordained Oct. 18, 1799, while living at Middleton, by Randall and Daniel Lord at the same time with M. Otis, J. Boody and J. Jackson. He had been deacon of the New Durham church, but moved from there to Middleton when John Buzzell went to Parsonfield. He was a ready speaker, but his active temperament and want of caution often involved him in difficulties and finally proved his ruin. In the ministers' conference, while discussing the possibility of a minister's falling from grace, he alone of fifty-one present refused to accept the doctrine. Aug. 5, 1800, he preached in the northwestern part of Meredith, and at midnight, when the meeting closed, nine had been converted. A church was organized and he became its pastor. In 1804 an investigation by the ministers' conference in this place showed him guilty of gross improprieties at least. At the Y. M. he was unanimously excluded.

Powell, Rev. David, son of Elijah and Sarah (Cather) Powell, was born near Flemington, Taylor County, W. Va., July 18, 1831. He was married to Miss Ellen E. Hughes April 20, 1858. To them were born one daughter and three sons. The eldest son was drowned near New Berne, N. C., while bathing. At the time of his death he was foreman in the office of *The Freewill Baptist.* Mr. Powell received his education in the common and select schools of Virginia. Though a member of the regular Baptist church, he did not agree with them in all their doctrines. In April, 1854, he was licensed to preach, and was ordained in 1856. At his examination for ordination his anti-Calvinistic belief was plainly declared. The council was at first divided, but finally consented to his ordination, charging him to declare to his flock the doctrines of his church. In his preaching, however, he followed the teachings of the Bible. This led the association of which he was a member to resolve "that it is not good order to solicit or receive the pastoral services of one so heretical as he." This was in August, 1859. For a time Mr. Powell engaged in teaching, but when the war broke out in 1861 he advocated the cause of the Union, and opposed secession. He entered the Union army in June, 1861, and served three years and eight months, holding a commission, and serving on the staff of Gen. D. Hunter, and as provost-marshal in the army of Gen. Phil. H. Sheridan. At the close of the war he returned to his home and began preaching. Not long after this he learned of the existence of the Freewill Baptist denomination, and in August, 1867, he united with this people in a church organized near his home, which church was the first of its kind organized among the whites in the state. Mr. Powell has served as agent and evangelist in the Ohio River Y. M. and the Ohio State Association, also as Y. M. evangelist for the Wisconsin Y. M., and has been pastor of churches in West Virginia, Ohio, Wisconsin, and Illinois. March 1, 1888, he assumed the pastorate of the church in Sioux Falls, Dakota. In the Legislature of his own state he served two terms and refused a third term.

Powers, Rev. George W., was ordained in New Hampshire in 1820. In 1823 he labored in Vermont.

Pownal, Rev. G. W., was ordained in 1820, and labored in Vermont.

Prairie City Academy, in Prairie City, Ill., was opened to students about 1859. Rev. John B. Fast was a leader in its founding. Daniel Branch and wife had charge of the school six years, Prof. O. J. Graves one year, Rev. M. W. Spencer one year, and Rev. J. J. Weage five years. The school did a good work from the first, and its influence is perpetuated in the lives of those educated there. As graded schools were established in the vicinity, the demand for a school of this class was not so great as before, and it was discontinued. It had no endowment, and the buildings were occupied for a public school.

Pratt, Rev. Albert, died at his home in Sebec, Me., Oct. 19, 1886, aged 65 years. He was a native of Hebron. Converted at the age of thirty-one, he was baptized by Rev. E. Harding on his thirty-second birthday, and united with the Sebec church. Three years after, in 1856, he was licensed by the Sebec Q. M., and at its next annual session was ordained. He preached several years, mostly within the limits of this Q. M., with good success.

Pratt, Rev. Benaiah, was born in Dartmouth, Plymouth County, Mass., March 4, 1773. At the age of ten, the family moved to Middleborough in the same state. At the age of twenty-two he professed religion, and united with the Congregational church. He married in 1798, and soon after moved to New Vineyard, Me., where he became acquainted with the Freewill Baptists and joined them. He was ordained in 1807 at Anson, and two years later was settled over the church at New Portland. Here, he gladly relinquished the ministerial land assigned to him, because three persons objected. About this time he began to travel extensively. Of the hundred converted under his preaching at Farmington, he baptized eighty. Revivals he witnessed at New Sharon, Stark, Wilton and Mt. Vernon. At Bristol thirty were converted. He was impressed to go to Woolwich, sixty miles distant, and was blessed by a glorious work in which 100 were hopefully converted. While there the refreshing cloud seemed to hang over Edgecomb. He went, and at that place and in the adjoining towns witnessed the conversion of 140, most of whom he baptized.

His wife's illness required his attention till her death in July, 1819. Two years later at Whitefield about thirty were converted and baptized. Here he again married, but quick consumption soon again left him companionless. He was taken sick at an evening meeting in Bowdoinham, and crossing the ice to Dresden, he lay sixty days just alive with typhus fever. He preached several months on his recovery, visiting Portland, Boston and Middleborough. March 10, 1825, he married Rachel Heal of Georgetown, and moved to Edgecomb. After two years he spent a year at Washington, Me.

He had before this begun the study of medicine, and he practiced it from this time as a means of support. He resided in Lincolnville two years, and afterwards in Searmont and Swanville. All the time he could rescue from an increasing medical practice he spent in the ministry. He traveled preaching east of the Penobscot. He was very constant at Quarterly and Yearly Meetings. After a long and painful illness of two years, he died Aug. 26, 1846, aged 73 years. He organized many churches, and baptized about five hundred persons.

Pratt, Rev. Cyprian S., died in Harmony, Me., July 8, 1858. He was born in Hebron, Me., in 1806, was converted about the year 1831 on Fox Island, and subsequently joined the Free Baptists. Licensed by the Exeter Q. M. in Brighton, he devoted several years to an itinerant ministry. After the organization of the Wellington Q. M., his labors were confined mostly to its limits. His health failed while preaching at Richmond. He soon after moved to Harmony and engaged in secular pursuits for five years, when consumption caused his decease.

Pratt, Rev. John, died in Newport, R. I., May 7, 1877. He was born in Rhode Island, Aug. 5, 1807, where his father was a government officer. He

was converted in the autumn of 1827, in Newport, and the following spring was baptized, with his father, James A. McKenzie and others. While preaching in Pawtuxet he was ordained Jan. 24, 1846, by Martin Cheney, J. A. McKenzie, and others. He afterwards held the following pastorates: Tiverton, Rehoboth, West Scituate, Gloucester and Jamestown, for seven years, till his death. While at Newport he was accustomed to worship with the Second Baptist church and felt especial interest in its prosperity. He was a strong advocate of reforms. Just before the war he represented Newport in the General Assembly.

Pratt, Rev. Thomas L., a native of Middlebury, Mass., moved to Rushford. N. Y., in 1812, where he remained until his death, June 8, 1873, at the age of 79 years. Converted in 1822, he united with the Rushford and Lyndon church and soon felt called to preach. He was ordained about 1836, having been licensed some years before, and some of the time had the care of several churches. He was a man of power, outspoken and positive, and represented his Y. M. in the General Conference.

Preble, Rev. Henry, son of Motherwill and Susannah (Flint) Preble, was born at Norridgewock, Me., Jan. 9, 1815. He studied in the school of his native place and was converted in 1825. Licensed in 1841, he was ordained the next year at Phillips, and for many years was an evangelist in the Farmington Q. M. In pastorates and all, twenty years were spent in that body. For six years he labored in the Anson Q. M., and for three years in the Bowdoin. The last ten years of his ministry has been in Aroostook. A church has been organized at Blaine of sixty members, where he has been blessed in a pastorate of eight years. At Mt. Vernon he also organized a church of sixty-five members. During his ministry of forty-six years he has traveled over eighty thousand miles with his own team, not having received as much as four cents a mile for his services. But over forty churches have been served and hundreds have been converted and baptized. He has been a zealous advocate of moral reforms and genuine in his loyalty to his denomination. Feeble in body, yet grateful that Christ has used him for his glory, he cheerfully awaits the call of his Master to depart.

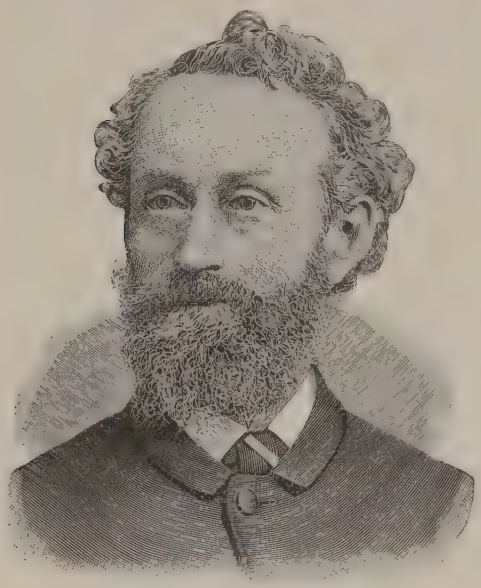
Preble, Rev. N., brother of Rev. Henry Preble, was born in Norridgewock, Sept. 15, 1819. He became a Christian when fifteen years of age. He received license to preach Jan. 23, 1844, and was ordained April 8, 1849. He has held seven pastorates and labored in thirty-three revivals. For a number of years he preached mostly as an evangelist. He has baptized between two hundred and three hundred converts. Since 1882 he has been suffering from nervous prostration and has supplied as health would permit. His first marriage was March 28, 1847, to Miss Caroline R. Butler, deceased. October 11, 1852, he married Miss Maria R. Perry. He has six children and lives in Richmond, Me.

Prentiss, Rev. Samuel Morrison, a native of Francistown, N. H., died at Trent, Mich., Dec. 8, 1879, aged 78 years. In early life he moved to Warrensville, O., where he married and soon joined the Methodist church. After a few years he joined the Free Baptists, and for more than forty years was an earnest minister of the gospel. He preached his last sermon Oct. 26, 1879, the sixtieth anniversary of his marriage. He was a man of strong convictions and great earnestness.

Prescott, Rev. Chester Morillo, son of Jeremiah and Betsey (Pomeroy) Prescott, was born in Vershire, Vt., June 9, 1821. With eager desire for an education he overcame difficulties, providing his own support, and graduated from the University of Vermont in 1847. The next year he married Miss Lucy Baldwin, of West Fairlee, Vt., and took charge of the Academical Institute at Corinth. Brother Prescott gave his heart to God when a child, but did not gain full assurance of acceptance until, at the age of eighteen, he heard a full and free salvation proclaimed. He preached for various congregations while teaching, and on making his home in Stratton he received ordination Jan. 30, 1855, and

soon gathered a church there to which he ministered six years. Subsequently he was pastor at Poestenkill, N. Y., one year, Chesterfield, Mass., three years, Scriba, N. Y., four years, and at Harrisburg, N. Y., four years. In all these places his labors resulted in good. In 1872 he settled in Jackson, Pa., and ministered to the church some five years. Since then he has supplied the churches in the vicinity. During these years he has enjoyed the continued esteem of all.

Prescott, Rev. Elijah H., was born in Montville, Me., Feb. 14, 1831. His parents were Oren and Lucy (Bryant) Prescott. He received his literary and theological education at New Hampton Institution. On his twelfth birthday he



Rev. E. H. Prescott.

became a Christian. In the fall of 1856 he was licensed by the Montville Q. M., and Feb. 24, 1861, was ordained by the Unity Q. M. He was pastor of the church in Unity, Me., four years. About 1865 he settled in Northwood, N. H. After four years' labor there, and five years at Franklin Falls, he settled at New Hampton, serving as pastor till 1888. He has baptized over one hundred persons. Nov. 29, 1860, he married Miss Amanda A. Meservey, sister of Professor A. B. Meservey. Their only daughter has been teacher of music two years at New Hampton. He was supervisor of schools in Unity two years, and in Northwood two years, and has held the same office in New Hampton eight years in all. He has devoted much time and strength to the New Hampton Institution. Since 1868 he has been a member of its executive board, and since 1873, the president of the board. He has served as treasurer twenty years, and has also had very largely the oversight of the external affairs of the institution. He has been clerk and treasurer of the New Hampshire Y. M. eighteen years. In 1881–82 he represented his town in the state Legislature.

Preston, Rev. L. C., died in Caroline Centre, N. Y., Aug. 9, 1878, aged 58 years. He was ordained in 1858, and after four years' active work, failing health compelled him to change his work and residence. He moved to Centralia, Kan., where he exerted an influence by his modesty, charity and general benevolence. Nearing the end of life with consumption, he returned to New York to die. For the purpose of educating his children he made his home at Hillsdale, Mich., several years.

Preston, Rev. R. D., died at his home in Dryden, Neb., May 5, 1879, aged 62 years. He was a native of Marblehead, Mass.; was converted early in life, and studied at Grand River Institute and Geauga Seminary, Ohio, completing his course at the Biblical Institute at Whitestown, N. Y., in 1848. He was ordained in 1852, at Shapleigh, Me., where he remained one year. Then, after a successful pastorate of four years at Eaton, N. H., he was pastor four years at East Alton. After this, he settled at Waupun, Wis., and supplied churches in the vicinity, until he moved to Nebraska. He was quiet, yet cheerful in manner, wise in counsel and sound in the faith.

Preston, Rev. R. L. D., son of John and Sophia (Alger) Preston, was born in Bolton, Vt., Dec. 8, 1849. He studied at Stowe High School and Green Mountain Academy, and fitted for the bar in the law office of T. J. Deavitt, Esq. He was converted at the age of eight, and

baptized at the age of twenty. Feeling called to the ministry, he studied for about three years in the library and with the assistance of Rev. D. S. Frost. He was ordained by the Huntington Q. M. in 1873, and has held pastorates in Morristown, Vt., where he organized a church, Williamstown, Putnam, N.Y., Fort Jackson, Tunbridge, Vt., and Taunton, Mass. He now (1888) resides at Sherburne, Minn. In 1875 he married Miss Lizzie M. Adams, of Morristown, Vt., and has one child.

Prickett, Rev. Jacob P., son of Rev. John and Sarah (Woods) Prickett, was born in Springfield, O., Oct. 30, 1833. In 1836 his parents removed to Indiana, where he united with the Washington church in 1846. He received license to preach in 1856, and after serving in the Fifty-fifth Illinois Infantry until honorably discharged, he was ordained in 1863 at the Noble County Q. M. His ministry was mostly spent in the Noble Q. M., Indiana, and the Fox River Q. M., Illinois. He died at his home in Belvidere, Ill., May 11, 1886. He was married three times. His widow and three daughters, and many friends mourned at his death.

Prickett, Rev. John, a native of Ohio, converted under the labors of Rev. E. Hutchins in 1831, was ordained in Indiana in 1842. He preached in the Noble Q. M., where his untiring labors were blessed to the conversion of many, and died Oct. 24, 1856, aged 47 years.

Prince, Rev. Chester, born in Dudley, Mass., June 18, 1792, and converted at the age of sixteen, moved in 1815 to Bradford County, Pa., where he died May 22, 1867. He joined the Rome church at an early day, being a pioneer, and was a deeply pious man, modest and humble.

Printing Establishment, The Free-will Baptist, was an outgrowth of the Book Concern. In 1826 the *Morning Star* was issued at Limerick, Me., by Hobbs, Woodman & Co., with Rev's J. Buzzell and S. Burbank as editors. In 1830 Wm. Burr wrote an article in the *Star* calling attention to the importance of a denominational book establishment. Subsequently he employed Samuel Beede to write a series of articles on the same subject. These articles, published in the *Star* attracted the attention of several ministers and brethren, among whom was Rev. David Marks. As a result, at the General Conference held in Wilton, Me., in October, 1831, a "Book Concern" was established, of which David Marks was chosen agent, and Henry Hobbs, Samuel Beede and Wm. Burr were chosen publishing and advisory committee. The agent became personally responsible for all contracts in the publication and sale of books, and during the first year published 2,500 copies of the minutes of the last Conference, 7,000 copies of the "Christian Melody," 5,000 copies of the "Register," 1,000 copies of Caverno's "Address on Temperance," and 2,000 copies of the "Character of Christ," by J. G. Pike, at a total expense of $4,000. At the next Conference all were pleased with the success of David Marks as book agent, and he continued to be re-appointed till 1835, when he resigned. He had received in the four years less than $900 in all for his personal services, and had assumed risks of $14,000.

In 1832 the proprietors consented to sell the *Morning Star* to the denomination, and the General Conference at Meredith, N. H., "agreed that the book agent and the publishing committee be advised to purchase the establishment of the *Morning Star* on the terms the proprietors had proposed," and added in case the purchase be made, "to them shall belong the whole management of the establishment for the ensuing year." Accordingly, David Marks, the book agent, and Henry Hobbs, Samuel Beede, William Burr, Hosea Quinby, Silas Curtis, and Daniel P. Cilley, the publishing committee, assumed the entire responsibility of paying $3,700 for the property. No change was made in the editorial or financial management of the *Star*, but the paper received a new impetus from the transfer, and during the year the subscription list increased from 1600 to 2,700. In 1833, on the resignation of Samuel Burbank, Samuel Beede, who had been in the employ of the Book Concern, became his successor. The General Conference in Strafford, Vt., recom-

mended that the *Star* be removed to Dover, N. H., and the change was soon effected. In March following Beede died, and William Burr became the acting editor as well as office agent.

On the resignation of Marks in 1835 the *Star* and the Book Concern were united. Wm. Burr was still financial agent and resident editor. Eleven men were appointed as trustees to take charge of the property. They were Wm. Burr, Silas Curtis, Daniel P. Cilley, Jacob Davis, Enoch Place, Joseph M. Harper, Samuel Burbank, Freeman Carey, Elias Hutchins, Seth C. Parker and Charles Morse. The property was valued at $10,246.60, but there was a debt of $6,222.48, with no money in hand to meet it. The trustees sought to raise a loan of $5,000 by giving their personal bonds. They sought to place 100 shares of $50 each. After three years but about half of the sum was raised. Then came the financial crash and the other half of the loan could not be had. Cruel pressure was brought against the *Star* on account of its outspoken position concerning slavery. The Legislature refused to grant a charter. But the denomination generally, and the Lord especially, sustained and indorsed the management, so that in 1844 every dollar of indebtedness had been met. In 1843 the trustees of the establishment united with the Washington Street church in buying a lot and erecting a building, which was completed in 1844 at a cost to the Book Concern of $2,000. The lower story was for its use, and the second story for the church. The net valuation of its property was $14,000. Then commenced those large appropriations of $1500 annually to benevolent purposes, as well as some larger and many smaller donations. In 1846 the charter was granted by the New Hampshire Legislature and the name was changed to the "Freewill Baptist Printing Establishment." The board of corporators was the same, with the addition of two members.

The establishment now entered upon an era of great prosperity. At the General Conference held at Mainville, O., in October, 1856, it was reported that $21,006.71 had been appropriated to benevolent objects in the denomination, and the assets were then estimated at $43,129.77. In 1867 the property of the church in the building and lot was purchased by the establishment. The building was remodeled and fitted for a

Building at Dover.

publishing house, with two stores and a hall to rent. The total expense of repairs and equipments was $26,994.13. The building was occupied till the removal to Boston, and then sold for $16,500.

In November, 1866, Wm. Burr was suddenly removed by death. About the same time *The Christian Freeman*, devoted to the interests of our denomination in the West, began to be issued in Chicago. In 1868 its managers applied to General Conference for an appropriation from the funds of the Printing Establishment to assist in the publication of this Western paper, claiming that some of its constituency had assisted in the earnings of the Establishment. The claim was allowed, and $12,000 were appropriated in aid of the *Christian Freeman*. $10,000 more were to be appropriated to the brethren in New York, on condition that they should establish a Free Baptist paper, with certain conditions to be fulfilled. The appropriation to the Western paper was promptly paid. The Conference relinquished further control of the funds of the Printing Establishment. For the future the board of corporators should direct the use of the surplus for the benefit of the denomina-

tion. In order to avoid having three papers, efforts were made to move the *Star* office to New York City. Through mistakes or misunderstandings, the effort did not succeed. But in January, 1870, a financial and editorial office was opened in New York, occupied by G. H. Ball, D.D. The intention was to make it "a permanent arrangement and a practical success"; but not proving satisfactory, at the suggestion of the New York brethren it was discontinued at the end of one year. The patronage of the *Christian Freeman* had not met the expense of publication. In the fall of 1870 its managers proposed to the trustees having the project of a paper in New York in charge, to unite the two interests, and issue the paper in New York, with an office in Chicago. The plan was to enlist all liberal Baptists in the movement, and the name agreed upon was, *The Baptist Union*. But General Conference did not consider that the conditions imposed on the division of the funds of the Printing Establishment were fully met, so the $10,000 was never paid; but in 1876 a satisfactory arrangement was made by which the subscription list of *The Baptist Union* was transferred to the Printing Establishment, and the New York brethren were represented on the board of corporators. In 1874 a western *Star* office was opened in Chicago, but failing of success, it was abandoned.

In 1870 the Printing Establishment united with D. Lothrop & Co., of Boston, in publishing Sunday-school books. More than forty volumes of a high order were issued under the supervision of a committee, of which Rev. G. T. Day, D.D., was a member. This arrangement was not financially profitable, and was discontinued. In 1875 the corporators opened an office in Boston, and the *Star* was issued in Boston and Dover. This was a step towards removal, but the editor, Dr. Day, died soon after the arrangement was made, and the office was discontinued, though the vote to establish a Boston office was not abandoned. At the annual meeting of the establishment in 1883 the subject came up anew, and after much deliberation a plan was adopted which has furnished the establishment with convenient offices and rooms for printing facilities in Boston, and aided the Boston church in securing a commodious house of worship. In 1885 the removal was completed, and the Printing Establishment was occupying its new building, with additional facilities, at 457 Shawmut Avenue, Boston, Mass. Although the

New Star Office.

establishment has appropriated more than $80,000 in money, or its equivalent, for the benevolent work of the denomination, yet in January, 1887, it still had a capital of over $75,000.

For the literary productions of the Printing Establishment see *Publications;* for its official and editorial managers see *Morning Star.*

Proctor, Rev. R. A., the son of Uriah and Abigail F. (Fenno) Proctor, was born at Hartford, Oxford County, Me., Nov. 10, 1833. He studied in the common schools and was converted in 1854. In 1876 he yielded to the call of duty, and was licensed and ordained in 1877. He labored at Sumner, Peru, Hartford and Milton. In the spring of 1879 he settled with the church at

Rangeley Village, which then had eleven members. Remarkable revivals followed, the membership was increased to seventy, the Sunday-school to seventy-five, and a good house of worship was built and furnished. He married Miss Betsy R. Smith in 1851, and has two children.

Publications, The, of a denomination indicate, and invigorate as well, the common mind. The literature of a people is a power uplifting and a force unifying its diverse life. The Freewill Baptists began to appreciate early the power of *written*, as well as of spoken, words. At their rise Arminian literature was scarce. In September, 1787, by a vote of the Q. M. at Edgecomb, Me., Henry Allen's "Two Mites" was published in a subscription edition, and was almost the only anti-Calvinistic work then accessible. In 1793 the denominational fathers republished and extensively circulated a sermon by Jeremiah Walker entitled, "The Fourfold State of Calvinism Examined and Shaken." A sermon by Randall, preached at the death of a child, was printed early in 1803. *Buzzell's Religious Magazine* was published quarterly in 1811–12 and 1820–22. In 1815 John Colby's first edition of his journal appeared. In 1819 Rev. Ebenezer Chase, of Andover, N. H., began the monthly publication of the *Religious Informer*, a magazine of sixteen pages, and continued it for eight years. "Buzzell's Hymn Book" of 347 "Psalms, Hymns and Spiritual Songs" was published in 1823.

The Freewill Baptist Register was commenced in 1825. The same year a plan was devised for the publication of a religious newspaper, and May 11, 1826, the first *Morning Star* appeared. In May, 1826, the *Freewill Baptist Magazine* was published in Rhode Island. For two years it was issued as a quarterly, and was then continued three years as a monthly publication. The General Conference in October, 1831, by its action established the Book Concern, and during the first year its agent, David Marks, issued several publications, the most important of which, perhaps, was the Christian Melody, a hymn-book for the churches. The *Register* and the *Morning Star* soon passed into the hands of the denomination. And in 1846 the Printing Establishment was incorporated. Such books as General Conference specified were published by the establishment for the use of the people.

In 1845 *The Myrtle*, in 1873 *The Little Star*, and in 1881 a Sunday-School Quarterly were issued, Lesson Sheets having been previously published. In 1889 *The Little Star* was discontinued and in its stead *Our Dayspring*, the organ of the A. C. F., and *Our Myrtle Buds* were issued. The co-operation of the Printing Establishment with D. Lothrop & Co., of Boston, in January, 1868, resulting in the publication of forty-four Sunday-school books of a high order, including the $500 Prize Series, the $1000 Prize Series, and the second $500 Prize Series, marked an era in Sunday-school literature. From 1853 to 1869 *The Freewill Baptist Quarterly* was published by the Printing Establishment, and from 1888 the *Woman's Missionary Helper* issued from the same press.

In biography there have appeared a dozen volumes of various sizes; in history we have Jones' Church History, History of the Freewill Baptists, Memorials of Free Baptists, Centennial Record, etc.; in theology there are the Treatise, Divine Origin of Christianity, Free Communionist, Manual on the Trinity, Butler's Theology, etc. In 1880 the estimate was 670 different publications of a denominational character, including everything from bound volumes to tracts. Of these about one hundred were bound volumes.

Several religious newspapers have appeared during the last fifty years. Some of them have represented but a small territory. Among the number are *Zion's Banner*, issued 1839–42 from Lowell and Boston. *The Freewill Baptist Repository*, edited by Dr. J. Buzzell and published at Limerick, Me., in open opposition to the *Star*. Its greatest prosperity was from 1843 to 1850. The *Christian Freeman*, published at Chicago 1867 to 1870. The *Baptist Union*, published in New York 1871 to 1876. The *Free Baptist*, published at Minneapolis from 1881 and still doing a good work in the West.

Among the smaller local publications may be mentioned, *The Rumseller's Mirror*, *Disciple*, *Christian Soldier*, *Rose and Lily*, *Revivalist*, *Pure Testimony*, and *Gospel Banner*. For the leading periodicals and newspapers see in their several places.

Purington, Rev. Albert W., died in Bowdoin, Me., his native town, May 10, 1878. He was born July 2, 1811, and was the oldest son of Rev. Nathaniel Purington. When about twenty-two years of age he became a Christian, his attention being more especially called to the truth by a sermon by Rev. Joseph White. He was baptized by his father and joined the Second Lisbon church. He was elected deacon. After a great struggle he consented to preach, and was licensed by the Q. M. in 1841. He preached first to his own church and in other places in his own and adjoining towns. His labors were fruitful, and Jan. 8, 1843, he was ordained. His pastorates were East Bowdoin, Freeport two years, Sabattusville, Freeport a second time six years, Bowdoin in all nine years, and Woolwich five years. In 1865 he returned to his native place, where his wife and two daughters died. He was then pastor at Bath four years, and afterwards settled at Lisbon, where at the close of an address on Decoration Day in the cemetery, May 30, 1874, he was stricken with paralysis, and after four years of patient waiting he passed to be with his Saviour. In all his pastorates he had marked religious interest, and at Freeport and Bath houses of worship were built. His second wife, who had faithfully cared for him, was called away seven months before his death; two sons and two daughters survived him.

Purington, Rev. Charles W., son of James C. and Octavia Purington, was born in Bowdoin, Me., April 27, 1849. He became a Christian at the age of fifteen. He graduated from the State Normal School in 1870, and was a student at Lewiston, Me., three years. In March, 1875, he was licensed by the Bowdoin Q. M., and Dec. 27, 1877, was ordained. He has held pastorates in Weld, Canton, Bowdoin, and Winnegance, Me., and is now (1887) pastor at New Durham, N. H. He has baptized about forty converts. He was a member of General Conference in 1880. Oct. 4, 1882, he married Hattie M. Newman, and has one child.

Purington, Rev. Collamore, son of Humphrey and Deborah (Mallet) Purington, both natives of Maine, was born in Bowdoin, Me., July 3, 1819. His grandfather and two uncles were Free Baptist ministers. He united with the Anson church when fifteen years of age and entered upon the work of the ministry in 1842. After four years in evangelistic work, he became pastor at Richmond, Me. He was also pastor at Holderness (now Ashland), N. H., and served as chaplain of the Seventh Maine Volunteer Infantry. At the close of the war he was permitted to declare their freedom to the colored people of Danville, Va., assembled in the city hall for the purpose. His present residence is Irving Park, Ill.

Purington, Rev. Elisha, died in Bowdoin, Me., his native town, Feb. 5, 1880. He was born Nov. 1, 1811, and was converted in his twenty-seventh year, being baptized by Rev. Nathaniel Purington, and joining the Second Lisbon church. A short time before, Nov. 26, 1837, he was married to Miss Deborah Brown, who with three daughters survived him. Soon after his conversion he yielded to the call to preach, and the next winter, while teaching at West Bath, his ministry resulted in conversions. He was licensed by the Bowdoin Q. M. in his thirty-first year, and the next year, 1842, at the June session of the Q. M., held in a barn in Bowdoin, he was ordained. Rev. Daniel Jackson preached the sermon. His ministry of about forty years was confined to the Bowdoin Q. M. He preached with the South Gardiner and Second Lisbon churches with success. His ministry with the West Gardiner church was greatly blessed. His longest pastorate was with the First Bowdoin church in his own neighborhood, during which there were several revivals and many additions to the church. He also preached for the East Bowdoinham

church at different times, about ten years. In 1875 he represented his town in the State Legislature.

Purington, Rev. Humphrey, was born in Bath, Me., in 1758. He was converted at seventeen, uniting with the Congregationalists at Harpswell. After a brief service in the war of the Revolution, about 1779 he settled in Bowdoin, then a wilderness. He was active in supporting divine worship, and preached somewhat. It became evident that an Arminian element existed in the Baptist church. In the separation which occurred, Brother Purington and ten others united under the name of "Christian Band." Through his ministry large accessions occurred. When the Freewill Baptist movement reached Bowdoin, Purington and his followers joined them. He was ordained in December, 1807. His labors were especially blessed as a revivalist. Finally, with mind bright and soul tranquil, he fell asleep in his 75th year, Jan. 28, 1832.

Purington, Rev. Nathaniel, the son of Rev. Humphrey Purington, was born Aug. 20, 1787, in Bowdoin, Me., where he died June 12, 1862. Converted in December, 1808, he entered at once upon a faithful Christian life. He commenced a membership for life with the Second Lisbon church at its organization in May, 1818, and the next month he was ordained as its pastor. This relation he sustained till death with but slight interruptions. He was frequently absent to serve destitute churches, and sometimes had two or three such under his pastoral care. He possessed a discerning mind, clearness of utterance, a warm, true heart, and was progressive in regard to the benevolent enterprises of his day. He was constant in his attendance of the Quarterly Meetings, and was frequently engaged on ordination councils and at church organizations. At times he took up the mason's trowel to enable him to preach the gospel to the poor. He died respected and beloved. One son (Rev. A. W. Purrington), one brother and two nephews entered the Free Baptist ministry.

Purington, Rev. Stephen, died in Litchfield, Me., Dec. 26, 1879. He was born in Bowdoin January 22, 1798. At the age of twenty he was converted and united with the church. He was married at the age of twenty-three to Miss Mary Snow of Brunswick, who died Jan. 9, 1835. One of the three children by this marriage was the Rev. Wm. Purington. He afterwards married Miss Susan Green, of Lisbon. At the age of twenty-five, while teaching school, he felt called to preach and obeyed. He was present at the organization of the Bowdoin Q. M., and chosen clerk. Of the ministers then present, he was the last to die. He was ordained by the Q. M. at the age of thirty-three. Rev's Silas Curtis, Samuel Hathorn and Geo. Lamb were the council. He had a thorough knowledge of the Bible, and was a plain and instructive preacher. He was a faithful Christian, and a man of superior judgment. He was chaplain of the Maine Militia many years.

Purington, Rev. Wm., son of Rev. Stephen Purington, died at his father's in Litchfield, Me., Jan. 14, 1877, aged 48 years. He became a Christian when about nineteen years of age. He traveled in many counties of eastern Maine, and was ordained by the Christian denomination. He labored faithfully while health permitted. From youth he was nearly blind. His piety was uniform and unostentatious.

Purkis, Rev. John, died in Hartford, Me., June 8, 1838. He was born in Stafford, England. He experienced religion and commenced preaching when about twenty years of age. He was baptized by Elder Smedley, and united with the General Baptist church at Retford. In 1824 he came to America, and united with the church in Parsonfield. He afterwards lived at Gorham and at Gray. He was ordained in 1829. During the last two years of life he was feeble; in May, he removed to Hartford, Me., where he soon after departed this life through inflammation of the lungs. His funeral was attended by Rev. James Libby.

Purkis, Rev. John M., the son of Rev. John and Hannah (Libby) Purkis,

was born at Gray, Me., Dec. 20, 1832. He studied at the Hebron Academy and at New Hampton Biblical School. Converted in 1854, he was licensed by the Otisfield Q. M., and was ordained by the Sandwich Q. M. in 1862. He labored with acceptance at Sweden, Me., before entering the Theological School, and since, at Campton, N. H., Gray, Sebago, Bethel, Me., Chepachet and North Scituate, R. I. During the war he was chaplain of the Eighteenth New Hampshire Volunteers. He was a Christian Commission delegate at the front two months from May 1, 1864. He has been Q. M. clerk, and held several town offices. For several years, disease contracted in the army has laid him aside from active labors in the ministry. His residence is Auburn, Me. He married Lucy A. Bosworth in May, 1856.

Putnam, Rev. Benjamin, was ordained in 1809, and labored in Vermont. He afterwards left the denomination.

Putnam, Rev. Charles, a native of Bethany, died in Byron, N. Y., Feb. 1, 1878, aged 55 years. After graduating from Union College in 1848, he engaged in teaching at Varysburgh, N. Y. He was converted under the labors of Rev. M. H. Abbey, and after a few months was ordained. After teaching and preaching at Cowlesville, when Pike Seminary was purchased he became its principal, and served the church as pastor. "Here his labors were severe and exhaustive, but crowned with generous results." Most of his labors were in western New York, his last pastorate being at Byron. He was an excellent minister, in preaching logical, instructive and inspiring, and frequent revivals were enjoyed.

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Quarterly, The Freewill Baptist, made its appearance in 1853. At two or three General Conferences the question of establishing a *Quarterly* had been agitated. At one time President E. B. Fairfield was elected editor and a prospectus issued, but nothing further was done. At a subsequent time, Dr. G. T. Day was elected editor, after a sharp competition with Dr. D. M. Graham, and from this also nothing came. At the General Conference in 1852, the subject was again agitated and discussed, this time reaching a definite and decided conclusion to abandon the project.

Soon after, A. D. Williams met Eli Noyes at his study in Providence and proposed the establishment of a *Quarterly* as an individual enterprise. The plan was outlined, substantially as afterwards adopted, and the co-operation of G. T. Day, D. M. Graham, Elias Hutchins and M. J. Steere was soon after secured, and a private company was formed, responsible for the literary and financial success of the undertaking for at least one year. Without seeking a single subscription, an announcement was made that the *Freewill Baptist Quarterly* would appear Jan. 1, 1853. The plan devised for the literary management was that the six proprietors should meet together before the issue of each number to discuss the current religious topics of the times. After thorough investigation and definite conclusions, to each was assigned his own topic. The articles were to appear anonymously. So it should be the *Quarterly* that spoke, and through its utterances the position of the denomination on the great questions of the day was exhibited.

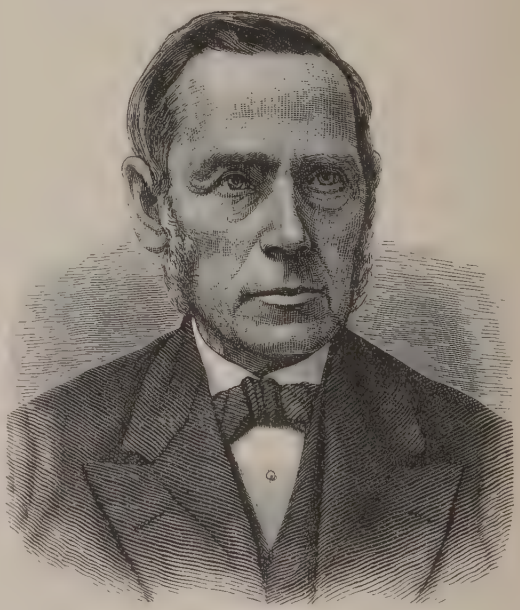
For three years without financial loss the numbers, of 120 pages each, were issued by Williams, Day & Co., from Providence, R. I., and then they were published by the Printing Establishment, the financial management passing wholly into its hands. In 1855 General Conference reduced the price from $2 to $1 a year. Doctors Day, Williams, and Graham and Bowen successively acted as editors. "It was published for seventeen years, and did more during the time to develop intellectual strength and denominational efficiency than any publication except the *Morning Star.*"

Quimby, Rev. Daniel, a half-brother of Rev. Joseph Quinby, was born in

Weare, N. H., in 1773, and with his parents moved to Sandwich when eight years old. He was converted at nineteen and actively entered his Master's work at once. He visited Vermont, much of which then was new and uncultivated, and labored for a time in a revival. He soon returned to Sandwich and preached in that and neighboring towns. He traveled for some time with Rev. John Colby, a native of Sandwich. He removed to Lyndon, Vt., where for thirty years he was a father in Israel, and where he was ordained in June, 1816. He was the man and this the year that decided Rev. Jonathan Woodman in entering the ministry. He labored assiduously and successfully for many years. In 1820 he organized with Rev. Joseph White at Smithfield, R. I., the Second Free Baptist church in the state. In 1821 he visited a feeble band of brethren at Concord, Vt.; a revival followed and a church was organized. In June, 1823, a revival commenced at Lyndon, Vt., under his labors which extended into Burke, Sheffield and Wheelock, until "almost all the young people were converted and many in more advanced life." Before winter closed about four hundred had professed faith in Jesus as Saviour. Quimby himself baptized eighty, and labored until he had to cease and seek medical assistance for himself. In October, 1828, he sat as a delegate in the second General Conference. In 1829 he had preached in Lyndon without compensation, and this year he assumed the entire responsibility of building a meeting-house. The society afterwards took a part of the burden from his hands, but he bore much of it till the day of his death. He was at times mighty in prayer. At one time he continued to pray with anxious souls nearly all night, till some thirty were hopefully converted. He died respected and greatly beloved at Lyndon, Vt., Nov. 29, 1870, aged nearly 77 years. Rev. Jonathan Woodman preached his funeral sermon.

Quimby, Rev. Moses A., son of Deacon Thomas and Delia (Gilman) Quimby, grandson of Rev. Daniel Quimby, was born in Lyndon, Vt., Oct. 5, 1821. He was converted when eighteen years of age. He received his preparatory education at Lyndon Academy and at Geauga Seminary, Ohio, and took a three years' course for the ministry at Whitestown, N. Y. In January, 1842, he received license to preach and Dec. 3, 1845, was ordained by Rev's Daniel Quimby, J. Woodman, and others. He has had the care of ten different churches, and his pastorates have averaged nearly four years. In the spring of 1887 he closed his fourth pastorate with the Epsom church, of which he has been pastor in all fourteen years. He has baptized 160 converts. He has been a member of two General Conferences, and several years of the Home Mission Board. Aug. 31, 1852, he married Miss Naomi Leavitt, of Pittsfield, N. H., and has one daughter living.

Quinby, Rev. Hosea, D. D., died at Milton Mills, N. H., Oct. 11, 1878, aged 74 years. His service marks an epoch in the development of the educational work of the denomination. He was born



Rev. Hosea Quinby, D. D.

in Sandwich, N. H., Aug. 25, 1804. His grandfather, Aaron Quinby, at first resided in Weare, N. H. He was a captain in the war of the Revolution and served his country with honor. At its close he invested his Continental money, before its depreciation, in a tract

of four or five hundred acres of wild land in Sandwich. He at once settled upon the land and began improvements. His son, Moses, married Dolly Atkins, of Moultonboro', May 15, 1790. They had twelve children, seven of whom died in childhood. Hosea was the eighth, and survived all the family. His father died in 1814. His mother was an energetic woman, and for several years was a preacher of the gospel.

Hosea laid the foundation of his education in the district school. At the age of seventeen he entered New Hampton Institution, and there and in Wolfboro' Academy, where he went in the fall of 1824, he fitted for college. During this time he taught winters with marked success. In the winter of 1822, the first after entering New Hampton, he taught a school at Laconia, the next two winters at Milton Mills. The winter of 1826 he taught a school of 100 pupils in Lebanon, Me., which was considered hard to manage. He had excellent order. He already displayed those qualities as a teacher which afterwards made him successful in institutions of higher grade.

In a series of meetings held in Sandwich in the summer of 1824, by Rev. D. Moody, he became a Christian at the age of twenty. His conversion was July 13, and the last Sunday in August he was baptized by Rev. Dudley Pettengill and received into the church. Rev. David Marks was present nine days during these meetings and preached thirteen times. Four years afterwards Marks was again in Sandwich and made the following entry in his journal: "On Monday I went to the house of Sister Quinby, a widow in Israel. I was in this family four years before, and now understood that at the first meeting which I then held, while I was speaking of the sufferings of Christ, it pleased the Lord to bless the word to the awakening of Hosea, a son of Sister Quinby. In about two months he obtained peace, soon became a preacher, and is now clerk of the General Conference. O Lord, help him and me to be humble as the apostolic Christians and meek as the holy Jesus."

He was licensed in 1827. In 1828, before entering college, he taught a year in the New Hampton Institution. In 1829 he entered Waterville College, Me., (afterwards Colby University) and graduated in 1832. He was the first college graduate with the ministry in view who belonged to the denomination. He responded now in the right spirit to the needs of the denomination. Parsonfield Seminary had just been founded, and he was sought and became its first principal. Blending the chief characteristic of the denomination—the power of the Holy Ghost manifest in deep feeling and the conversion of sinners—with an ardent love of intellectual discipline, proving the compatibility of the gospel spirit with a love of learning by preaching with revival power, while a college student and successful teacher, he became most influential in overcoming prejudices and inducing the young and rising ministry to seek a mental preparation to preach the gospel. Revivals prevailed in his school, and many afterwards prominent studied in his classes.

In 1840 he was chosen principal of the Smithville Seminary just founded at North Scituate, R. I. For this school ample and elegant buildings had been provided, with delightful grounds. The situation on the margin of a beautiful lake was attractive. The attendance was large from the first. The institution attained a high rank in the state. Many of the best people of Rhode Island were students there; also distinguished ministers of the denomination, and men who have since occupied high positions elsewhere, as ex-Senator Wm. Sprague, ex-Governor Henry Howard, and President James B. Angell, LL. D, of Michigan.

He was ordained June 2, 1833, when he had been principal of Parsonfield Seminary one year. The ordination was at Sandwich, N. H., by Rev's Thomas Perkins, John Pinkham, Dudley Pettengill, and Benj. S. Manson. It was his custom to preach the afternoon sermon at the seminary. John Buzzell, then a venerable man, preached in the forenoon. He also preached in neighboring towns, and was for a time pastor of the church in Effingham, N. H. Many young persons were converted under his ministry. At one time, several came to him and

requested him to hold a series of meetings that they might become Christians. At the close of the second meeting, thirteen rose for prayers, and an extensive revival followed. In the interim between leaving Parsonfield and beginning his work in Smithville Seminary he was pastor with marked success at Meredith Village, N. H. While principal of Smithville Seminary he was pastor of the Greenville church for a time. Under his careful instruction, the students of the seminary were shielded from the Advent delusion which prevailed during this time, and the church at Greenville suffered but little, while other churches were rent and crippled.

At Smithville Seminary, besides teaching and preaching regularly and on special occasions, the whole management of the institution and of the boarding department devolved upon him. He tried to do too much. He was not successful financially, partly because he was too generous and trustful. Embarrassment resulted, and his health gave way. In January, 1855, he again became pastor at Meredith Village, N. H., and two years later at Pittsfield. In 1861 he took charge for three years of Lebanon Academy. He then ceased teaching wholly, and in 1864 became pastor at Lake Village. During three or four years of this pastorate he was part of the time an invalid. His wife had become a permanent invalid. In 1865 at the General Conference held at Lewiston, a meeting of his former students was called with the purpose of presenting him a testimonial of their regard. They procured for him a gold watch, and started a subscription towards providing him a home, which finally was made up to about one thousand dollars.

In 1868 he bought a neat cottage in Concord, N. H., where the next year he was appointed chaplain of the New Hampshire State Prison. He accepted this new and peculiar responsibility rather reluctantly, but soon became much interested in the work. He published in 1873 a volume of 200 pages on the "Prison Chaplaincy and Its Experiences," which contained an interesting description of his own work, and valuable matter on the general subject of prison management. He became deeply interested in the subject of prison reform. He attended the National Prison Reform Congress, in Cincinnati, O., in October, 1870. His kind and judicious counsels were not always adopted, but often overruled by other officials. On a change of administration he was dismissed, August, 1871. He next had a brief pastorate at Nottingham, N. H., from October, 1872, to December, 1874. May, 1876, he was again at Pittsfield, N. H. He then went to Milton Mills, N. H., where he remained until his unexpected death. His estimable wife died in Concord.

Dr. Quinby was a delegate to the first General Conference in 1827, and was chosen clerk. He was standing clerk of the Conference seven years. In 1853 he was assistant moderator. He was a delegate the year before his death, and then one of the three surviving members of the first Conference. He was present at the Acton, Me., convention which resulted in the formation of the Education Society, and a member of the business committee. The Treatise of Faith adopted in 1834 is understood to have been mainly his work. While in college, he published a volume of 160 pages in reply to a severe attack on the doctrines of the Free Baptist denomination by Rev. J. Butler, an able Baptist minister of Winthrop, Me. The title of the book was, "Review of Butler's Letters." It had a wide circulation, and did much good in removing prejudices against the Free Baptists. Mr. Butler joined the denomination a few years afterwards. He was also the author of a valuable work on Christian Baptism. He was for several years an editorial contributor of the *Morning Star*, and furnished several articles for the *Quarterly*.

His style was not polished, but plain and sometimes blunt. As a preacher, his style was clear, earnest and devout, but not rhetorical. As a teacher, he excelled in mathematics and the natural sciences. He was not a great man intellectually, but superior in some qualities and great in service. He loved study, he loved work, he loved to do good. He had great powers of endurance. He was scrupulously neat in person, and in all

his address a true gentleman. His great kindness of heart, perfect sincerity and uprightness, and especially his great usefulness necessarily won for him a large place in the esteem and affections of the denomination which he so faithfully served. His son is a physician in Worcester, Mass., and his daughter lives at Milton Mills, N. H. He was buried at Concord, N. H.

Quinby, Rev. Joseph, of Sandwich, N. H., appeared at the Y. M. in June, 1801, seeking acquaintance and fellowship with the Freewill Baptists. Born in 1761, he began preaching free doctrines about 1791 in a Calvinistic Baptist community, where he was ordained in 1798. He preached alternately with Mr. Jewell, who was a decided Calvinist, and by him was several times summoned before the church for heresy. Deacon Thomas Colby, the father of Rev. John Colby, was his principal defender. The association called Quinby and the church to account, and Deacon Colby, unwilling to have his minister lose the confidence of his friends through a violent controversy, said to him, "*You preach and I'll fight.*" And such an advocate did the deacon show himself that, being a man of exceedingly curly hair, the moderator said, "We could do well enough if it was not for that man whose hair grows into his head at both ends." This controversy resulted in the withdrawal of the entire church from the Calvinistic Baptist order in 1799, except Jewell and three or four others. Quinby now requested that his church might be visited and instructed. Randall and Martin visited them for this purpose and they joined at once the denomination. Some three years before this Rev. Joseph Quinby had visited Sutton, Vt., and had seen a revival spring up. He sowed seed which in a year or two grew into churches at Lyndon and Wheelock. He now labored with success with the pioneers of the Free Baptist faith. At the Y. M. at Strafford in 1820, we find him preaching a leading sermon with John Buzzell. Finally feeble health confined him at home. He died Nov. 15, 1825, after a sickness of four years. He was thirty-five years in the ministry, and saw a strong church arise through his labors.

Quinby, Rev. Joshua, was born in Kingston, N. H., in 1766. Converted at the age of twenty, he united with the Baptist church at Weare. About 1791 he married Mehitable Kinson, and soon after commenced preaching. In 1796 he moved to Lisbon, where he was ordained in 1800. Becoming dissatisfied with the doctrine he preached, he left the church here about 1811 with eleven others, and a Freewill Baptist church was organized from which he lived to see the Lisbon Q. M. spring with its 1200 members and some twenty ministers, who soon became scattered in Vermont, Canada and the West proclaiming a free gospel. In 1823 Brother Quinby visited Indian Settlement, at the head of the Connecticut river, and such success attended his labors that new churches were organized in Canaan, Vt., and across the river in Stewartstown, N. H. He traveled considerably to sit on committees and councils. The young ministers found in him a friend. He was a man of superior judgment. He was a member of the second General Conference. He died, after an illness of three or four years March 31, 1844. A large family and his aged wife survived him.

Quinnam, Rev. Constant, died in Bowdoinham, Me., April 24, 1865. He was born in Wiscasset, Me., Feb. 9, 1807. At the age of eighteen, while listening to Rev. E. Hutchins, he decided to accept Christ and was baptized by Hutchins. The woe rested upon him by day and by night, at home and abroad, till he began to preach. He was licensed by the Edgecomb Q. M., Jan. 16, 1830, and was ordained in Whitefield, N. H., Nov. 17, 1831. After an itinerant ministry of several years, during which he saw many converted, teaching school frequently at the same time, he settled as pastor. He was one year each in Georgetown, Booth Bay, Harpswell, Waterville, Hallowell, Richmond and Bowdoin. In 1851 he was pastor of the interest at Litchfield, till in 1855 he entered upon a pastorate at Bowdoinham Ridge which terminated with his death some ten years

later. He had good natural abilities, rendered efficient by a good academical training. For several years he served on school committees, and represented both Litchfield and Bowdoinham in the State Legislature. He was a consistent Christian, alive to every good cause.

Quint, Rev. Daniel I., was born in Conway, N. H., April 11, 1836. His parents were Isaac and Elizabeth (Bickford) Quint. He became a Christian at the age of twelve. He studied at the Conway Academy and the New Hampton Institution, also at the Theological School at New Hampton. His license was granted May 23, 1866, and June 16, 1869, he was ordained by Rev. S. P. Fernald and others. He has been pastor of the Fourth Ossipee church three years, Second Strafford three years, North Weare two years, Charleston, Vt., six years, Contoocook, N. H., two years, and of the Loudon church, where he was pastor six years. In 1888 he became pastor at New Durham. At North Weare, and Charleston and Contoocook he saw good revivals, also in his present field he has had revival interest. He organized the Water Village church from a branch of the Fourth Ossipee. He was married April 11, 1863, to Miss Rosie E. Allard, and has two children living.

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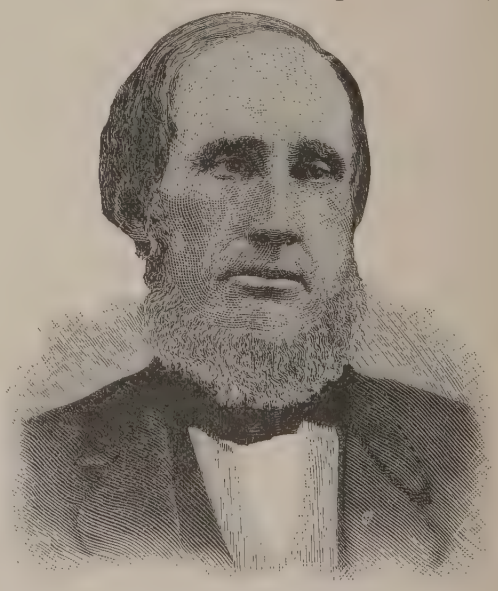
Rackley, Rev. Joseph, was born Nov. 3, 1806, at Vershire, Vt., where his parents, Pelatiah and Sarah (Ayers) Rackley, resided. He was led to Christ in October, 1820, was married to Polly R. Howe Dec. 18, 1828, and after her death to Elizabeth Innis. He served for a time as captain in the Vermont militia. He received license to preach in 1838, and Oct. 23, 1840, was ordained by Rev. N. Brown and others, being connected with the Genesee Q. M., New York. His active ministry, which was comparatively successful, was spent with the churches of that Q. M. He has resided for a time in Illinois, and later at Hillsdale, Mich., where he died July 2, 1889. His four children have been teachers, occupying good positions in society.

Rackliff, Rev. Benjamin Randall, son of Samuel and Jane W. (Keen) Rackliff, was born at Montville, Me., in 1819, and married in 1846, to Jane A. Coleman. Of their seven children, three yet live and two are teachers. Brother Rackliff was ordained in 1858, and was pastor of the church at Wesley, Me., eight years. He also held several local offices and was a representative in the Maine Legislature. In the West he was for a time pastor of the Diamond Bluff church, Wis., but much of his ministry has been in itinerant work and for short periods with weak churches.

Ralph, Rev. Edward, was ordained in 1804, and labored in Vermont.

Ramsey, Rev. Gorham P., died in North Berwick, Me., Aug. 23, 1876. He was born in New Hampton, N. H.,



Rev. G. P. Ramsey.

Jan. 13, 1813. At the age of seventeen he was converted and baptized by Rev. E. Fisk. Soon after, he attended school at Parsonfield Seminary. Upon this foundation he built industriously to the end of his active ministry. He was ordained at

Falmouth, Me., in November, 1839, and in June, 1840, settled in Epsom, N. H. In August, he was married to Miss Vienna G. Morrell, of North Berwick, Me. His pastorate at Epsom continued four years and after an absence of two or three years he was again pastor there three years. He was then settled successively at Acton, Me., Lawrence, Mass., Ames, Pike, Oneonta and Poland, N. Y. He left Lawrence, Mass., in broken health, and spent one year at Hillsdale, Mich. He had charge of the boarding-hall the first year of Hillsdale College, and Mrs. Ramsey was lady principal. In all his pastorates there were conversions. At Pike, more than forty students of the seminary were converted, besides others. He was assisted in this work by Rev. S. Aldrich. Under his ministry churches obtained solidity, spirituality and efficiency. For many years he had suffered greatly from dyspepsia. Soon after the close of his last pastorate he went to North Berwick, where in about a year and a half he died. Rev. O. T. Moulton conducted his funeral service. Rev's Hosea Quinby, his teacher, and Silas Curtis, who married him, assisted.

Ramsey, Mrs. Vienna G., daughter of Thaddeus and Susanna (Ayer) Morrell, was born in North Berwick, Me., Jan. 8, 1817. She was the fifth child of ten. Her father was a Friend, and his ancestors Huguenots. Her mother's ancestry were Scottish Covenanters. A library was founded in her town which included Rollins', Gibbon's and Hume's histories, Josephus, Young's Night Thoughts, Paradise Lost, and for fiction, Cooper's novels. The twelve-year-old girl fed on this solid intellectual food with keen relish. At fourteen she taught school, and then went to Parsonfield Seminary. She also studied at New Market Academy and Philadelphia Collegiate Institute. She was converted at the age of nineteen, and soon became a contributor to the *Morning Star* and the Boston *Saturday Evening Post*, and took a prize offered by the latter paper. Aug. 5, 1840, she married Rev. G. P. Ramsey, and was a faithful helper to him in his several pastorates. When he went to Michigan to recuperate his health for one year, she took charge of the ladies' department of Hillsdale College, becoming the first lady principal. The next year she removed with her husband to New York. Since her husband's death her home has been North Berwick, Me.

Mrs. Ramsey has been deeply interested in foreign missions, and very active in promoting the interests of the Woman's Missionary Society. In this work she has been many times called

Mrs. V. G. Ramsey.

upon to deliver public addresses. Though she sacrificed her literary aspirations to home and parish work, her pen has nevertheless not been idle. The imagination which was nourished in the nook among the oaks near her childhood home, where she resorted to read and muse, has fruited in a number of poems and hymns, as well as stories. A deep love of nature is revealed in her poems. A few lines from an autobiographical poem entitled "Growing Old" may fittingly conclude this sketch:

I mind me of the blue and tranquil sky,
The rosy brightness of the opening day,
The breath of spring flowers on the balmy air;
"Arise," they cried, "thy journey is begun!"
* * * * * * * *
Shall I upbraid you, O, ye fleeting years,
That ye have brought me only toil and loss?
That, touched by you, the roses in my hands

Are turned to dust, and all my gold is dross?
Nay, for I see beyond the parting sky
The palm and crown, and flowers that never die.

Rand, Rev. James, was born in Parsonfield, Me., Sept. 5, 1815. He was one of six children. His father was John H. Rand, who was for more than fifty years a deacon of Rev. John Buzzell's church, and his mother was Sarah (Hancock) Rand. Their prayers and faithful counsels resulted in his conversion at the age of fourteen. He was baptized Jan. 18, 1830, by Rev. Elias Libby. In

Rev. James Rand.

the district school and by diligent study at home (by the light of pine knots and shavings), and with some attendance at Parsonfield Seminary, he fitted himself to teach. He was licensed from the Parsonfield Q. M. Sept. 11, 1839, and Sept. 25, 1840, was ordained by Rev's John Buzzell, B. S. Manson and others. He married, Dec. 26, 1839, Miss Dorothy M. Fernald, and has four children, all of whom were converted early in childhood and are active in the work. He has held pastorates in the following places in Maine: Limington and Cornish, Cornish, Saco, East Parsonfield, Limerick, Lebanon, South Berwick, and Kittery Point; in Massachusetts, Amesbury, Blackstone, and Somerville; in New Hampshire, Franklin, Dover and Northwood. He closed his labors at South Berwick, Me., in June, 1883. In nearly all these places he had extensive revivals. During these pastorates he also labored earnestly as an evangelist, with good success. He baptized 700 and organized four churches.

During the early part of his ministry, owing to the meager support afforded him by the churches, he felt it necessary to teach school and engage in farming along with his work as a preacher. He finally decided to devote his whole time and strength to the ministry and trust in the Lord and the people for a support, and was prospered in so doing. He was several years president of the Home Mission Society, and at one time member of its executive board. Since 1860 he has been a member of the Foreign Mission Board and was for twelve years its president. He died at his home in Dover, N. H., Dec. 24, 1888, after a painful illness, which he bore with the Christian fortitude which characterized his whole life. His death was especially triumphant. Sixteen ministers of his denomination were present at his funeral.

Rand, Prof. John Holmes, of Bates College, Lewiston, Me., was born in Parsonfield, Me., Aug. 3, 1838. His parents were Albert and Nancy (Pray) Rand. He is a nephew of Rev. James Rand. He fitted for college at Limerick Academy, Parsonfield Seminary, and Maine State Seminary. He was a member of the first class of Bates College, graduating in 1867. He at once became teacher of mathematics and of mental and moral philosophy in the New Hampton Institution, and continued in that position until in 1876, when he was elected to the professorship of mathematics in Bates College. In 1868 he made a public profession of religion and united with the Free Baptist church at East Parsonfield, Me. He was married Nov. 24, 1881, to Miss Emma J. Clark, of Lewiston, a graduate of Bates College, class of 1881. They have two daughters, the first born Oct. 31, 1884, the second Sept. 25, 1887.

Randalian Seminary, located at Howard, Mich., was opened with thirty pupils in a log cabin, Dec. 9, 1835, by

Rev. B. F. Nealy, a representative of the Home Mission Society. The next year a church and academy building was erected, but with a debt. In 1837–38 the academic department of the seminary was under the care of Prof. Joseph Haines. Miss Jerusha Darling, from Vermont, had charge of the primary department. The property was sold in 1840. The institution did a needed work during the brief period of its existence.

Randall, Rev. Benjamin, was born in New Castle, N. H., Feb. 7, 1749. His grandfather had come from England about 1700 and settled upon this island at the mouth of the Piscataqua river, on which was built the fort for the defense of Portsmouth. In 1693 Great Island was incorporated as a separate town under the name of New Castle. Here the father of the founder of our denomination was born Jan. 13, 1726. His wife, Miss Marden, was born in New Castle Oct. 17, 1730. He was a sea captain, but late in life moved to Ossipee, where he died Jan. 21, 1790, aged 64 years, and was buried in New Durham. They had several children. One daughter lived in Ossipee, another in Effingham, and another in Standish, Me. A son named Jacob resided in Saco, Me. Though Captain Randall was unable to send his children from the Island to be educated, yet Benjamin, through dint of application, obtained what was considered a good mercantile education. He accompanied his father to sea at the age of nine, and for the next nine years this was his principal occupation. Becoming disgusted with a sea-faring life, at his request his father apprenticed him with a sail-maker in Portsmouth, then the largest town in the state. For three years he carefully improved the advantages afforded him. When twenty-one he returned to New Castle, and the next year, 1771, he married Miss Joanna Oram, a daughter of Mr. Robert Oram, a native of England, but then a resident of Kittery, Me., just across the river from New Castle.

He had early been the subject of strong religious impressions. His early religious training had been good. Even while on the seas his sense of propriety made profanity to him disgusting. He attended regularly the Sunday worship. Though often engaging in vain amusements he yet saw the hollowness of a life of sin, and reproving himself, he observed stated seasons of fasting and prayer. In 1770 George Whitefield made his last visit to America and preached in Portsmouth. Randall listened to him and his heart was stirred with opposition and consequently he was hardened. But a few days after, on the announcement of Whitefield's sudden death at Newburyport, deep conviction fastened upon Randall, which terminated in true repentance and conversion. He had enrapturing views of God as his friend, of Christ as his Saviour, and of the atonement as free and full. He gave glory to God, and great peace filled his soul. This great change came Oct. 15, 1770. The family altar was erected, and in November, 1772, he and his wife united with the Congregational church of his native town. In the next three or four years they had three children christened. Through the coldness of the church and its opposition to true religion, he with a few others set up a separate meeting. But his spirit was greatly crushed when he heard it reported, "Randall wants to be a preacher." Yet convinced, in spite of his early education, that believers only were the proper subjects of baptism and that immersion was the only true mode, and becoming dissatisfied with other doctrines of this church, he separated from it in 1775. Some ten miles to the west, in Stratham, Dr. Shepherd of Brentwood was preaching and baptizing. Randall thought of going to Stratham with others who were seeking baptism, but learning that William Hooper was to be ordained in Berwick, Me., he with John Trefethren, a confidential friend, went some twenty miles to the ordination; after the service, which was on Aug. 14, 1776, Randall and three others were baptized, all of whom became ministers. Randall united with the Baptist church in Berwick. His pastor was the first minister ordained as a Baptist in Maine.

Soon after his return to New Castle he felt strong convictions of duty to

enter the ministry. His own insufficiency and the great sanctity of the work led him to dismiss the subject. He read the sermons of others at the social meetings. Making a few remarks in connection with the 13th of John, he soon heard it reported that he "preached last night." Next meeting he undertook to read one of Dr. Watts' printed sermons, but the more he read the more he felt his life departing, till he did not dare to read another line, and laying the book aside, he at once confessed his neglect of duty and declared that he would henceforth give himself up to God's service as long as he lived. Having made a written covenant with the Lord and a new consecration of himself, he preached almost daily for several weeks, and in the spring of 1777 saw the conversion of thirty. His life was threatened; unseen hands threw missiles; in a neighboring town a mob assembled before the door. But a shower cooled their zeal and they dispersed without any act of violence.

Early in 1777 several persons from New Durham heard Randall preach at Madbury and gave him a pressing invitation to go to their town and preach to them. He went soon after, and the following autumn went a second time. On a second invitation to settle with them, he replied that if the matter proceeded from the Lord he would go. Finally in March, 1778, he moved to New Durham, then a town of 300 inhabitants who dwelt in humble homes in the openings that had been made in the forest. But he would hear nothing to their proposals for formal settlement as pastor, "for he never intended to be confined to any people, but meant to be every person's minister." For four years Rev. Nathaniel Porter, ordained by the Congregationalists, in 1773 had preached in the town, but for three years the people had been destitute of ministerial labor. Randall purchased about thirty acres of land on the Ridge, where he lived and died. He raised corn to pay for the land, and after ten or twelve years it was free from debt. In the midst of his most active labors in this wilderness he was called to order by his brethren for not preaching the doctrines of John Calvin. He had considered but little these doctrines, as they had not been in dispute in the community. He was now called upon three or four times to answer for "his errors," and on one occasion the debate lasted two days. On the last day of the meeting the leading ministers made public declaration of non-fellowship with Randall's principles, to which he replied that it made no difference to him so long as he knew that the Lord owned him. Thus without seeking it, Randall was driven either to stand by himself or to accept doctrines the odious sentiments of which he did not believe. With his characteristic firmness he stood alone. Others who had heard the discussion also took sides. Early in 1779 a church which had been formed in Loudon and Canterbury protested against Calvinistic election. The same year a church was ordained in Barrington, mostly composed of brethren of liberal sentiments, standing as a branch of the Berwick church. Randall's application for a regular dismission from the Berwick church not having been heeded, in March, 1780, he united with the church in Barrington, and April 5 he was ordained as an evangelist by Rev's Tosier Lord and Edward Lock. On Saturday, June 30, 1780, a meeting was appointed for the organization of the church at New Durham. Articles of faith and a covenant drawn up by Mr. Randall were adopted, and seven persons were constituted a church. The next meeting for church business was held September 2, when four others joined the little band and Mr. Randall was chosen clerk. With great care the records were kept by him for nearly thirty years. Robert Boody was chosen deacon. November 5, two more were received; May 17, 1781, fourteen united. At the close of the first year the church numbered seven men and thirteen women.

Great opposition met Randall at every side on account of the free atonement he preached, and being unable to answer his opponents by argument he was in great distress. In July, 1780, he walked away from his dwelling a number of rods and sat down on a rock in the midst of the growing corn. Here he prayed, and the

divine presence so overshadowed him that he carried the remarkable experience to the day of his death. He was shown that he must give up all for Christ. He must yield completely the doctrines of men and be taught of God, and as he yielded, at once he felt the flaming power of God in his soul. The Scriptures were opened to his understanding. He saw that all was harmony in the universal love of God to man and a general atonement. All trials on these subjects were swept away for ever. Henceforth he became a tireless flame of fire in all the churches which God led him to plant,—he was fire itself until he himself was consumed.

In the history of the denomination in New Hampshire and Maine, and in the article on Freewill Baptists, we consider the tireless exertion of Benjamin Randall, first in gathering from communities destitute of gospel privileges a denomination, and then in organizing and instructing them. He was everywhere the acknowledged father of the people who by some were called by his name. They yielded to his good judgment and, above all, to the loving sweetness of his Christian life. In 1780 he preached at Hollis, Maine, where soon a church of 100 members was gathered. In September, 1781, in company with a brother from Saco river he visited the Kennebec country, and saw extensive revivals in Georgetown (Parker's Island) and Woolwich. In 1783 he made a tour through the eastern churches, going as far as Bristol. He preached in Brunswick on his return. Quite a number were converted and baptized in Harpswell.

In 1783 the Q. M's were devised. From the thirty-four sessions, up to the organization of the Y. M. in 1791, Randall had been absent but once or twice, and then through sickness. Thirteen times he served as moderator, and four times as clerk. Something of the extent of his activity during these busy years may be gathered from extracts from his journal. During an eastern tour in 1783 he was absent fifty-seven days, in which he traveled 500 miles and attended sixty-one meetings. "In 1784 he traveled over 1000 miles on journeys in the cause of truth, attending over three hundred meetings of worship, besides many meetings of church business." In 1785 he writes, "I have traveled 1200 miles, and have attended above three hundred meetings. My soul doth magnify the Lord and give glory to his great name." During the next five years his busy life was interrupted by the death of his wife's mother and his own father. His church at New Durham distressed him by their lack of spiritual life. The church was reorganized with a new covenant, April 13, 1791. The membership of the church was greatly reduced. But an extensive revival began soon. "June 8 he baptized two; June 10, two; June 11, one; June 13, seven; June 14, five; June 16, one, and August 4, three. Thus the work continued, till in three months sixty-seven were added to the church." He made his usual tours to the east, baptized several at Barrington, and the same fall organized a church in Waterborough at Ossipee Hill.

June 9, 1792, the first Y. M. of the new connection was held at New Durham. Randall's record is, "A glorious season; on the last day I baptized five." For nearly every year till Randall's death the Y. M. for New Hampshire was held at New Durham. It was often attended by as many as 3,000 persons, and was made the occasion of receiving reports from the whole denomination. It was sometimes held out-of-doors in the orchard or in a field near Randall's house. Some of these meetings witnessed remarkable displays of divine power. The noted meeting of June, 1798, was a modern Pentecost. In 1806, during a total eclipse, the scene was solemn and profoundly awful. For many years the meetings were anticipated with great interest, and were recollected with untold satisfaction. Many who came great sinners went home happy in the love of Christ. Trials with offending members and disorderly churches called for Randall's best strength and judgment, and he was appointed at Y. M. to deal summarily with Shakerism in 1794, the disorderly practices and angel delusions of Jeremiah Ballard a little later, and two or three years

after with the annihilation doctrine and Unitarianism of Elias Smith. The denomination was held to the truth of the word of God largely through his good sense and earnest piety. He was emphatically a great leader. He was tireless in his travels to visit the churches everywhere springing up about him. He frequently resorted to his trade as tailor for his own support, especially in his early ministry. He caught a severe cold on his return to Maine in February, 1804. He was sick for several months, and although he regained his strength, he was never again free from hoarseness and a troublesome cough. Yet for three or four years he led the hosts of active laborers. In 1805 he writes in his journal: "I have traveled 2,090 miles, and attended 283 meetings." During the next two years his health continued to decline. He was some days confined to the house, others out visiting and preaching. Feeble and sick as he was, he closed his diary for the year with this entry: "Here ends my journal for 1807. Having traveled only 2,593 miles, and having been so much ill, I have attended only 203 public meetings, besides weddings and funerals."

In one of the journeys undertaken during the year he went 100 miles to Ashby, Mass. He was still weak in body but strong in faith. After three days' travel he reached Ashby, July 30. Sunday, August 2, he preached three times. At the close of the day he had a severe hemorrhage of the lungs. His trouble continued through the next forenoon. In the afternoon he preached an ordination sermon and gave the charge, etc. Aug. 5 he left Ashby, and on the 7th arrived at Derryfield, N. H. He dined there with General Starks, of Revolutionary fame. From there he went to Epsom and preached in a schoolhouse. Aug. 8 he went to Pittsfield, and then he returned home. "He remarked that he had left blood in a number of places in every town between Ashby and New Durham, and yet had great reason to bless God."

During his sickness which followed he was remarkably exercised with a care for the prosperity of the connection. He often expressed a fear that they would grow popular and conform to the world as other denominations had done. He feared they would "fellowship those who hold and preach doctrines inconsistent with the Word of God." Accordingly he addressed a long letter in May, 1808, to the Q. M., containing an argument against the prevailing heresy of annihilation. He entered into full sympathy with his brethren and greatly magnified the grace of God and the ministerial office. He says of himself: "I am a poor, worn-out servant; and here I sit and see my flesh gone and bones project, and rejoice that I have the testimony of my conscience that I have worn out in so blessed a cause. Though I know it would be blessed to depart, yet I think I would be willing to stay on these low grounds until I wore out life after life in such blessed employment. I think now, if I had only my lungs and voice, however weak my body, I would blow the gospel trumpet until I died in the blessed work. Pray as the Spirit directs, for your poor, unworthy Benjamin.

"I die, your servant
for Christ's sake,
BENJAMIN RANDALL."

The same month his chamber was made a place of refreshing, as H. D. Buzzell conducted the monthly meeting of the church there. Tenaciously his life endured while the good man bore heroically a deal of suffering. The frosty nights of autumn came, and each hour was liable to be his last. "All I wait for is my Saviour's command," he said, "and my soul will then leave this body." They were his last words on earth. He died Oct. 22, 1808, aged 59 years. Within less than thirty years he had seen a people grow till they numbered nearly one hundred churches and quite 5,000 communicants. Messengers were sent in different directions, some to towns thirty and forty miles away. The 26th of October arrived. The relatives filled the modest dwelling. Seventeen ministers sat with the friends. By Randall's request the funeral sermon was preached by John Buzzell. The text was, "I have fought a good fight," etc. Standing near the door, he was listened to eagerly by the hundreds outside. Six

of the ordained ministers laid their brother in the grave close by.

He, unlike the founders of most denominations, left no writings. He was not classically educated, but, as he remarked at one time, "he read everything" within reach. He had a good fund of general knowledge. His Bible he knew thoroughly. "I have found *three hundred texts* in the Bible expressly contrary to the doctrine," he said, when asked by a friend his opinion concerning annihilation. He had a good knowledge of men, and had great courage and gentleness in dealing with the multitudes from which he made his hundreds of converts. He was sometimes brilliant as a speaker. He had a clear, strong voice and a distinct pronunciation. He was frequently calm and argumentative, but was sometimes moved to tears. He was serious in discourse. His sermons were scriptural and persuasive. His gestures were few. His language was to the point. In personal appearance he was erect, rather slender, and about five feet nine inches in height. He was active in his temperament. His hair was dark, his forehead high, his eyes gray inclining to hazel, his nose straight and handsome, his mouth large with thin lips, his features sharp. Neatly but plainly dressed, and gentlemanly in appearance, he commanded the attention and respect of his hearers. One of our leading educators thus describes his impressions of Randall:

1. His judgment was sound, and his mind well-balanced—never allowing him to run into extremes.

2. He was a fairly good organizer and quite a good disciplinarian. He rode many a long mile to head off heresies, to settle difficulties in churches, and to promote peace and harmony among brethren.

3. His piety was subject to principle, deep and strong, like the current of a river,—not spasmodic like a mountain brook, now impetuous, with noise and foam, and now nearly or quite dried up.

4. As a preacher he was not a ranter, nor even a sensationalist. He reasoned, though not after the manner of the schools, perhaps; whilst he often became fervid, and sometimes enthusiastic.

5. He was a man of the utmost integrity of character. Nobody accepted the challenge he made late in life, "If I have taken aught from any one by fraud, let him approach and I will restore fourfold."

6. He had a high sense of ministerial propriety. On his dying bed, he said, "No man ever saw my horse hitched at a store or hotel longer than was necessary for me to transact the business which called me there."

7. His temperance principles and habits were remarkable. Upon diligent search, I have become convinced that he nearly, if not quite wholly refrained from the use of ardent spirits, and often expostulated with his ministerial brethren for using them; and this when everybody drank, as habitually on funeral as on festival occasions.

Sept. 14, 1859, the plain marble slab that marked the resting-place of Randall was replaced by a beautiful monument of Italian marble erected by the denomination. Over one thousand persons listened to the impressive religious services at the dedication. In 1880 at the centennial celebration of the denomination hundreds of the people made pilgrimage to his grave. He sleeps amid the beauties of nature. Pleasant fields are all around. The wind in the forest at the southeast chants a requiem; a rivulet southwest glides peacefully away, and all day long the sun rests graciously upon that hilltop. His wife survived him till May 12, 1826. They had four sons and four daughters. Rev. D. B. Randall of the Methodist church is a grandson, and Rev. Alonzo H. Quint of the Congregational church is a great-grandson.

Randall, Rev. F., died in Bulwer, P. Q., March 22, 1880, aged 49 years. He was afflicted for several years with asthma. He served as second sergeant in the Seventh Vermont Regiment during the war. He was converted and baptized while in the army, and for over a year was chaplain. After prosecuting business for a time he obeyed a call to enter the ministry, and was ordained by a council of the Wheelock Q. M., Feb. 17, 1870, at Newark. He was a member

of the Lyndon, Vt., church and labored with good success. In June, 1878, he went to Bulwer and built up a strong and thriving church and brought in valuable members. He was greatly beloved. He was buried at Lyndon, Vt.

Randall, Rev. F. R., was born at Burlington, Mich., April 10, 1842. His parents were Gilbert and Alma (Howe) Randall. He consecrated his life to God in January, 1868, and received ordination in December, 1877. He has had pastoral care of the Penn church two years, the Hadley's Corners church three years, and the Leslie church two years, and in 1881 settled with the Cook's Prairie church, to which thirty-eight were added under his ministry the past year. July 3, 1866, he was married to Melissa S. Downs, who died in 1872, and in 1874 to Mary O. Smith. Hazen C. Randall is his son.

Randall, Rev. Pemberton, was born in October, 1807, in Lebanon, Conn. In early life he removed to Ohio, and after receiving a common school education he pursued a classical course for two years in Geauga Seminary. He was converted in 1826 and in 1840 was ordained by Elders Cyrus Coltrin and W. Beebe. His labors have been with churches in northern Ohio. Elder Randall has been an able preacher, his sermons being clear, logical and strong arguments in favor of the religion of Christ. Young ministers have always considered it a great privilege to listen to his preaching, and although at present he is eighty years of age his mental powers seem clear and strong and the Quarterly Meetings are blessed with his presence and counsel. In February, 1834, he was joined in marriage to Maria T. Beebe, who died in February, 1839, and in 1840 he was married to Sarah C. Foster. He was the father of ten children, five of whom are living. His home is pleasantly situated near Chippewa Lake, Ohio.

Randall Academy, at Berlin Roads, Jackson County, O., was founded by the Providence church in 1870, and afterwards transferred to the Shiloh Q. M. Rev. Thos. F. Peden, the first principal, gave place to Prof. J. V. Sheward in 1875. Sixty students were in attendance in 1874–75. The building, never entirely finished, is now unoccupied, though no change of ownership is reported.

Ranger, Prof. Walter E., son of Peter and Eliza (Smith) Ranger, was born at Wilton, Me., Nov. 22, 1855. He graduated from Wilton Academy, and from Bates College in 1879. He taught in Nichols Latin School. In 1883 he became principal of Lyndon Centre Institute. He was thoroughly converted and has been an earnest worker for Christ. During the past five years as opportunities have sought him, he has delivered sixty sermons and addresses, supplying the Congregational pulpit at one time at Lyndonville, Vt., for three months. He labored in the revival of 1885–86, when eighteen students of the Institute found Christ. During five years at the school some fifty have been converted. Nov. 25, 1879, he married Mary M. Snowman, who with her two babes has died.

Ransom, Rev. M. M., born in Virgil, N. Y., and converted at the age of sixteen, was licensed by the Yates and Steuben Q. M. in 1851 and became pastor of the church in Odessa, where he was ordained in 1854. In 1859 he began labor with the Lisbon and Franconia churches, New Hampshire. In 1862 he became chaplain of the Fifth New Hampshire Regiment, and was in the battles of Fredericksburgh and Antietam. Compelled by ill health, resulting from exposure, to leave the army, he returned to Havana, N. Y., and soon resumed charge of the Odessa church, where the following winter a most precious revival was enjoyed. But his disease culminated in consumption and he died Aug. 17, 1866, aged 44 years. His early death was deeply felt by the community.

Rathburn, Rev. Elisha, was ordained in Ohio, in 1817, but continued with the denomination only a brief time.

Raymond, Rev. John, died of fever at his home in Bowdoinham, Me., Aug. 28, 1862. He was born in Bowdoinham, Nov. 30, 1808. He was converted in October, 1825, under the preaching of Rev. Samuel Hathorn, and ordained in a barn

owned by Alfred Raymond, July 6, 1843. He was pastor of the Second Bowdoinham church for nearly twenty years.

In 1835 he began seventeen years of service as selectman in his town. He was seven years on the school committee and five years supervisor of the town. He was one of the first Free-soil voters in his district, and organized the first temperance society in his native place. In 1851 and '52, he was a member of the State Legislature, and voted for the original Maine Law. An intimate friend of many years says: "I remember at one time, after he had sat unnoticed for weeks in the hall of the House of Representatives, he arose and made a short speech. Immediately the inquiry was made, 'Who is the speaker?' His reasonings were so logical, and his arguments so conclusive as to convince those who heard him of their truth and strength." In 1854, he was elected one of the commissioners of Sagadahoc County, which office he held till the time of his death. He was also at the time of his death clerk of the Bowdoin Q. M., secretary of the Maine Ministers' Relief Association, a corporator of the F. B. Printing Establishment, and a trustee of the Maine State Seminary. He had a pleasant home by an inlet of the great sea—the home and burial-place of his father before him.

Raymond, Rev. Llewellyn W., son of Alfred and Laura W. (Wing) Raymond, was born in Wayne, Me., Jan. 5, 1840. He studied at Nichols Latin School, and graduated from Bates Theological Seminary in 1876. Converted in 1858, he was licensed Sept. 14, 1870, and ordained Sept. 4, 1873, by Rev's H. Whitcher, D. A. Maddox, S. W. Perkins, and J. M. Pease of the Otisfield Q. M. For over twelve years he was pastor at Harrison, Me.; Nov. 15, 1884, he accepted a call to Chelmsford Street church, Lowell, Mass., and continued to care for this church till he accepted a call to Fairport, N. Y., in 1887. As the fruit of three revivals he has baptized seventy-six. He married in September, 1864, Anna M. King, and has one child.

Read, Thomas, son of Isaac and —— (Winniford) Read, was born in Trigg County, Ky., in September, 1861, and was married to Maggie Tyler in 1881. The same year he received license to preach, having been converted in 1874. He resides at Cadiz, Ky., and ministers to one of the churches of the Eddyville Q. M.

Reardon, Rev. P., born near Baltimore, Md., served as a soldier in the war of 1812, and, being converted in 1832, labored as a licensed preacher with the Methodists until 1847, when he joined the Free Baptists. Four years later he received ordination from the Crawford Q. M. of the Ohio and Pennsylvania Y. M. The following year he entered upon five years' service with the churches of the Westmoreland Q. M., and then rendered similar service in the Somerset Q. M., of the Pennsylvania Y. M. In these years he traveled incessantly over a large territory, and was punctual at his appointments. After 1862 he ceased pastoral work, but continued to preach occasionally. He was much respected by all, and died at an advanced age, March 28, 1875.

Reave, Rev. James, born in Susquehanna County, Pa., died near Tipton, Ia., Aug. 18, 1871, aged 60 years. He became connected with the Free Baptists in Washington, O., where he was ordained in February, 1847, and remained until 1852, when he moved to Iowa. He was a man of fine intellect, an acceptable preacher, an exemplary Christian and a pioneer in all reforms.

Redlon, Rev. Ebenezer, a native of Buxton, Me., moved to Indiana in 1837, and died at Pierceville Sept. 5, 1874, aged 74 years. He was converted when fifteen years of age, and ordained in 1865. Both before and after ordination he was active for God. The churches of the Ripley Q. M., where his ministry was spent, held him in high esteem.

Redrick, Rev. D. R., son of D. and Sallie Redrick, was born in Virginia, March 15, 1836. At the age of fifteen he was converted. In 1866 he received his license, and two years later was ordained. He has charge of two churches in the Marshall Q. M., Missouri.

Reed, Rev. Ahab, was ordained in Rhode Island in 1825.

Reed, Rev. Appleton W., son of Samuel W. and Sarah (Hidder) Reed, was born at Albion, Me., July 18, 1821. He studied at Reedfield Seminary. Converted in August, 1835, he was licensed in 1840, and ordained at Skowhegan Feb. 8, 1843. He was twenty years pastor in the Christian denomination, and has been twenty years pastor with the Free Baptists. He has labored at Kittery, Me., Hampton Falls, N. H., Skowhegan, Garland, Lisbon, and Bar Harbor, Me. He had revivals in all these places, and has organized several churches. He is pastor at Exeter, Me. Dec. 29, 1850, he married Almeda Barton, and has one child.

Reed, Rev. Delevan Bloodgood, fifth child and only son of Lewis B. and Hannah (Quackenbush) Reed, was born in Sardinia, N. Y., June 12, 1855. His parents were members of the Free Baptist church, and Delevan B. was converted in the winter of 1879. The call to the ministry came immediately. After study in Griffith Institute, Springville, N. Y., he entered Hillsdale College in January, 1881, and graduated from the classical course in 1888 and from the theological course in 1889. He was president of the Theadelphic Society in the spring of 1886, and won the prize in the oratorical contest of 1885. In 1888 he was elected to the chair of ecclesiastical history in the theological department of the college ; and he is now pursuing a post-graduate course of study with that work in view. He was ordained at Wheatland, Mich., about 1881, and has ministered to the Pittsford, Wheatland, and Pittsford Village churches in Michigan while pursuing his studies ; and also, for a brief time, to the Johnstown and Oakland churches, Wisconsin.

Reed, Rev. Francis, son of Samuel and Anna (Sayles) Reed, was born in Grafton, N. H., July 1, 1820. He was converted in Lowell, Mass., in 1841, being baptized by Rev. J. Woodman. He fitted for college at Dracut Academy in Massachusetts, working at his trade as carpenter at the same time. He graduated at Whitestown, N. Y., in theology in the class of '49. After teaching several terms, he settled at Meredith Centre, where he was ordained Feb. 13, 1850, by a council from the Belknap Q. M. He has held pastorates at Meredith, Contoocook (where over fifty were added to the church), Portsmouth and Strafford, N. H., and North Berwick, Farmington, Gray, Lebanon and Bath, Me., and at Grafton, Mass. He settled at Starksborough, Vt., in 1884. He has had revivals in every pastorate except one. His pastorates have averaged a little over four years. Once, when voice failed doing revival work, he spent some time supplying at Mendota, Ill. He was chaplain for eight months near the close of the war. He married July 5, 1849, Miss Apphia Godwin, of Lowell, Mass., who died after a useful life June 22, 1886; a son and a daughter live in Lawrence, Mass.

Reed, Rev. Thomas R., of Petrie's Corners, N. Y., is son of William and Chloe (Wetmore) Reed, and was born at Lowville, N. Y., Oct. 13, 1830. He was brought to Christ in 1850, and, three years later, was married to Martha A. Robinson. He received license to preach in 1865, and was ordained in 1868 by the Seventh Day Baptist church of Watson, of which he has continued pastor. Some ten years since he began also to minister to the New Bremen and Watson church, which about 1865 became connected with the Jefferson Q. M., of the St. Lawrence Y. M.

Reeder, Rev. F. W., was born in Germany in November, 1835. He emigrated to this country prior to the war of the Rebellion, and early in that struggle he enlisted in the Union army as a private soldier, and after four years and five months of service was mustered out as major of the Twelfth Missouri Cavalry. He received a classical education at Bonn, Germany. After the war he located in Cleveland, O., where he was actively engaged in temperance and city mission work. In June, 1881, he was ordained and settled with the Ellington and Cottage churches, New York. After two years' labor in that field he removed to Ohio, preached two years in Harmony Q. M., and is now pastor of Auburn and North Solon churches. Several revivals

have characterized his work among the churches where he has preached. In January, 1864, he was married to Mary E. Peverly, of New Hampshire, and in December, 1874, to Catharine Sattler, of Ohio, who assists him efficiently in his work, filling the pulpit with good acceptance.

Reeves, Rev. Joseph H., son of Rev. M. D. Reeves, was born at Burlington, Ill., Jan. 28, 1841. He was educated at the M. E. Seminary at Wasioja, Minn. His religious life began in 1860, and in September, 1879, he was ordained by the Root River Q. M., Minnesota. He has ministered to the Lime City, Frankfort, Racine Centre and Spring Valley churches, has engaged quite extensively in revival work, and now has pastoral charge of the Nashville, Centre Creek and Westford churches. His baptisms number seventy. In connection with his pastoral work he has been a member of the State Home Mission Board, a trustee of the Western Association, an active supporter of the *Free Baptist*, and a leading worker in founding the Winnebago City College (*q. v.*).

He was married April 3, 1865, to Miss Margaret J., daughter of Byron and Margaret (Stokesberry) Flood. She was born at Palos, Ill., Jan. 27, 1847, and educated near Chicago. She received license to preach in June, 1884, and has been active and successful in revival and pastoral work, sometimes independently, but more frequently assisting her husband in his many fields. She is thus a helper indeed. She also gives attention to mission work.

Register, The, was first issued by "a member of the Elders' Conference" from the *Star* office at Limerick, Me., in 1825. The Rev. Samuel Burbank, acting on his own responsibility, was the author. In 1828 a *Register* appeared and in 1831. Five thousand copies of the *Register* for 1832 were printed by the Book Concern. It bears the impress, "Elder Samuel Burbank. Wm. Burr, Printer." The diffuse title-page of 1828 read, "*The Freewill Baptist Register* and *Saint's Annual Visiter*, Exhibiting a view of the Freewill Baptist Connexion in Miniature. Containing also a variety of matter Historical, Doctrinal and Miscellaneous." This had been simplified to just, "*The Freewill Baptist Register*," in 1833. The churches had taken the same form in their tabular reports that they have to-day. The *Register* had

THE

FREEWILL BAPTIST

REGISTER,

AND SAINT'S

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Exhibiting a view of the Freewill Baptist Connexion in Miniature. Containing also a variety of matter Historical, Doctrinal, and Miscellaneous.

TO WHICH IS PREFIXED

AN

Astronomical Ephemeris,

FOR THE YEAR OF OUR LORD

1828.

BY A MEMBER OF THE ELDER'S CONFERENCE.

The heavens declare the glory of God; and the firmament sheweth his handy work."—DAVID.

Limerick, Me.

PUBLISHED AT THE MORNING STAR OFFICE, FOR THE AFORESAID CONNEXION.

Fac-simile of title-page.

become denominational property and was issued by the book agent, David Marks. In 1870 the book was enlarged to its present size. It has been of incalculable benefit in uniting the scattered forces of the denomination and in preserving its records.

Remick, Rev. Josiah M., son of Moses H. and Clara (Wentworth) Remick, was born at Milton Mills, N. H., Dec. 2, 1852. He became a Christian when fourteen years of age. He was a student in Lebanon Academy, and grad-

uated from Bates Theological School in 1881. He also pursued select studies in Bates College. He was licensed June 6, 1877, and preached in Shapleigh, Me., with good success; also at Limerick, and during his course at Lewiston was pastor at Mechanic's Falls and Sabattusville. He settled with the Cape Elizabeth church in May, 1882, and was ordained Aug. 31 by the Cumberland Q. M. In October, 1885, he accepted a call to the North Street church, Bath, Me., and in 1888 to the church at Auburn, R. I. Conversions have attended his labors from the beginning. He has baptized twenty-four, and many converted through his labors were baptized by others before his ordination. He was married July 30, 1878, to Miss Ida B. Lord, of Shapleigh, Me., who has proved an earnest helpmeet, being especially interested in the work of the Woman's Missionary Society.

Remington, Rev. Charles, was ordained in Connecticut (not by our denomination) in 182–. At the death of Rev. J. Graves he became pastor of the Middletown church. There the Q. M. met Nov. 13, 1828.

Rendel, Rev. John W., son of William and Susanah (Likes) Rendel, was born in Wayne County, O., March 24, 1849. He was married to C. E. Haller in 1869, and of their eight children, six are living. He was converted in 1865, and thereafter attended Auburn and Kendallville High School for two years, receiving ordination June 2, 1878. His pastorates have been with the Wawaka, Wolf Lake, Cold Springs, Tippecanoe and Pleasant Ridge churches, Ind. In these churches he has had some very precious revivals, resulting in a large number of conversions.

Rexford, Rev. John, was connected with the Free Communion Baptist Conference of Canada.

Reynolds, Rev. Chauncey, of Hillsdale, Mich., son of Francis and Abigail (Jolls) Reynolds, was born in Argyle, N. Y., Aug. 20, 1805. In the winter of 1819–20 the family moved to Bethany, N. Y. During the first year of residence there he became interested in religion, but delayed baptism until 1827. He went to Michigan in 1828, and was married to Sarah Harper October 30 of that year. Here he took a position on the frontier, and with others laid the foundation of the denomination in Michigan. He was ordained at the Grand River Q. M. in October, 1845, and soon organized a church in Shiawassee County, continuing his labors with it two years. He also organized a church in Du Plain, Clinton County, and another at North Plains, and assisted in the work in many places. He was a trustee of Michigan Central College at Spring Arbor, and served also as trustee of Hillsdale College twenty years; and both these institutions, as well as also the general benevolent enterprises of the denomination, have been aided by his liberal gifts. He served as delegate to the General Conference in 1853. For some years he has resided at Hillsdale, where his children have been prominently connected with the college as students and in other capacities. His son, Lorenzo P., served as treasurer of the college for several years, and Elon G. now occupies that position.

Reynolds, Rev. Edward, was ordained in 1825, and served the denomination in Nova Scotia.

Reynolds, Rev. Thomas F., of Chester, Pa., died Aug. 27, 1864, aged 51 years. He had been in feeble health for some years, and calmly bade adieu to wife and children in prospect of heaven.

Rhode Island, from its sterling attitude on religious liberty, and from its early acceptance of Baptist principles, furnished fertile territory for the vigorous growth of Free Baptist interests. No state church fettered Rhode Island. John Colby, on his second visit to the state, within the year 1812, organized in Burrillville (now Pascoag) December 15, our first, and for eight years our only church in the state. Colby preached regularly in Burrillville, and repeatedly in Smithfield and Gloucester, and in the adjoining towns of Uxbridge and Douglass, Mass. In June, 1813, when he left the church, it numbered seventy-five earnest souls united in Christian love. In November the church sent a man with a carriage to Vermont and brought

back their leader. Spotted fever during the winter made funerals frequent. Sept. 24, 1814, he held what was called a Quarterly Meeting at Burrillville with the one church.

Pascoag Church.

George Lamb, from Maine, and other ministers were present. Many came to hear the word, and revival spread into Gloucester and Smithfield. He found his doctrines well received, and the people willing to contribute to his support. In May, 1815, when Colby was obliged through a hemorrhage of the lungs to seek rest in Vermont, George Lamb and Joseph White, of Maine, spent several months in this field. In September Colby returned, bringing John Buzzell with him. Moses Cheney had come also. Their combined services left a salutary influence upon the community. By invitation Colby and White spent the evening of June 1, 1816, with Governor Jones. The evening was closed by prayer, in which the governor was very earnest in his supplication for the health of Colby. Thus very different was the reception of our free gospel from what it had been in other commonwealths. The death of Colby in November, 1817, left his Rhode Island interests to the care of his associates. In October, 1818, Clarissa H. Danforth, of Vermont, preached her first sermon in Burrillville. Most of her time for several years was spent in the state.

The great revival commenced at Greenville, Smithfield, in July, 1819, and continued with power for sixteen months. It extended throughout the state among all denominations. In all the work this consecrated woman was a power for good. With Joseph White she organized the second church in the state at Greenville in 1820. Daniel Quimby was also present. In five months this church numbered 120 members, with branches in Gloucester, and Mendon, Mass. Ray Potter, who had been ordained by the Six Principle Baptists, organized a Free Baptist church in Pawtucket in 1820. Within a year a church of

First Smithfield Church, Greenville.

sixty or seventy members was gathered and $1,000 raised towards a house of worship. The Pascoag, Greenville and Pawtucket churches met in Bur-

rillville Oct. 13, 1821, and organized the Rhode Island Q. M. Seven Free Baptist ministers were present, including Timothy Morse, Reuben Allen, and Benj. Tollman. White was chosen moderator and Potter clerk. The Pawtucket church requested the ordination of Daniel Green, which took place the next day. Allen preached the sermon. Eli Towne came to Rhode Island immediately after his ordination in 1822 by the New Hampshire Y. M. He preached at the August Q. M. in Gloucester. Daniel Williams was ordained in 1822. While Joseph White was absent in Maine through his wife's illness, Zachariah Jordan labored in his stead.

The Free church of Middletown, Conn., was organized by Rev. Josiah Graves, who for sixteen years had been an acceptable Calvinistic Baptist minister. Mrs. Graves was a sister to the mother of David Marks. After mutual visits Graves and his church united with the Rhode Island Q. M. The heretical doctrines and course of action of Ray Potter resulted in January, 1823, in his withdrawal from the Q. M. with the majority of the Pawtucket church. A few of the church, with Daniel Green, remained faithful. Morse and Allen went to their assistance, and during two months a sweeping revival continued in which forty were added to the church. The labors of Allen and Swett were amply blessed in Rehoboth and Attleborough, adjoining towns in Massachusetts. Morse spent most of the time there, and in August the old Rehoboth church of eighty members united with the denomination. This church had been gathered by the evangelical preaching of Whitefield, and since 1777 had stood independent and practiced immersion and open communion. The October session of the Q. M. was held at Burrillville. In eleven years the church organized by Colby of nine members had grown to 160, and six other churches had united with the Q. M., with an aggregate membership of 544. The Q. M. had four ordained and six unordained preachers. Within two years R. Allen had baptized 120. The church in Foster, gathered by Daniel Williams, united with the Q. M. in 1824. The death of Graves in 1825 left the Middletown church without a pastor, and consequently it was lost. White and Thornton (ordained in 1825) were soon withdrawn from active labor through death. In 1826 Zalmon Tobey, of Providence, of classical education, having experienced many trials with his brethren, the Calvinists, in 1826 united with the Free Baptists. He rendered efficient service by publishing the *Freewill Baptist Magazine*. In 1830 it was discontinued. In January, 1828, at the Q. M. held in Pawtucket, Tobey gave a report of the first General Conference in Vermont, which he had visited. He also gave the hand of fellowship to Rev. Allen Brown, of Providence, who from his views on free grace had left the Calvinistic Baptists. Sermons were preached by Martin Cheney and Ebenezer Scales; Levi Chase was ordained. A church was organized by Horatio N. Loring at Middleborough, Mass., where sixty had been converted.

At the August Q. M. at this place an itineracy was appointed and funds were raised for the support of John M. Yearnshaw for a year or two in his service with the weaker churches. The church in Olneyville was organized Nov. 7, 1828, and Martin Cheney, a convert of Tobey's, entered upon a long and efficient pastorate. Cheney had been ordained April 24, 1825, by Zalmon Tobey, Allen Brown, Henry Tatem and Ray Potter. Soon Tobey and Brown joined the Free Baptists, and Cheney soon after followed. His church united with the Q. M. about a year after its organization. At first it consisted of but eleven members. In a single year sixty-one were added by baptism and fourteen by letter. In September, 1829, Timothy Morse joined the pastor, Daniel Green, at Pawtucket in a series of meetings, and forty were added to the church. The church in Smithfield this year received thirty additions, and most of the other churches were revived. The churches of the Q. M. consisted of the Burrillville (Pascoag) organized in 1812; Smithfield, and Pawtucket, 1820; Middletown, Conn., 1821; Gloucester, R. I., and Taunton, and Waterford, Mass., 1822; Troy, and Mendon, Mass., 1823

Foster, 1824; Cranston, Olneyville, and Middleborough (Mass.), 1828, and Providence, 1829. In 1832 the Troy and Waterford churches had given place to the Second Smithfield and Rehoboth churches, and the fourteen churches of the Q. M. had fifteen ministers and 1291 members. In 1833 the Warwick church was added; in 1835 the Third Smithfield and Scituate (North Scituate) churches reported, and the Foster church had a branch established in Killingly, Conn. The seventeen churches had twenty-one ministers and

Olneyville Church.

1371 members. In 1836 six churches were added to the roll—the Ware and Sutton churches in Massachusetts, East Hartford church in Connecticut; Foster (Foster and Gloucester) church; the Abyssinian church in Providence, and the Central church in Warwick. The twenty-three churches had twenty-three ministers and 1606 members. In 1837 several churches in Massachusetts reported, and the RHODE ISLAND and MASSACHUSETTS Y. M. was formed with two Q. M's, the Rhode Island Q. M. and the Boston Q. M.

THE RHODE ISLAND Q. M. retained all the churches which were formerly connected with it. In 1837 the Roger Williams church (Providence) united with the Q. M., and the twenty-four churches had twenty-one ministers, and 1829 members. In 1838 the First Tiverton church and Fourth Baptist church in Newport joined; 295 were baptized during the year, and the membership was 2,226. The next year the New Shoreham (Block Island) church reported and the membership arose to 2,648. In 1840 the Taunton and Grafton churches reported. But the East Hartford and North Providence churches had become pastorless and were lost. In 1841 the five western churches were dismissed to form the WESTERN RHODE ISLAND Q. M., and the sixteen remaining churches were First and Second Smithfield, Scituate, Pawtucket, Olneyville, Roger Williams, Abyssinian (Second Providence), Warwick, Warwick Central, Tiverton, R. I., and Taunton, Middleborough, Grafton, Rehoboth, Sutton, and Ware, Mass. They had seventeen ministers and 1,663 members. The Ware, Mass., church united with the Dover, Vt., Q. M.

In 1842 nearly every church was revived, 563 were baptized, and Cranston, North Providence, and New Shoreham again reported. A church was enrolled in North Kingston, and nineteen churches had twenty-one ministers and 2,470 members. In 1844 356 were baptized, and the membership rose to 2,763. In 1845 the Pawtucket church reported, and the Charlestown and Richmond church appeared. The First Boston church, J. W. Holman pastor, was enrolled for a few years. In 1846 the Second New Shoreham and South Newport churches were added. The Q. M. had twenty-nine ministers. Several pastorless churches failed to report. The Fall River and South Kingston churches reported as not connected with any Q. M., but joined in 1847. Thirty-six ministers were connected with the Q. M. In 1850 the New Bedford, and Morning Star (Gloucester) churches were enrolled, and the twenty-seven churches had thirty-eight ministers and 2,688 members. In 1852 the Third Providence (Park Street) and Warwick churches were added. In 1854 the Waterford church joined. In 1855 the Fall River, Gratton and North Kingston churches, having failed to report for some years, were lost, but the Barney-

ville church, with W. Pierce, pastor, and the Second Taunton church were added. The twenty-six churches had twenty-six ministers and 2,256 members. Over three hundred dollars were gathered an-

Park Street Church, Providence.

nually for missions. In 1857 the Johnston (Graniteville) church was added from the Six Principle Baptists. In 1859 the Mashapaug (Auburn) church joined. By 1860 the Middleborough and Richmond churches, having become pastorless and reduced, disappeared, and twenty-two churches had thirty-four ministers and over 2,500 members, and as many Sunday-school scholars.

In 1861 the Q. M. gave up its quarterly sessions, and adopted an annual meeting with the name, RHODE ISLAND ASSOCIATION. In 1863 the Farnumsville (Mass.) and Warren churches joined, and twenty-five churches had thirty-eight ministers and 2,587 members. In 1867 the Pascoag (Burrillville) church joined from the Western Rhode Island Q. M. The Charlestown and Richmond church was revived under its new pastor, Rev. J. N. Rich, and was named the Carolina church; the Third Providence church was enrolled as the Park Street; the Second Taunton as the Weir Street. The next year the Second Providence church appeared as Pond Street. The New York City church was added. In 1869 the Pontiac church joined, and twenty-seven churches had twenty-seven ministers and 2,909 members. In 1871 the mission in Sprague's hall culminated in the organization of the Greenwich Street church, Providence, and the building of a house of worship. Thirty-five ministers were reported in the association. In 1875 the Second Smithfield church reported as the Georgiaville, and the Waterford as the Blackstone. Twenty-seven churches had thirty-one ministers, and over 3,000 members. In 1876 the Mashapaug church reported as the Auburn, and the pastorless churches in Fall River and Taunton (Weir Street) were lost. For over five years the twenty-five churches reported about thirty-five ministers and over three thousand members. In 1882 the mission interest in Arlington, planted by the Roger Williams church, was organized as the Arlington church. In 1884 the bond which had united the Massachusetts and Rhode Island churches for

Greenwich Street Church, Providence.

forty-five years was loosed and the Massachusetts and Rhode Island Y. M. was separated into three organizations: The Massachusetts Association, the Rhode

Island Association, and the Western Rhode Island Q. M. (later the Connecticut and Western Rhode Island Association). In 1885 the South Rehoboth church joined. In 1888 the Rhode Island

Auburn Church.

Association was the largest Q. M. of the denomination, exceeding by 250 the Bowdoin Q. M. (Maine). The association had 3,507 members, thirty-five ministers and twenty-six churches, as follows: Arlington, Auburn, Barneyville, Block Island, Blackstone, Carolina, Farnumsville, Georgiaville, the Greenwich Street, Park Street, Pond Street, and Roger Williams in Providence, Johnston, New York City, North Scituate, Olneyville, Pascoag, Pawtucket, First Smithfield (Greenville), South Kingston, South Rehoboth, Taunton, Tiverton, Warren, Warwick Central (Apponaug), and West Greenwich.

2. The Boston Q. M. See *Massachusetts.*

3. The Western Rhode Island Q. M. (Connecticut and Western Rhode Island Association after 1883) was formed in 1841 of the five western churches set off from the Rhode Island Q. M., namely: the Burrillville, Gloucester (Chepachet), Foster and Killingly (Foster), Foster and Gloucester, and Mendon, Mass. During the year the Sutton, Mass., church was added, and the six churches had six ministers and 727 members. During the next year five ministers joined, 136 converts were baptized and there were 864 members. In 1844 there were 1086 members. In 1845 the Mendon church reported as Waterford. For five years the Q. M. continued with little change. In 1850 the Douglass, Mass., church joined, and the seven churches had ten ministers and 908 members. In 1852 the East Killingly, Conn., and Shady Oak (East Putnam) churches were organized, and nine churches had thirteen ministers and 910 members. In 1853 the Mendon church, with M. J. Steere as pastor, disappeared. In 1854 the South Foster church was added, and the next year the Danielsonville, Conn., and Coventry churches. Eleven churches had fifteen ministers and 728 members. In 1856 the Morning Star (Gloucester) church joined with Chas. Wade, its pastor, from the Rhode Island Q. M. In 1858 small churches appeared, to endure for a few years, in Glendale, and South Killingly, Conn. The thirteen churches had twelve ministers and 732 members. In 1859 the Glendale, Danielsonville, and Sutton churches were lost. In 1863 but one church was enrolled in Gloucester, instead of two, and the West Scituate and Westford churches appeared. Eleven churches had eleven pastors and 643 members, with as many Sunday school scholars. In 1867 the Burrillville (Pascoag) church united with the Rhode Island Association, and the Second West Greenwich church was added. In 1869 the Gloucester church reported as the Chepachet and the South Foster as the Union. The South Killingly church disappeared. For several years the Q. M. had about ten churches, as many ministers and over five hundred members. In 1874 the Liberty Hill church was added. In 1878 there were twenty-one ministers. From 1879 there were over six hundred members.

In 1883 the name became Connecticut and Western Rhode Island Association, but three sessions were held annually. The East Putnam church again reported. The association in 1888 had 616 members, thirteen ministers, and ten churches, as follows: Chepachet, East Killingly, East Putnam, Foster, Morning Star, South Scituate,

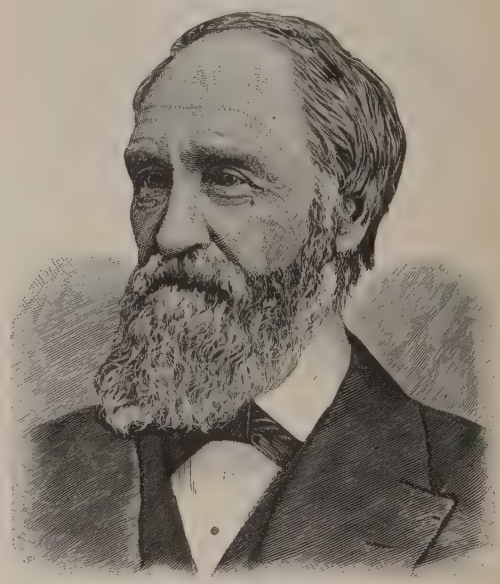
Union, Westford, Second West Greenwich, and West Scituate.

Rhodes, Rev. John, a native of New Jersey, died at Bone Gap, Ill., June 14, 1884, aged 74 years. He moved to Illinois in 1836, and was ordained June 20, 1842. He lived in Richland and Edwards counties, being connected with the Jeffersonville church, and labored with devotion. He was an unassuming man, interested in temperance and every good work, and strongly attached to the denomination.

Rice, Rev. A., was one of the first colored ministers to unite with the Cairo Mission. He stood by it in trial and persecution, and was good and true to the end of life. He was dignified and neat in appearance, had a wide influence in the mission, and died lamented and missed.

Rice, Rev. G. P., son of Isaac and Rachel (Arowood) Rice, was born in Marshall, N. C., in August, 1854. He was married in 1872 to Elizabeth Martin. Their two daughters are active in Christian work. Brother Rice was converted in 1875 and received ordination Dec. 14, 1878. His ministry has been in the vicinity of eastern Tennessee, much of it having been spent in evangelistic work; and he has baptized about eleven hundred converts. He now has charge of the Midway, Bear Creek, and Clair Creek churches, residing at Midway, Tenn.

Rice, Rev. David Lyman, was born in Green, O., May 1, 1820. His ancestry were sterling people from North Brookfield, Mass. His father resided for a time in Brompton, Que., and settled in Ohio shortly before 1820. He was converted in 1839 and baptized the following March by Rev. R. Dunn. His education was obtained at Geauga Seminary. He was licensed by the Green church in 1843 and ordained by the Ashtabula Q. M. at Lenox, May 17, 1846. He ministered to the Burgh Hill, New Lyme, Hartford and Vernon, and Cherry Valley churches, and in 1855 entered upon his great work as agent for Hillsdale College. He continued in this work until 1876, traveling among the churches, conducting revivals at times and instructing the people as to the needs of the college and its importance to the denomination. In small sums he gathered in all $50,000 for the endowment of the college, at the same time turning the footsteps of many young men and women towards its classic halls and a higher life. In the meantime he labored with churches in Pittsford, Wheatland and Reading, Mich. In 1877 he became pastor of the church at Pierpont, O., and in 1884 at Burgh Hill. Two years later, Nov. 19, 1886, he closed his useful life. His mortal remains rest at Oberlin, O. As a preacher Brother Rice was clear, instructive, pungent, inspiring, often powerful in appeal and singularly free from sensationalism. Many converts were the fruit of his ministry, and yet growth and enlargement among believers was the larger result of his pastorates. He was married Feb. 20, 1840, to Emily A. Johnson. One son is director of the Conservatory of Music at Oberlin, O., and the other is a valued instructor in the same institution.



Rev. D. L. Rice.

Rich, Rev. J. Nelson, was born in Brooks, Me., Feb. 24, 1834. His parents were Samuel and Sally (Durgin) Rich. He was converted at the age of twenty-one. He studied at New Hampton and graduated from the Theological

School at that place in 1865. In June, 1858, he was licensed, and July 12, 1865, was ordained with two classmates, L. Dewey and G. H. Coburn, by Rev's J. M. Bailey, John Fullonton, J. J. Butler, E. Knowlton, O. T. Moulton and I. D. Stewart. His first pastorate was with the West Montville church (now Oakland), Me., where in a union work about two hundred were converted. In his next pastorate, at Carolina, R. I., the membership of the church doubled. At Gilford, N. H., many were converted. While pastor at Candia the house of worship was thoroughly repaired and many added to the church. He had charge of the church at Fremont, N. H., also of the Methodist Union church. In 1887 he settled at Taunton, Mass. Aug. 20, 1865, he married Miss Kate J. Prescott, and has one child living.

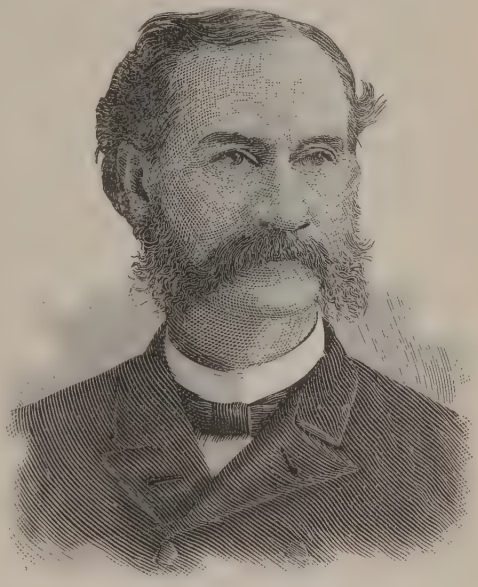
Richardson, Rev. C. H., died in Canaan, N. H., April 25, 1868. He was born Feb. 17, 1787, and was ordained in 1832. He preached thirty-five years in Wilmot, Danbury, Grafton and vicinity. He took the *Morning Star* for over forty years. For two years before his release by death he was a great sufferer.

Richardson, Rev. C. H., son of R. T. and Rosetta (Dexter) Richardson, was born at East Topsham, Vt., Sept. 26, 1862. He studied in Montpelier and at Bates College. Converted in 1876, he was licensed June 20, 1885, and ordained July 10, 1887. He held a pastorate of two years with the Shady Hill church, Middlesex, Vt. He is now preaching as supply near Lewiston in connection with his studies in Cobb Divinity School.

Richardson, Rev. Richard, a native of Leek, Eng., was converted at the age of fourteen and immediately began an active ministry of fifty-nine years. His connection in England, and for a time in this country, was with the Methodists, but later he was baptized by Elder S. Bathrick, and was connected with the Bethany, N. Y., church in 1842. He was pastor at West Bethany, Cowlesville, Varysburgh, Wales, Darien and Attica, and preached in other places in western New York. He died of heart disease, at Varysburgh, June 10, 1872, having completed 73 years. As a preacher he was characterized by great familiarity with gospel truth and readiness of utterance, united with mental power and acumen. He was a true Christian, and was mourned by a large circle of loving friends.

Richey, Rev. H. B., was born in Eckford, Mich., Sept. 20, 1833, and died in Nebraska, Dec. 27, 1870. He was converted in early life and, after resisting the call to the ministry for a time, received license at Litchfield in 1867. The next year he went to Nebraska, where he gathered the Palmyra church and was ordained the June before his death, remaining its faithful pastor until called to be with Christ.

Ricker, Rev. Ephraim W., son of William and Lucy (Whitten) Ricker, was born in Tuftonborough, N. H.,



Rev. E. W. Ricker.

March 11, 1842. He was converted at the age of nine years, and at eighteen taught district school at New Durham. He attended the Wolfborough Academy and nearly fitted for college, when, Aug. 18, 1862, he enlisted in the Twelfth New Hampshire Volunteers, and in a service of three years rose from private to captain. He engaged in the shoe

business for a year, but ill health contracted in the army compelled him to seek a change of occupation. He taught at East Alton, N. H., during the winter of 1866–67. He studied three months at Eastman's Business College at Poughkeepsie, N. Y., and for six years was engaged in shoe manufacturing at Farmington and Dover, N. H. May 15, 1867, he was baptized by Rev. E. C. Heath at East Alton, N. H. He was sexton and Sunday-school superintendent at Farmington, and was active in Christian work, becoming president of the Y. M. C. A. in that village. At Dover he was active in association work, was superintendent of the Sunday-school, and frequently led prayer-meetings and preached at schoolhouses.

After five years of severe struggle he yielded to a call to the ministry, and encouraged by his brethren was licensed Jan. 7, 1873, and ordained June 3 at Alton by Rev's A. D. Smith, J. M. Durgin, E. True, G. M. Park, J. Rand, J. B. Higgins and J. Malvern. His pastorates have been Alton, Dover, and Lake Village, N. H.; Dec. 1, 1884, he became pastor of the Greenwich Street church, Providence, R. I. Revivals have occurred in each church; he has baptized 209 persons. He was superintendent of schools in Alton, clerk of the New Durham Q. M. five years, and three years secretary of the Anniversary Convention. He has been clerk of the Rhode Island Association since 1886. He married July 16, 1865, Clara A., daughter of Deacon Hurd, of Dover, N. H.; they have a son and daughter.

Ricker, Prof. George Hodgdon, son of Moses and Kezia (Hodgdon) Ricker, was born in Lebanon, Me., Dec. 23, 1820. He prepared for college at Parsonfield Seminary, and graduated from Dartmouth College in 1845. He was converted in 1842. He was principal of Parsonfield Seminary, Maine, seven years, professor of Latin and Greek in Whitestown Seminary, New York, three years, and also in Maine State Seminary three years, principal of New Hampton Institution, New Hampshire, two years, and of Lapham Institute six years, and professor of Greek in Hillsdale College, Michigan, two years. He has also taught in schools not of the denomination. He was principal of Gilford Academy, Laconia, N. H., six years, and of Fryeburgh Academy, Maine, four years. Dec. 2, 1847, he married Harriet Newell Chase. His daughter, Hattie Georgine, their only child, graduated from Lapham Institute. She is teacher of Latin, French, and English literature in the Melrose High School, Massachusetts. Prof. Ricker resides at Melrose.

Ricks, Rev. Nelson, son of Nelson and Jane (Long) Ricks, was born in Alabama in 1844. He married Melinda Key in 1868, and has three children now living. After his conversion, in 1857, he was educated in the mission school at Cairo, Ill. License to preach was granted in 1867 and the next year he was ordained. For twenty years he has served continuously as pastor of the Second Cairo church, which has attained a membership of over four hundred under his ministry. He has also extended his labors to other churches for briefer periods. His baptisms number 600, and he served the Y. M. as delegate to the Centennial General Conference.

Ridgeville College, located at Ridgeville, Randolph County, Ind., was founded in 1867, and opened to students the following year. Rev. J. L. Collier, A. M., its first president, labored with great devotion in establishing the school, erecting a fine brick building 80 x 108 ft., and three stories high, at a cost of about $25,000. Rev. S. D. Bates, A. M., succeeded to the presidency in 1872, and under him the endowment of $25,000 was secured. In 1886, on the resignation of President Bates, the Rev. E. O. Dickinson was elected to that office, which he still holds, with Mrs. Dickinson and J. O. Pierce as members of the faculty. The students number from eighty to ninety. The college has always suffered from lack of sufficient endowment, and the attendance has not been large. But the faculty has been filled from time to time with excellent instructors, and its work has been of a good order.

Rigg, Rev. S. C., of Coal Valley, W. Va., was born at Armstrong Creek

Oct. 1. 1858, his parents being James and Susan J. (Craig) Rigg. He was married to Mary B. Grey in 1880, and has three children. He gave heed to the Spirit's call in 1883, and received license to preach the same year. He was ordained May 30, 1886, and ministers to the Mt. Carbon and Moses Creek churches of the Kanawha Q. M.

Rines, Rev. John N., died in South Thomaston, Me., Dec. 16, 1874. He was born in Alna, Me., April 4, 1807. When about twenty-six years of age he became a Christian, and after a long struggle with duty he entered the ministry. His fields of labor were Lincolnville, Dixmont, Plymouth, Carmel, Mt. Desert, Thorndike, Brooks, Montville, Monroe, Waldo, Me., and Portsmouth, N. H. He had great success in most of these places. About 1859 his health failed, after which he preached only occasionally. He was an earnest and effective speaker, and a devoted Christian.

Rio Grande College.

Rio Grande College, located at Rio Grande, in the southern part of Ohio, was founded by Mrs. Pamelia Wood, widow of Deacon Nehemiah Atwood. Under the influence of Rev. I. Z. Haning they had planned to establish the college. The college building, dedicated Aug. 29, 1876, and the boarding-hall were erected by Mrs. Wood, and with the ten acres they occupied, valued at forty thousand dollars, were deeded to the board of trustees, which had been organized Nov. 1, 1875. The remainder of the Atwood estate, exceeding fifty thousand dollars, was left to the college at her death.

Rev. Ransom Dunn, D. D., of Hillsdale, Mich., was the first president. Prof. A. A. Moulton, A. M., Prof. Geo. A. Slayton, A. M., and Miss Nellie M. Phillips were the first teachers. Prof. Moulton was made president in 1879, and continued in that position until 1887. Prof. John M. Davis, Ph. D., succeeded him as president, and still (1889) fills that position.

The college was opened to students Sept. 10, 1876. The courses of study, normal, preparatory and collegiate, were established at the first. Thorough educational work has been done all along. More than five hundred young men and women were here prepared for greater

usefulness during the first ten years; and 106 pupils are in attendance the current year, thirteen being in the college department.

Risner, Rev. William, son of William and (S. Hammond) Risner, was born in Prussia, in 1847. He married Sarah Hammond in 1868, and now has two children. In 1874 he was led to Christ, and license to preach was granted four years later. He received ordination Feb. 14, 1883; has baptized eighteen converts, and ministers to the Green Oak church of the Oakland Q. M., Michigan.

Robbins, Rev. Samuel, was ordained in Maine in 182–. He preached in Maine and in Massachusetts, and was one of the four young men (less than thirty years old) in the first General Conference. He subsequently left the denomination.

Roberts, John H., son of John Y. and Tamson M. (Hayes) Roberts, was born at Providence, R. I., April 17, 1860. He was converted in 1873. Ten years later, while employed in a hardware store in Lowell, Mass., (where he was a member of the Paige Street church) he felt a call of God to the ministry. He laid aside his secular occupation and spent some six months as assistant secretary of the Y. M. C. A. A year later he was called to be acting secretary, but in the spring of 1886 he entered Cobb Divinity School. For over a year while pursuing his studies he has served acceptably the church at North Freeport, Maine.

Roberts, Rev. J. L., died in Holbrook, Mass., Nov. 13, 1872. He was born in Gilford, N. H., in 1830, and became a Christian at the age of twenty, uniting with the Merrimac Street Baptist church in Boston. He went to California in 1853, and was licensed there the next year. Having returned to Boston in 1859, his convictions led him to join the Free Baptists. He afterwards moved to Charlestown and united with church there, where he was subsequently ordained. He had accepted a call to the church in Brownfield, Me., when he was accidentally killed. His funeral was at Laconia, N. H., conducted by Rev. A. D. Smith.

Robinson, Rev. Joseph, was ordained in Maine in 1818. In 1825 he assisted Allen Files during the great revival in the town of Richmond, when more than one hundred professed conversion, sixty-six of them uniting to form the Second Richmond church.

Robinson, Rev. J. C., was born in Harrison County, O., April 14, 1836. His parents, Aaron and Susan (Bolin) Robinson, emigrated from Virginia at an early day. He turned to God in August, 1851, and seven years later was licensed to preach, having received his education at Albany University, Ohio. Aug. 24, 1862, he was ordained by Rev. H. J. Carr, and others. His labors have been in Ohio, Minnesota, Illinois, Wisconsin and Michigan. He has witnessed conversions in each pastorate, has organized five churches and baptized 125 persons. He is now ministering to the church at Burlington, Mich. Oct. 7, 1858, he was married to Lucy Ackley. Their five children have all entered upon the Christian life, and the oldest has received honors in his society at Hillsdale College.

Robinson, Rev. Laforest, son of Jonathan and Mary E. (Davis), Robinson, was born in Palmyra, Me., Nov. 5, 1852. He studied at the Maine Central Institute in 1872–73 and 1879, and in the Bangor Theological Seminary in 1881–82. He was converted when nineteen years old, received license to preach June 13, 1884, and was ordained by a council of the Sebec and Exeter Q. M's Dec. 24, 1885. He first had the pastoral care of the La Grange, Medford and Bradford churches, then of the two former and the Milo church. Sickness forced him to give up the work in 1888. He was married Nov. 2, 1886, to Miss Hattie W. Hamlin.

Robinson, Rev. Sylvanus, was born in Vermont in 1796, and took pastoral charge of the Roxbury church at its organization, receiving ordination in 1822. He labored in Vermont until 1833, when he removed to Byron, N. Y., where his labors were much blessed. His death occurred the following August.

Robinson, Rev. William E., of Sodus, N. Y., died March 13, 1852, aged 66 years. He became a Christian in early life and was ordained in December, 1826, having preached for some time before. His labors in the Gibson Q. M., Pa., and elsewhere, were highly appreciated, his affectionate love for the erring being most helpful in his pastoral work.

Roblee, Rev. Henry Scott, son of Isaac H. and Sarah A. (Waldron) Roblee, and a cousin of Rev. O. W. Waldron, was born at North Creek, in the Adirondack Mountains, N. Y., Nov. 17, 1858. He was converted Oct. 27, 1878. He studied at Warrensburg Academy and at Hillsdale College and Theological Seminary, and was ordained by the Hillsdale Q. M., April 8, 1883. He preached while a student at Osseo, Mich., and was pastor for one year of the Congregational church at Litchfield, where forty-six were added during the year, most of them by baptism. He began his present pastorate with the Stevens Avenue church, Minneapolis, Minn., in March, 1887, and in two years sixty-six have been added to the church, over thirty by baptism. A Christian Endeavor Society has been organized which has greatly aided the work. Three young men from the church have entered Winnebago College to prepare for the ministry; two of them, C. E. Edwards and S. E. Welwood, have recently been licensed. Mr. Roblee married, Aug. 22, 1880, Miss Alma L., daughter of Rev. F. H. Partridge, and has two daughters.

Rochester Seminary, for a time called Rochester Institute, was opened at Rochester, Wis., under the patronage of the Free Baptists, about 1868. The following persons have served as principal: Rev. G. S. Bradley, Rev. N. Woodworth, Prof. J. N. Gould, Prof. R. F. Pouley (for several years), Prof. A. E. Schaub (for several years), Rev. A. J. Marshall, and Prof. S. W. Mauck. A. J. Russell has been secretary for many years, and for a time, about 1878–80, Rev. G. H. Hubbard, as president of the board, had supervision of the school.

Rockwell, Rev. James, was ordained in 1829, and labored in Canada East.

Roel, Rev. E. M., is the son of Charles G. and Julia A. (Ward) Roel. He was born Dec. 28, 1858, in Dummerston, Vt. March 1, 1882, he was married to Etta L. Payne. Having given himself to God and the work of the gospel ministry, he was licensed in 1879, and ordained in 1884. He has had pastorates at Stratton, Vt., and Stephentown Centre, N. Y.

Rogers, Rev. Caleb Smith, was born in Bennington, Vt., March 14, 1791. His parents, Nehemiah and Lydia (Smith) Rogers, moved to Luzerne County, Pa., at an early day. He was converted in western New York when twenty-seven years of age under the labors of Rev. J. Parmenter, and licensed at the Bethany Q. M. Jan. 24, 1825. A year later he was ordained. He labored in Genesee and Livingston Counties until 1836, at Freedom, N. Y., until 1841, and, having moved to Sparta, Pa., in the Washington and French Creek Q. M's until his death at Greenfield, Pa., Aug. 15, 1879. Here, though so aged, he had preached only the Sabbath before. He traveled extensively, and was well known and highly esteemed throughout this region.

Rogers, Rev. Cary, was ordained at the "Log Meeting-house" in Hoosick, N. Y., April 9, 1785, and became pastor of the church worshiping there.

Rogers, Rev. Cary, was born in August, 1815, his parents being of English and Scotch descent. He was licensed in 1876 and ordained in 1878. He assumed the pastoral care of the Pageville church, Pennsylvania, in 1877, and continued his labors with them until 1887, when failing health caused him to resign his position as pastor; but he is still seeking to do all that his strength will permit.

Rogers, Charles W., son of James C. and Martha (Foster) Rogers, was born at Alma, N. B., April 15, 1866. He studied at the Union Baptist Seminary at St. John, N. B., and entered Cobb Divinity School, class of 1890, having been converted Nov. 9, 1885. April 1,

1888, he became pastor of the church at Hallowell, Me.

Rogers, Rev. John, son of James and Elizabeth (Foster) Rogers, was born in Venango County, Pa., Feb. 4, 1822. His paternal and maternal grandfathers were born in Ireland, but in childhood came to this country; his parents were practical Christians, abolitionists and prohibitionists. He was born again in October, 1841. After deferring a call of God to preach, he at last yielded and was licensed in 1853 by the Crawford Q. M., and ordained in the same body in September, 1857, by Rev's J. S. Manning, J. B. Page, and E. S. Bumpus. His pastorates were in Wayne, Allegheny, Lake Creek, and vicinity. Nine months were spent in the neighborhood of Petersburgh and Richmond in the Union army till the war closed, in April, 1865. In the following October he began a seven years' pastorate at Green, Trumbull County, O.; then four years in Belle Vernon, Pa., and vicinity. In 1876 he commenced a pastorate of five years with Green Oak and South Salem churches, Michigan. The next four years were spent in Newberry, North Branch and Bottom Creek churches in Sanilac Q. M., and Dayton and Rich churches in Genesee Q. M. In 1886 he began his present pastorate at Chepachet, R. I. There have been but two Sabbaths in which he has not had appointments to preach since 1865, and not a year of his ministry has been barren of results in the salvation of souls. He married the sister of Mrs. Rev. N. H. Farr, and has one child, a daughter.

Rogers, Rev. Joseph E., son of Levi A. and Martha (Kingston) Rogers, was born in Illinois May 25, 1852, and was married in September, 1874, to Lucinda C. Fay. He experienced religion in 1872, received license in 1882, and was ordained the following year. His ministry is in the Row Valley Q. M., Kansas, where he organized a church in January, 1887.

Rogers, Rev. J. A., died at West Newfield, Me., Feb. 6, 1866, aged 36 years. He was the son of Deacon John and Nancy Rogers, and was born in Ossipee, N. H., April 29, 1830. Converted at the age of fifteen, some few years later he was baptized at Lowell, Mass., by Rev. A. K. Moulton. He removed at the age of twenty-two with the family to West Newfield. Here in 1854 he married Miss Julia A. Nealey. He hesitated, when he saw the ministry opening before him, from lack of early advantages, till in November, 1861, he preached his first sermon. In June, 1863, he was licensed by the Parsonfield Q. M. He was ordained at his home June 21, 1864. Under his labors the Newfield church was revived and several were added by baptism. His sickness was brief.

Rogers, Rev. Silas E., died at Prescott, Ark., Nov. 11, 1884, aged nearly 56 years. He was born near Cape Vincent, N. Y., and at the age of sixteen in Illinois professed faith in Christ. After labor with the larger Baptist body and with the United Brethren, he united with the Free Baptists in 1872. His ministry was with the Lebanon Q. M. (Ill.) and the White County Q. M. (Ind.) until 1883, when he went to Arkansas, hoping to regain his health. Brother Rogers was a faithful, warm-hearted, earnest minister, and was loved by a large circle of friends.

Roler, Rev. J. L., son of Michael and Mary (Webster) Roler, was born in Racine, O., Jan. 28, 1845. He was converted in January, 1866, received license to preach ten years later, and was ordained in November, 1884. He is pastor of the Third Alexander and Lodi churches; and has already baptized nine converts. He is also clerk of the Athens Q. M. March 11, 1869, he was married to Alvira Smith, and now has three sons.

Rolf, Rev. E. B., a native of Vermont, died in Bristol, Ind., Nov. 16, 1872, aged 60 years. He embraced religion at the age of nineteen and joined the Sodus, N. Y., church. The Holland Purchase Conference granted him a license in 1843, and his ordination took place July 12, 1844. Twenty-one years of his ministry were spent with the Galen and Savannah churches of the Wayne Q. M., New York. About 1865 he aided in organizing the church in

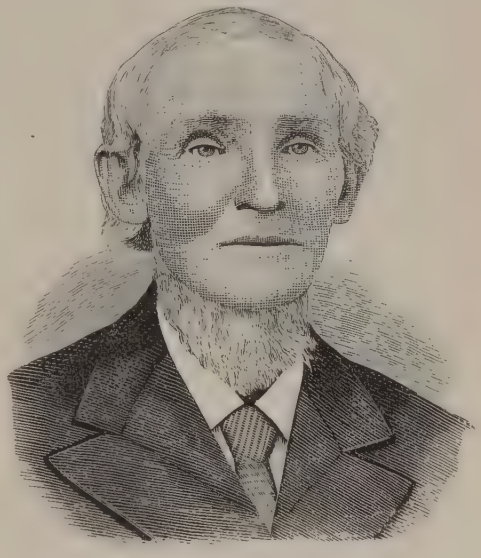
Porter, Mich., and remained its pastor until his death. He was a good practical preacher.

Rollin, Rev. D. M. L., was ordained in Maine in 1829. Three years later he was doing successful work in the Wayne Q. M., which soon became the Ohio and Pennsylvania Y. M. Subsequently he labored in western New York. In this state he held pastorates with many of the strongest churches and exerted an extended influence for good during many years. He represented the Holland Purchase Y. M. in the General Conferences of 1833, 1835 and 1844, the Ohio and Pennsylvania Y. M. in that of 1841, and the Genesee Y. M. in that of 1853. Now, in an honored old age and the sixtieth year of his ministry, he awaits the Master's call, being connected with the church at Byron, N. Y.

Rollins, Rev. Andrew, died in Brunswick, Me., Aug. 15, 1859. He was born in Topsham, Me., Sept. 5, 1799. He was converted in September, 1817, in Lisbon, Me., and in 1819, with S. Hathorn and another, purchased a tract of land and commenced clearing it. Feeling a call to the ministry in January, 1821, he went into the Sandy river country and began holding meetings. The next year he was ordained by the Gorham Q. M. at Danville, and had a useful itinerant ministry of eighteen or twenty years. In May, 1829, he married Miss Huldah Freeman. In 1837 he accepted a call to Brunswick, and a revival at once beginning, over one hundred were baptized. Some four years later, in a protracted meeting of twenty-one days, assisted by C. Phinney, he saw another revival in which a hundred were baptized, mostly among the young. In 1841 he became pastor of the church at Topsham, and after two or three years returned to his itinerant ministry. He journeyed preaching through southern New England. Some six years before his death, finding his health failing, he purchased land in Brunswick and made for himself a comfortable home. He preached his last sermon at North Freeport, near by. At the January session of the Bowdoin Q. M. he was appointed to preach on the recent death of his friend, Rev. S. Hathorn. But though present, failing health prevented the service. With unshaken hope in his Saviour, he passed away.

Rollins, Rev. M. Holman, in the autumn of 1799 held several meetings at Meredith Hill, and a revival commenced which extended into New Hampton, where it became very general. He was ordained in 1805, and after preaching in New Hampshire and Maine, withdrew from the denomination.

Root, Rev. Edward, son of Anson and Sally (Brooks) Root, was born in Litchfield County, Conn., Feb. 4, 1822. Twenty years later he was married to Lucy S. Palmer. H. D. Root, M. D.,



Rev. E. Root.

one of their six children now living, has served in the Nebraska Legislature. Brother Root received license from the Williamsfield church of the Ashtabula Q. M. (O.) in 1839, and two years later was ordained by the Huron Q. M. He ministered ten years to the Greenfield and New Haven churches, Ohio, fifteen years to the church in Porter, Mich., and ten years to the church of Centreville, Neb., and to other churches for briefer periods. He has engaged in many revivals and assisted in organizing ten or more churches. He is now a member of the Executive Board of Nebraska and

pastor of the Long Branch and Grand View churches.

Rose, Rev. E. R., died March 24, 1873, aged 72 years. At the age of twenty-three he was converted, being baptized by Rev. Enoch Rose, and united with the church in New Shoreham, R. I. He soon began to preach, and was ordained by Rev. J. A. McKenzie and others from Newport, R. I. He labored to support his family, yet he witnessed several revivals and many were added to the church by his labors.

Rose, Rev. Varnum S., was born in Isaesboro', Maine, in 1810. Converted at the age of seventeen, he united with the Baptist church. Ten years later, feeling called to the ministry, on the ground of doctrine he united with the Free Baptists and in 1831 was ordained. He moved later to Monroe on the mainland, seeking for greater usefulness. His last sickness was long and severe. He died Dec. 14, 1865. He had good talent as an evangelist.

Ross, Rev. David Valoy, died Sept. 6, 1878, aged 36 years. When five years of age with his parents he moved from Pennsylvania to Clermont, O. In 1861 he entered the United States service, and received an honorable discharge at the end of three years. He began preaching with the Methodists, but joined the Free Baptists in 1876 and was ordained by the Miami Q. M. the January before his death. His many worthy qualities endeared him to all.

Rouse, Hon. Wm., a native of Connecticut, died at Watertown, N. Y., Jan. 19, 1885, aged 91 years. In his early life his parents moved to Bridgewater, N. Y., and after serving in the war of 1812, he settled in Clayton. In 1817 he married Miss Sophia Collins, with whom he lived more than fifty years. He was converted during childhood, and after membership in the Baptist church at Perch River, united, in 1850, with the Free Baptist church in Depauville. He was an active man and a leader in every good work, serving as Sunday-school superintendent forty years, and organizing the first temperance society in the vicinity of his home. He was a prominent member of the State Agricultural Society, a member of the State Legislature, and was honored with many local offices. In the work of the church his influence for good was great, both at home and in the Y. M., which he represented in the General Conference at Hillsdale in 1862.

Rowe, Rev. Jonathan, died in Sutton, N. H., May 13, 1865. He was born in Warner, N. H., in 1784. He experienced religion and was baptized by Rev. John Harriman in 1812. Nov. 12, 1821, he was ordained by Rev's E. Watson, T. Morse, W. Dodge, S. Howe and E. Chase. Nov. 28, 1831, he organized the church in Warner, and Nov. 17, 1835, the church in North Newbury, assisted by Rev. William Dodge. He was chosen pastor of these churches and remained such till his death. He served other churches somewhat at the same time. In 1833 he joined the church in Bradford. In 1838 he was connected with the Second Fishersfield church. He also labored in Goshen, Sunapee, Springfield, Newport, Sutton, and New London. For forty years and more he served the churches mostly of the Weare Q. M., He was the last of the fathers in this locality.

Rowell, Rev. N. L., D. D., son of Thomas and Lydia (Leavitt) Rowell, was born Nov. 28, 1841, in Lawrence, N. Y. His advanced education was begun at St. Lawrence Academy, N. Y., and continued at New Hampton, until he was admitted to the junior class of Dartmouth College; but on account of ill health the course was not completed. His theological studies were completed at New Hampton. He was converted in 1857, licensed in 1861 and ordained in 1864 by the Lawrence Q. M. (N. Y.), Rev's B. Bundy, Wm. Whitfield, R. Parks, and M. Atwood serving on the council. His pastorates have been at Wilmot Flat, N. H., Boston, Mass., Manchester, N. H., Biddeford, Me., New York, N. Y., and San Francisco, Cal. In these pastorates he has enjoyed several revivals and baptized more than five hundred converts. He has also assisted in revivals in other churches. He was married in 1867 to M. J. Dickinson, who remained about thirteen years

to assist efficiently in his work, and was then called higher; and in 1883 he was married to M. M. Pelton, his present

Rev. N. L. Rowell, D. D.

helpmeet in the work. One of his two children, H. N. Rowell, is studying for the medical profession.

Rowland, Rev. Benjamin, a native of Lyme, Conn., died at Sherburne, N.Y., Aug. 3, 1872, aged 88 years. Having moved to Burlington, N. Y., he was converted in 1812, three years after his marriage to Miss Seraph Sweetser, and almost immediately began to preach. The next year he was ordained, entering at once upon a seven years' pastorate with the Burlington and Exeter churches. In 1821 he took charge of the Sherburne church, just organized, and remained with it seventeen years, preaching also to other churches. The churches at Oneonta, Plainfield, Brookfield, Holmesville, Oxford, Lebanon, Smyrna, German Flats, and Columbus were also recipients of his labors, some of them for years. He labored extensively as an evangelist, at one period being for seven consecutive years continually in revivals. In 1854 he went to Binghamton, remaining there ten years, and preaching to the Apalachin, Warren, Windham, and Vestal churches. After this he made his home in Sherburne. He was a man of arduous labors. His name was a household word over a large section of country. His baptisms numbered over eight hundred. His preaching was descriptive and hortative. He seemed to embrace the truth with the heart more than the head. He was an advocate of temperance, a lover of education and missions. His ministry was a ministry of love.

Roys, Rev. Ozro, son of Zina and Jerusha (Gale) Roys, was born in Dickinson Centre, N. Y., May 12, 1847. He was converted at the age of twenty, and studied in Lawrenceville Academy, New York, and in Middlebury, Vt. He graduated from the Northwestern University, Evanston, Ill., in 1871, and from Bates Theological School, Lewiston, Me., in 1873. He was licensed in September, 1871, and in September, 1873 was ordained by Rev's D. Waterman, S. P. Morrill and others. He was pastor at Farmington, Me., St. Johnsbury, Vt., Massawippi, P. Q., Canton, Me., and in 1887 at Farmington and Farmington Falls. In 1888 he served the Temple, East New Sharon, and New Vineyard churches. In all these places his labors have been crowned with revival. In St. Johnsbury the church edifice was built, and 100 were added to the church, eighty of them by baptism. At his home in Temple the meeting-house has been repaired and equipped. He has baptized in all about one hundred and twenty-five, and was a member of the General Conference of 1886. He married June 23, 1873, Miss Sarah A. Farrington, and has four children.

Rufus, Rev. Wiley, son of Benjamin and Maria (Walker) Rufus, was born in Missouri, in 1846. He accepted Christ in 1869, was licensed in 1886, and ordained by the Free Baptists. He is now pastor of the Caruthersville church, New Madrid Q. M. In 1876 he married Miss Dinah Hill.

Rule, Rev. Watson W., son of Christian and Martha A. (Swancie) Rule, was born in Botetourt County, Va., March 7, 1842, and was married to Miss Elizabeth F. Brooks, Sept. 22, 1868. As a licensed preacher he did efficient work with the Methodists, and afterwards with the United Brethren.

Learning of the Free Baptists he united with them, and was ordained in May, 1888. He has held the office of justice of the peace.

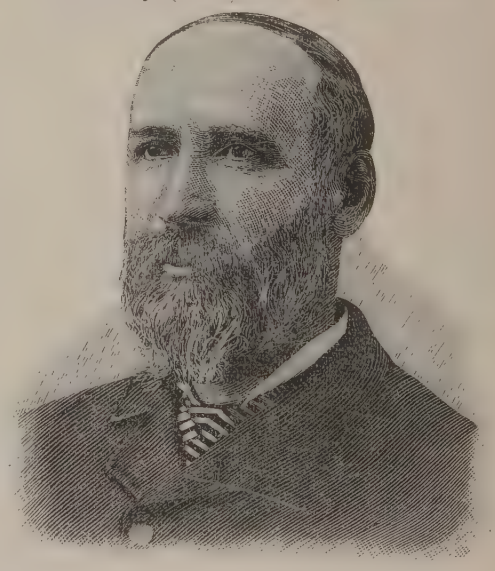
Runnells, Rev. John, was born in Acton, Me., March 9, 1817, and died at Tamworth Iron Works, N. H., Sept. 5, 1887. His father was Deacon Samuel Runnells. His mother, Hannah Runnells, was the daughter of Ralph Farn-

Rev. John Runnells.

ham, of Acton, who was, before his death at the age of 105 years, the last survivor of the battle of Bunker Hill. Mr. Runnells was converted at the age of seventeen and baptized by Rev. John Stevens. He received his academical and theological education at Parsonfield, Me. He was licensed by the York County Q. M., and was ordained by a council of that Q. M. at Acton, in November, 1842. He was pastor at Eaton, N. H., four years, and at Newport, R. I., one year, when his health failed and he returned to Acton. He supplied in Acton, Brookfield and Wakefield, N. H., three years. In 1852 he became pastor of the church at Tamworth, N. H., and held that relation thirty-five years, till his death. During this pastorate he has attended 900 funerals in thirteen towns. He was clerk of the Sandwich Q. M. thirteen years, recording secretary of the Education Society ten years, and has been a member of three General Conferences. In 1859 he was chaplain of the New Hampshire House of Representatives. In 1842 he married Miss Huldah Staples, of North Berwick, Me. His daughter, Abbie May Runnells, married Rev. T. M. Findley, a Presbyterian minister now in St. Paul, Minn. She died in 1880. His son, Hon. J. S. Runnells, of Des Moines, Ia., has been United States District Attorney for Iowa.

Runnells, Rev. John S., died in Portland, Me., March 22, 1854, aged 57 years. He was born in New Durham, N. H., and was the brother of Rev. John Runnells. Converted at an early age, after an improvement of his gift in conducting meetings he was ordained in 1842 by the Wolfborough Q. M. He labored in this Q. M., and in New Hampshire and Maine. In the winter of 1854 he witnessed a revival in eastern New Hampshire, and on returning home was immediately confined with fever, of which he died in the triumph of faith. Rev. James Libby attended his funeral.

Russell, Dea. Asa Cole, son of Peter G. and Sally (Cole) Russell, was born in

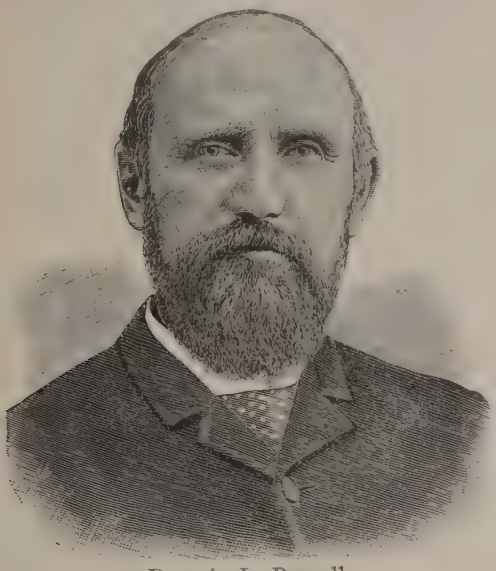


Dea. A. C. Russell.

Bethlehem, N. H., Jan. 5, 1843. He was married to Emma M. Parker in May, 1866, and, of their five children, four

still live to bless the world. He was converted in November, 1873, and is a deacon of the Paige Street church, Lowell, Mass. He was president of the Lowell, Y.M.C.A. 1876–78, and since 1881 has been a member of the Free Baptist Foreign Mission Board. He was one of the founders of the Thorndike Manufacturing Company in 1871, of which he is still a director. He is also a director in the Erie Telegraph and Telephone Company, in the Lowell Hosiery Company, and a trustee of the Lowell Five Cent Savings Bank. Christian fidelity, and an active interest in the welfare of the world have characterized him in these positions.

Russell, Dea. Alonzo L., son of Peter G., and Sally (Cole) Russell, was born in Bethlehem, N.H., March 15, 1839. He was converted in September, 1873, and is now a deacon of the Chelmsford



Dea. A. L. Russell.

Street church, Lowell, Mass. This church, formerly called Faith Chapel church, was founded largely through his efforts, and in establishing it he expended more than six thousand dollars, which he regards a good investment, for "it is still paying dividends." June 24, 1862, he was married to Lurinda A. Guernsey, who has been an active helper in Christian work. They have had four children, of whom three have been called above. Brother Russell is agent of the Thorndike Manufacturing Co., for three years was a member of the city council of Lowell, and since 1883 has served as a member of the executive committee of the Home Mission Society.

Russell, Rev. Bishop Asbury, died at Oxford, N. Y., June 27, 1881. His parents, Caleb and H. A. (Conant) Russell, were wealthy French Catholics and neighbors of Thomas Paine. He was born at New Rochelle, N. Y., Sept. 27, 1801. When twelve years of age, at a camp-meeting, he was converted; and, though severely persecuted and driven from home, he continued faithful. In New York City, cared for by a Methodist minister, after remarkable indications of the divine call, he began to preach when fifteen years of age. He was ordained at Windsor, N. Y., Sept. 21, 1828, by David Marks and others. He labored as an itinerant in New York and in Pennsylvania, organized many churches and baptized about twelve hundred converts. From 1832 to 1840 he ministered chiefly to the Schuyler's Lake church, and labored afterwards with the Plainfield, Oxford, West Windsor, Holmesville, Burlington Flats, Pittsfield, McDonough, Gibson, Jackson, Thompson, West Lenox, Apalachin and Virgil churches. His last pastorate was at West Davenport, N. Y. in 1874, though he continued to preach to the close of life. He was a tall man of noble bearing and preached with great power.

Russell, Rev. C. L., son of Stephen and Fidelia (Laughton) Russell was born in Brighton, Me., April 21, 1824. He was converted when twelve years of age and, Aug 16, 1848, married Tryphena D. Hutchins, his faithful wife, who died Jan. 8, 1885. He was ordained March 8, 1863, and was pastor at Wellington, Me., five years, at Sangerville, Me., three years, at Champlin, Minn., twelve years, and till 1888 served the Crystal Lake and Brooklyn church, Minn. Revivals have been enjoyed in all these places, and some have been baptized every year, the churches being materially strengthened. He has been Q. M. clerk many years, and president of the State Mission Board.

Russell, Rev. Geo. W., died in North Woodstock, N. H., Aug. 10, 1886. He was born June 11, 1802. He became a Christian when about eighteen years of age and soon after began to preach. He was ordained at Thornton Gore. He helped to form the Woodstock church, of which he continued a member till his death. The church edifice was built by him in 1851.

Russell, Rev. J. M., died suddenly at his home in Concord, Vt., May 28, 1874, aged 74 years. In 1840 he was ordained and moved to Concord, where he preached most of the time till his death. He was a man of God and an earnest worker in his Master's service. The sick and the poor had his sympathy and help.

Russell, Rev. R. J., son of Mitchel and Cynthia (Orcutt) Russell, was born at Highgate, Franklin County, Vt., Dec. 3, 1835. He studied in the common schools, and was converted in 1853. Licensed Sept. 29, 1877, he was ordained June 23, 1881, and supplied in Highgate and Franklin till 1881, when he entered upon his first pastorate at South Wheelock, where in five years the church was quickened and a house of worship built. In 1887 he became pastor at Newport Centre. He married March 30, 1859, Miss Lettie E. Brill, and has four children.

Russell, Rev. Silas, was ordained in 182–, and labored in Maine.

Russell, Rev. Stephen, was born in Madison, Me., May 31, 1800, and died in Waterville Nov. 12, 1885. He became a Christian at the age of fifteen. For twenty years after his conversion he resisted his call to the ministry. At length a minister visited him who had become fully persuaded concerning his duty. In the effort to persuade him to begin the work he said, "If God will convert one of your children tonight, will you take that as an evidence?" "Yes," he replied, "I will." Before midnight two of his children were converted. He entered the work with all his heart, and preached in many towns in Somerset County. In discoursing on experimental religion he was very enthusiastic. In 1861 he became pastor of the Waterville and Sidney church, which relation he retained till his death.

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Sachidanandra Rai, Rev., was born in Dainmari, British India, in September, 1860. His parents, Nundo and (Soodania) Rai, were Brahmins; yet they so received the gospel that they are believed to have died as true believers in Christ. Sachidanandra was awakened by a tract, "The Light of Day," in the Bengali language, and he sought our missionaries at Midnapore, where he was instructed in the religion of Jesus. He has been educated at the Midnapore Mission School and at the Bible School, and was ordained Aug. 14, 1887, seven years after his conversion. He has charge of the Palasbani, Dainmari and Babaigadia churches. He is fairly well educated in English, and is an eloquent preacher in his own tongue. Being a convert from the Brahmin caste, he is well received in his gospel work by all classes of his countrymen, and seems destined to be of great service in the mission.

Salley, Rev. Ashmun T., was born in Madison, Me., Sept. 16, 1848, of Christian parents, richer in the grace of God than in the wealth of the world. He completed his preparatory studies at Maine Central Institute, and, overcoming many obstacles, graduated at Bates College in the class of 1875. Having been converted two years preceding his entrance into college, he worked as a Christian student, in the early months of his religious experience accepting a call to the ministry of the gospel. After teaching one year at Lapham Institute, Rhode Island, he returned to Bates College, graduating from the Theological School in 1879. While yet a student he supplied the church at Lawrence, Mass., for a time, and later the Roger

Williams church of Providence, R. I., and he was ordained pastor of the latter church in the fall of 1879. He continued in this relation, doing useful, substantial work, until called to the chair of Sacred Literature at Hillsdale College, Michigan, in 1883, which position he has

Rev. A. T. Salley.

since filled acceptably. He was invited the same year to supply the Hillsdale church, and has continued its pastor to the present, these double duties not proving too ardurous for him. About 1879 he was married to Miss Ellen Clark, sister to Mrs. John H. Rand, and two children now bless their home.

Sanborn, Rev. A. D., received ordination about 1853. Five years later he was connected with the Hamilton church of the Zumbro Q. M., Minnesota, then just organized. He soon became associated with the Wasioja church and, after serving as professor of natural science in the Northwestern College for a time, he became president of that institution and professor of mental and moral science. After the suspension of the school he became, in 1870, president of Wilton Collegiate Institute. In 1874 he took up pastoral work in the Rock River Q. M., Illinois, and ministered to the Stone Ridge, Four Mile Grove, Homer, Prairie Centre, and Inlet churches. About 1882 he became pastor of the Johnstown (Wis.) church; after four years he entered upon the work at Evansville, and two years later at Oakfield. He has been highly esteemed for his work's sake, and has three times been a member of the General Conference, in 1871 from Iowa, in 1877 from Illinois, and in 1883 from Wisconsin.

Sanborn, Rev. Gilman, died in East Randolph, Vt., May 3, 1876. He was born in Corinth, Vt., April 2, 1814. When about seventeen years of age he was converted and joined the church at Corinth. He began to preach when about twenty-one, being licensed by the Corinth Q. M., and two years later, Jan. 22, 1837, he was ordained. Rev's E. True and A. D. Smith were ordained at the same time. He was pastor in Chelsea, and Washington, Vt., Holderness, N. H., and Tunbridge, Vt. He then moved to Iowa on a farm and preached Sabbaths, but on account of his health he returned to the East. He held pastorates at Oak Hill in Meredith, Gilford, and Gilmanton Iron Works, N. H. He then became an evangelist in the Wheelock Q. M., Vermont. While on a farm in Massachusetts he was troubled with melancholy. He left his farm and became pastor at East Tilton, N. H., but the melancholy increased, and unfitted him for the ministry. He returned to East Randolph, Vt., about 1870. His first wife lived but five years. Oct. 15, 1844, he married Miss Clara M. Osgood, sister of Rev. J. C. Osgood, who survived him.

Sanderson, Rev. Thomas Miller, son of James Sanderson, was born in Huron County, O., Feb. 12, 1840, and was married to Mary J. Carr, in 1860. He was brought to God in 1872 and ordained in July, 1878, being connected with the White County Q. M., Indiana. His ministry has been in this Q. M., in which he has organized one church and baptized about twenty converts.

Sandford, Rev. Frank W., son of J. M. and Mary J. (Stinson) Sandford, was born at Bowdoinham, Me., Oct. 2, 1862. He studied at Nichols Latin School, Bates College and Cobb Divinity School. In February, 1880, he was converted, and June 8, 1887, was ordained by the Bow-

doin Q. M. He has been pastor of the Topsham church since Oct. 21, 1886, and as the result of his labors nearly fifty have been baptized and about sixty-five added to the church. He has been principal of the High School.

Sargent, Rev. Alvan, of Wilmot, N. H., was born in Union, Me., in 1814. His parents were Zebulon and Hulda (Colamore) Sargent. He became a Christian at the age of sixteen. He read theology and homiletics in Lowell, Mass., in 1844, and in 1845 received license to preach. He was ordained in 1847 by the Weare Q. M., N. H. He was pastor in Orange, N. H., two years, in East Tilton seven, in Ashland fourteen, and at Wilmot Flat, N. H., nine years. In 1884 he retired on account of ill health. He has baptized 203 converts, married 287 couples, and attended 414 funerals. He has been Q. M. clerk, a member of General Conference and of the Home Mission Board. He served one term in the Legislature. He was married in 1839 to Miss Nancy Hayward, deceased, and in 1880, to Miss Sarah Greely.

Sargent, Rev. D. J. B., was born Feb. 8, 1829, in Tamworth, N. H. Converted at twelve, he spent some time on his father's farm. At the age of eighteen he entered Whitestown Seminary. Faithful Christians met him there and he was revived. He was baptized by Rev. John Fullonton, and after three years of study, with impaired health, he entered Dartmouth College and graduated with honors. He was engaged at once as teacher in Smithville Seminary. This position he held a year and a half. Here he was consecrated to the work of the ministry in 1855, and the church being destitute of a pastor, he supplied the pulpit for some time. He became teacher in New Hampton Institution, and for a year or two discharged his duties with ability and fidelity. His health failing he went West, spending a few months at Oberlin, O., and also at Hillsdale, Mich. Returning, he accepted a call to become pastor of the church at Olneyville, R. I., in 1857. Here he witnessed a revival and baptized a good number. His health now gave way and he went south, but returned soon to his home in Tamworth, N. H. He died May 9, 1858. His young life had given promise of great usefulness.

Sargent, Rev. Lyman, son of Moses and Hannah (Rogers) Sargent, was born at Orange, Vt., July 31, 1811. He was converted Nov. 25, 1828, and licensed June 11, 1847. He was ordained June 3, 1849, by Rev's C. H. Smith, F. Moulton, Wm. Warner, H. Crane and M. C. Henderson, and was first settled at Plymouth for six years, with fifteen added; at Williamstown four years. About 1860 he went to Washington, Vt., preaching there a half of the time for eight years. One year he preached at East Orange and West Topsham, where over twenty were converted; at Hinesburg one year; at Huntington three years; at Waterbury River two years. He went to Illinois and Michigan for two years, traveling among churches and Y. M's. Returning in the spring, he was called to Morristown, Vt., where he remained six years. He lived two years at Middlesex, supplying the church there part of the time. He was a member of the General Conference at Hillsdale, Mich., in 1871. He is living (1887) at Washington, Vt., and at the age of 75 years is pastor of the church. He was married April 14, 1833, to Caroline Dinsmore, and a son, a physician, resides in Michigan.

Sargent, Rev. Nathaniel K., died in Kennebunk, Me., Jan. 13, 1876, aged 78 years and 10 months. He was born in the southern part of Wells, and was married Sept. 17, 1818, to Miss Susan Brooks, of Sanford, with whom he lived fifty-four years. He moved to Wells Beach in 1826, became a Christian in 1827, and united with the church in that place. He was ordained at Acton June 8, 1837, by Samuel Burbank and others. In the same year he moved to Kennebunk, and was one year pastor of the church. After this, he preached as he had opportunity in destitute places. He was clerk of the York County Q. M. four years. He was a pioneer in the temperance and anti-slavery causes. His zeal, conscientiousness and sterling integrity

gave him influence in these enterprises. He was appointed collector of customs by President Lincoln in 1861, and held the office till 1875.

Sarle, Mrs. Amarancy Paine, daughter of Squire and Amy (Hills) Paine, was born on a farm lying on the border of Smithfield and Johnston, R. I., Dec. 17, 1812. She had great desire for reading. Moving to Foster with her mother in 1825, she taught district school. She was converted, and in September, 1837, united with the Olneyville church. She was conspicuous in the great anti-slavery struggle, and was secretary of the Providence Ladies' Anti-Slavery Society. She labored incessantly in her care of the poor and in collecting funds for the Colored Orphans' Shelter. She read the Bible through in course more than sixty-five times; once, in seventeen days.

In October, 1857, she married Orris Sarle, of Scituate, who lived a little over six years. In 1869 Mrs. Sarle sought admission again to the Olneyville church. She died April 4, 1882, after such faithfulness in every good work that a former pastor, Rev. William F. Davis, wrote her life under the well earned title of "Saint Indefatigable." Wendell Phillips says of her: "As I recollect Amarancy Paine, she was herself an indefatigable worker, and had the faculty of getting out of everybody else whom she met the most they could do."

Saunders, Rev. William, was born at Rye, N. H., in 1763. His father, a sea-faring man, was lost in a storm when William was eight years old. He soon went to live with an uncle in Barrington, where he remained till he reached his majority, when he received 100 acres of woodland in Strafford. There he began to build him a home, and took as his wife Comfort Drew. In 1792 he experienced religion, with his wife, under the preaching of Benjamin Randall and was baptized by him. He was decided in his religious service and soon appointed and conducted meetings. Several revivals accompanied his efforts near his home. He was associated in a glorious work with M. Otis around Crown Point and Rochester in 1806–07. In 1818 a revival attended his service at his own home, and the next March he was ordained as deacon and appointed ruling elder. In 1822 a request was presented to the Quarterly Meeting held at New Durham, for his ordination, and he was set apart to the ministry June 1. He became pastor of the Strafford church. He was a conscientious, earnest Christian, and as he had freely received the word he loved to freely give out its precious message. After an ordained ministry of eleven years he died Nov. 30, 1834, aged 71 years.

Savage, Rev. Edward, died of old age at the residence of his son in Solon, Me., in his 90th year. He was born in Woolwich, Me., in 1766, and married in 1789 Salley Smith of that place, with whom he lived sixty-seven years. He moved to Embden, where he was converted under the preaching of Rev. E. Locke in March, 1795, and baptized the same month, being the first person baptized in Seven Mile Brook. A church was organized at Anson in August and united with the Farmington Q. M. In 1801 he was ordained, and was devoted to the spiritual welfare of his people and deeply interested in all the benevolent causes of the day. In June, 1838, he removed his standing to the Embden and Concord church. He was buried at Embden. His wife died the March before his decease. They left thirteen children, seventy-five grandchildren and twenty-five great-grandchildren.

Savage, Rev. Samuel, of North Anson, Me., was born in Anson, April 23, 1820. His parents were Jacob and Mary L. (Getchel) Savage. He was converted in his nineteenth year. He received license to preach in June, 1847, and was ordained June 15, 1857, by Rev's Stephen Williamson and Mark Merrill. He has had the pastoral care of twenty different churches and had revivals in all of them, also in other places. He has been several times a missionary in the Q. M's. He has married 135 couples, attended about three hundred funerals, helped ordain nine ministers and organize six churches. During nearly all of his ministry he has preached twice a Sabbath and attended Sunday-school and prayer-

meeting. He has been a member of one General Conference. He was married April 1, 1844, to Miss Olive R. Whittier, and has one son. He is now in feeble health and has no pastorate.

Sawtelle, Rev. Hezekiah, was ordained in 1803 in Maine.

Sawyer, Rev. Calvin R., son of Josiah and Nancy Sawyer, of Eaton, P. Q., was born June 30, 1809. The country was new and means of education limited. His father was the first convert in a revival in 1824. In 1835, after deep conviction, he yielded to Christ. He began to preach in 1840, and was licensed in 1841 by the Stanstead Q. M. He labored successfully with the Eaton and Newport church. In 1856 he was ordained and installed pastor of this church. He continued to preach ten years, though in poor health. He worked on a farm for a time, but his health continued to fail. He died Feb. 22, 1879, aged 67 years.

Sawyer, Rev. Green, brother of Rev. Calvin R. Sawyer, died in Eaton, P. Q., May 1875. He became an active Christian at the age of fourteen. He began to preach in the same year with his brother Calvin, in 1840. He was licensed and soon after ordained, and went to the church at Barnston. He labored hard there eight years. For three years he was in the Farmington Q. M., Maine. He returned to Canada in failing health and was unable to preach. He gave largely to the Eaton and Newport church and for education and missions.

Sawyer, Rev. James, was ordained in Maine in 1822. He was present at the Vermont Y. M. at Tunbridge in 1825. He afterwards left the denomination.

Sawyer, Rev. Seth, son of Enoch and Eleanor (Horn) Sawyer, was born at Alton, N. H., in 1806. He was converted in 1831 and ordained in 1857. His labors have been mostly confined to supplying churches where they had no settled pastor. He has labored at Gilford Village, New Durham, Middleton, Wakefield, East Alton, and Alton. He baptized among his converts a granddaughter of Benjamin Randall. In 1830 he married E. A. Wiggin, and after her death Sarah E. Stevens. His second wife dying, he made Lucy J. Tupper his wife. He has had two children. His son died in 1855, after graduating from Dartmouth College, and having been a successful principal at Strafford Academy and at Pittsfield.

Sayler, Rev. W. H., son of Henry and Catharine (Klindfielder) Sayler, was born in Marion, O., in 1844. He was married in 1865 to Miss C. Keazee. He was educated at Rensselaer, Ind., and Wheaton, Ill. In 1880 he was converted, and two years later was licensed. In 1884 he received ordination. He has had two pastorates, one of two years at Troy Grove, Ill., and his present one at Elburn, Ill.

Scales, Rev. Ebenezer, of Wilton, Me., died Feb. 18, 1855. He was born in Nottingham, N. H., Nov. 6, 1766. He had been converted and licensed when in 1803 he moved to Farmington, Me. Oct. 21, 1804, he was ordained by the Q. M. at Anson, Me., preaching his own ordination sermon. The next year he moved to Wilton. He endured many inconveniences traveling and breaking to the settlers the bread of life. By hard labor he was able to accumulate sufficient property to support and educate a family of eleven children. He was eminently useful in promoting revivals and establishing churches. At the August session of the Farmington Q. M. in the barn of Rev. Asa Libby, he preached on the Sabbath in company with Moses Dudley, and the record says they had "a glorious meeting." At the Y. M. at Weare, N. H., in 1821, he preached with John Buzzell and Clarissa H. Danforth. A revival followed in which sixty were converted. In January, 1828, he preached at the Rhode Island Q. M. at Pawtucket, with Martin Cheney, Allen Brown, Zalmon Tobey. He was a delegate from eastern Maine to the second General Conference. He possessed a strong mind, good native talent, and spoke with boldness and energy. When the Biblical School was established, he looked upon its ultimate success with pleasure, and was one of the numerous friends who gave $100 for its endowment. Stricken down with paralysis,

he lay for over a year waiting for the summons that set him free.

Schnell, Rev. Samuel S., son of Levin and Catherine (Ranch) Schnell, was born in Liverpool, O., April 22, 1855. He was married to Jennie B. Elliott July 18, 1883. Being converted in 1875, he entered Hillsdale College in 1877, taking the classical course, and later the theological. Sept. 24, 1883, he was ordained by the Genesee Q. M., Michigan, and has since served the churches at Millington and Leslie, Mich., and Lenox, O. He has been actively engaged in the work of the Y. M. C. A.

Schoonover, Rev. Silas W., son of Daniel and Rosetta (Walton) Schoonover, was born at Addison, N. Y., April 11, 1834. He experienced the new birth in 1851, studied at Whitestown and Hillsdale, and was licensed in October, 1854, by the Yates and Steuben Q. M. He began labor at Hamlin, N. Y., in April, 1857, and Feb. 10 of the following year a church of fifty-three members was organized there, and he was ordained its pastor the same day. Nov. 24, 1859, a meeting-house was dedicated free of debt. His subsequent pastorates have been at Hamburg four years, Ogden one year, West Falls four years, at Hamlin again four years, Byron two years, home missionary in Ontario one year, Gilbert's Mills two years, the church and parsonage undergoing repairs, and at Willet one year. Several years were then spent in Cortland County, supplying churches in the Spafford Q. M. and vicinity, and about 1884 he began a prosperous pastorate with the Tuscarora church. He married Orissa H. Gilman in 1858, and their son has begun the good work of preaching.

Schuster, Rev. Lewis E., whose father bore the same name, was born in Saxon Altenburg, Germany, Aug. 15, 1855. After preparatory study, he pursued a three years' course at Leipzig University. He was converted in 1874, and ordained by a council from the Otsego Q. M., New York, April 22, 1883. His ministry was with the West Oneonta church two years, and subsequently with the church at Ouleout, where he baptized eleven persons; but he has since laid aside the work.

Scobey, Rev. George J., son of Geo. V. and F. E. (French) Scobey, was born at Buffalo, N. Y., Aug. 22, 1853. He yielded his heart to God in February, 1876, received license in 1880, and was ordained June 10, 1883. He labored at North Lansing 1880–81, at Richford 1882, at West Stephentown 1883–86, and is now at West Davenport, preaching also at East Meredith. He was especially blessed in the work at West Stephentown, baptizing sixteen converts. He was married to Minnie E. Doty, March 22, 1884.

Scott, Rev. Edward, was born in Norfolk, Va., about 1815. Being sold for the New Orleans market, his sorrowing father could only say, "Edward, my son, be a good boy and trust in God." From New Orleans he escaped on a vessel to New York, and after various vicissitudes, was converted at York, Me. He joined the Free Baptists in 1837, and soon commenced preaching. In 1845 he removed to Providence, R. I., and became connected with the Second Free Baptist (Pond Street) church of that city. He was ordained in September of the same year, and until April, 1864, virtually had the oversight of the church. While he was able to preach and was followed by the people, the church prospered, and when they were scattered he was to them as a nurse among children. He baptized fifty-eight and received seventy-eight to membership. April 24, 1864, he with his devoted wife left Providence to engage in mission work among the freedmen on Paris Island, S. C. His earnestness in work, and kindness and piety won the esteem of all, and his brief labors there were blessed. After a week's sickness he died Oct. 3, 1864, and in April, 1866, his remains found a resting-place in Providence, R. I.

Scott, Rev. Isaac, died at Wingville, Wis., Aug. 21, 1866, aged 69 years. He was converted in early life and served as a licensed preacher in Chautauqua and Cattaraugus Counties, N. Y., and later in the Ripley Q. M. (Ind.), and in the Switzerland Q. M., where he saw many

conversions and was ordained in 1849. After a period in Freeport, Ill., he removed in 1851 to Wisconsin, and was instrumental in building up the Union church of the La Fayette Q. M. He was a worthy minister.

Scribner, Rev. John W., son of John and Betsey D. (Page) Scribner, was born March 7, 1840, at Raymond, N. H. His preparatory course was taken at Phillips Academy, Andover, Mass., from 1857 to 1860. He was converted in August, 1858, and united with the Raymond church. In 1860 he entered Dartmouth College and graduated in 1864. He was elected president of the college at Hartsville, Ind., in September, and held that position nine years. The college belonged to the United Brethren. He united with the church of that denomination in Hartsville and was licensed in 1866. In 1869 he was ordained by Bishop David Edwards. In 1872 he was secretary of the National Educational Association (college department), held in Boston. He resigned the presidency of Hartsville College in 1873, and accepted the professorship of Mental and Moral Philosophy in Lebanon Valley College, Annville, Pa. While there he was college preacher one year. In 1875 he resigned this professorship, and in September was called to the Free Baptist church of Lake Village, N. H. After four years there, he was pastor at New Hampton two years, till 1882, and at Centre Sandwich four years till 1886. In these pastorates he received seventy into the churches, thirty-nine by baptism. Since 1880 he has been clerk of the Sandwich Q. M., and was a member of the General Conference of 1883. He has been a member of the executive committee of the Belknap County Sunday-School Association since its organization in 1877, and its secretary and treasurer since 1880. Since 1878 he has been a trustee of the New Hampton Institution and a corporator since 1880; also, from the last date, secretary of both boards, and a member of the executive committee for three years. He was married June 13, 1866, to Miss Mary E. Wray, of Hartsville, Ind., and has four children, the oldest being a student in Wellesley College.

Seaman, Rev. Samuel B., died March 3, 1854. He was engaged in ministerial labor several years, having been connected with the Jefferson church of the Cookstown (later Somerset) Q. M., Pennsylvania, since his ordination, about 1844.

Search, Dea. J. P., of Racine, Wis., was a man of earnest piety, consecrated in heart and life and property. He did much in the ten or twelve years of his residence there to establish the Racine (Mt. Pleasant) church. His later years were spent in Iroquois County, Ill.

Searl, Rev. Miranda, of Iron Furnace, O., and son of Nathaniel and Rebecca (White) Searl, was born in Steuben County, N. Y., March 14, 1808. He was married to Mary Coburn Jan. 22, 1829, and now has three children, one a Justice, in which office the father also served more than thirty years. He was converted in 1834, received license in 1837, and was ordained in April 1843, his connection being with the United Brethren. In 1857 he united with the Freewill Baptists, and has since ministered to the Hamilton, Union, Porter, Madison, Wheelersburg and Sciotoville churches of the Little Scioto Q. M., Ohio. He has baptized about fifty converts.

Seavy, Rev. Justin, died at his father's home in Bradford, N. H., Jan. 18, 1854, aged 29 years. He was born in Warner, N. H. In February, 1843, he was converted, and in May, 1844, was baptized, uniting with the Second church in Weare. He soon began to preach, while attending and teaching school. He was licensed by the Weare Q. M. in 1846, and for over a year engaged in an itinerant ministry in Ohio, Indiana, Iowa and Illinois with success in winning souls. March 7, 1847, in Indiana, he was ordained. His health failing, he returned to his home. On recovery in April, 1843, he began a two years' pastorate at Sutton and Newbury. While at Peterborough his health failed again, and after a year of patient suffering and strong faith he was released by death.

Sebastian, Rev. Alexander, was ordained in Indiana in 1823, but continued with the denomination only a brief time.

Seitz, Rev. Isaac, was born in Seneca County, O., Aug. 2, 1828. He was converted in 1866 and united with the Methodist church, and in 1875 was licensed as a local preacher. A careful study of the Bible led to a radical change in his belief on the question of baptism and other doctrines; and in 1877 he changed his church relations, uniting with the Bloom Free Baptist church. In May, 1878, he was ordained by the Seneca and Huron Q. M. He has had care of churches in the Marion, and Richland and Licking Q. M's., and organized one church. He has written an interesting book containing an account of his own experience; a reply to Ingersoll, and a statement of his doctrinal views as gathered from the word of God. He is now pastor of the church at Rome, O.

Selden, Rev. George H., son of Richard and Mary (Harris) Selden, was born in Devonshire, Eng., Mar. 27, 1846. He was educated in Cleveland, O., and married Emma Mock in 1873. He turned to God in 1864, received license in 1880 and was ordained May 11, 1884, by the Blue Valley Q. M., Kansas. He organized the church at Irving, where he continues to reside.

Sellards, Rev. J. W., of Fredericktown, Mo., was born in Floyd County, Ky., in 1835. He married Lydia Diles in 1858, and has four children. He was brought to God in 1861, and ordained by the larger Baptist body in 1864, laboring with them in Minnesota. He experienced much difficulty because of his open communion views; and, on moving to Missouri and learning of the Free Baptists at Fredericktown in 1885, he united with the church at that place.

Separate Baptists, were the most numerous body of Baptists in America in 1780. Soon after this date a movement, largely successful, was made to effect a union between them and the smaller Calvinistic wing of the Baptist family. The basis of union was that, "The preaching of the doctrine that Christ died for all men should be no bar to fellowship." In 1824 the general atonement and open communion elements were hard pressed in Tennessee, and a fraction of one association seceded and resumed the old name of Separate Baptists. This has become a denomination of about six thousand members. In doctrine and practice it is closely allied to the General Baptists and the Freewill Baptists. Its General Association is held annually, and in 1884 eight district associations were connected with it. These were the Indiana Central, having then 355 members; the Sand Creek, Indiana, with 462 members; the Northern Indiana, with 434 members; the White River, Indiana, with 686 members; the Ambraw, Illinois, with 780 members; the South Kentucky, with 990 members; the Nolynn, Kentucky, with 700 members; and the East Kentucky, with 380 members. Thus the General Association in 1884 had a constituency of 4,787 members.

The Shelby Association of Separate Baptists held its forty-third annual session in 1887. This association is located in Shelby and adjoining counties in Illinois, west of the Ambraw Association, and in 1887 was composed of fifteen churches, with 585 members.

Among the ministers of this body may be mentioned Rev's N. Corley, M. C. Jones, W. A. Cannon, James Luce, and L. Corley, of Illinois; A. H. Richardson, E. K. Pond, M. S. Douglass, John Keeling, G. W. Turner, G. W. Baumgarden, W. H. Spurlin, M. Hinds, Ira Stout, J. McQueen, B. F. Stoughton, S. Stoughton, W. H. Snapp, J. A. Manners, William Robertson, and E. Byard, of Indiana; and J. B. Whiles, A. J. Collins, A. C. Taylor, Eli McEnnelley and B. Lanhorn, of Kentucky.

Sewall, Rev. C. M., a native of Bath, Me., and nephew of Rev. Jothum Sewall, died in Hamilton, Ill., Nov. 2, 1875, aged 64 years. He was converted when nineteen years of age, and ordained in Chesterfield, Me., April 13, 1842. The same year he was sent by the Home Mission Board to Illinois, where he labored with great devotion thirty-three years within the bounds of the Hancock and Quincy Q. M. He was a man of strong faith and fixed purpose, and was instrumental under God in turning many souls to Christ.

Sharp, Rev. James, a native of Massachusetts, died at Fairport, N. Y., May 15, 1874, aged 76 years. He was converted in youth, his early labors being with the Methodists, much of the time in Canada. The latter part of life he was connected with the Free Baptists in western New York. Possessing a vigorous intellect, some culture, strong willpower and persistence, with a personal address imposing for a colored person, he had influence with the abolitionist leaders, especially with Gerritt Smith, and took great interest in the progress of their work. The visions of his earlier years were realized in the emancipation of his race and in the gift of the elective franchise. He ceased not to thank God for the privilege of labor in this cause and for the results attained.

Sharp, Levi N., M. D., son of Henry and Eliza R. (Case) Sharp, was born in New Brunswick, March 18, 1832. He

Dr. L. N. Sharp.

was married to Miss E. A. Fenwick, Nov. 13, 1861, and has one daughter. He pursued his preparatory studies at Sackville, N. B., and graduated at the Pennsylvania Medical College. After a short practice in his native place, he graduated at the Royal College of Surgeons and the Royal College of Physicians in Edinburgh, Scotland.

Dr. Sharp was converted when a child and has been active in religious work. In 1882 he moved to Minneapolis, Minn., and uniting with the First church there, he has taught in the Sunday-school and serves it as clerk. Since the organization of the Western Free Baptist Publishing Society, he has held, with credit, the responsible position of treasurer. He has moved in political life in New Brunswick and has held many important positions of trust in the community. He is now a lecturer in the Minnesota State Medical College and also in Winnebago City College. Mrs. Sharp has served jointly with Mrs. H. C. Keith in editing the department of the Woman's Missionary Society in *The Free Baptist.*

Shattuck, Rev. C. A., was born in Leyden, Mass., Feb. 19, 1815. His manhood was spent in Hillsdale County, Mich., where he engaged in the work of the ministry for some twenty years before his death, which occurred April 9, 1887. He was faithful in duty, and none could leave a better reputation for sincere piety.

Shattuck, Rev. Edward C., son of David and Dolly (Sherington) Shattuck, was born at Washington, Me., in 1830. In 1849 he was converted. Licensed Feb. 20, 1875, he was ordained the following year. For six years ill health has limited his efforts, though his church at Washington, Me., has enjoyed much of God's spirit.

Shaver, A. C., was born in Gallia County, O., July 21, 1843. He was converted in 1860 and baptized by Rev. T. E. Peden. After serving in the army, he settled in West Virginia, and married Miss M. Baker in 1869. For many years he has been manager of a large merchantile establishment at Coalburg. His faithfulness and influence aided materially in establishing the cause of Free Baptists in the Kanawha valley. He has been from the first a faithful attendant and worker in the church and a generous contributor to the growing interests in the vicinity.

Shaver, James, born in Gallia County, O., Feb. 20, 1850, was con-

verted and baptized in 1877 at Hampton, W. Va., where he became one of the first members of the Kenawha church. He has been engaged in merchantile business, and has from the first made liberal gifts, monthly, into the church treasury. He has been the superintendent of the Sunday-school since its organization, and by his energy has contributed much to the activity of the church and Quarterly Meeting.

Shaw, Rev. Baldwin W., a native of Townsend, Ont., was converted under the labors of Elder Stephen Griffin and united with the Bethel Freewill Baptist church in that town. He was ordained when about thirty-two years of age, and continued to preach for some years. After a season of neglect he engaged in the work in Michigan, saw an interesting revival at Gilford, and was blest in his short pastorate with the church at Rich, where he died, much respected by all, Feb. 14, 1887, aged 57 years.

Shaw, Rev. Francis M., of St. Johns, Ill., and son of David L. and Theodocia (Harrison) Shaw, was born in Perry County, Ill. He was converted in 1874; received license the following year, and was ordained May 29, 1881. His ministry has been in the Looney Springs and Lebanon Q. M's, Illinois, where he has engaged in revival work and baptized twenty-one converts. He was married to Elizabeth Willis, July 20, 1856, and has four children.

Shaw, Rev. John, born July 17, 1812, and converted on his seventeenth birthday, was baptized by Elder Dana, and joined the Holderness (now Ashland) church. He began to preach in 1838, and was ordained in 1840. In 1844 he became connected with the Adventists, continuing a devoted life, and died in Iowa, August 25, 1856.

Shaw, Rev. Joseph A., a native of Thorndike, Me., died in Hampton, Va., Feb. 21, 1865, aged 30 years. After a hesitating service of God for some years he became fully devoted, and united with the church in his native town in May, 1859, and, feeling a call to the ministry, spent some time in study at the Maine State Seminary. Being accepted, with his wife, by the Home Mission Board to labor among the freedmen, he was ordained in September, 1864, at Bangor, Me., and entered immediately upon his work. He devoted himself to this arduous work with energy and success, until sickness and death came, and his afflicted yet resolute wife was left to continue the work alone.

Shaw, Rev. Samuel, a native of Epping, N. H., died at his home in Washington, Ia., Oct. 15, 1879, aged 86 years. About 1819 he made his home in Ohio, and was converted ten years later. He soon began to preach; a revival followed, and he received ordination in 1830. In 1837 he went to Illinois, being probably the first minister of the denomination to settle in the state. He gathered the Walnut Creek church and was largely instrumental in gathering the Walnut Creek Q. M. In 1850 he became pastor of the Fiatt church, which prospered under his care, and he ministered at the same time to other churches. In 1865 he moved to Iowa. Father Shaw was a positive man, but affectionate, faithful in his work, and self-sacrificing, and he was held in high esteem among his brethren.

Shaw, Rev. Sargeant, was born in Standish, Me., Dec. 16, 1791. His father left the Congregational for the Free Baptist church, and he early became acquainted with Randall, Tingley, Buzzell and Stinchfield, as they made his father's house their home. In the revival of 1808–09 in Standish, in which Z. Jordan, A. Files, C. Phinney and J. White found the Saviour, he was converted. After deferring his call to the ministry for years, he was ordained in September, 1828, through the kindly encouragement of Joseph White. He still labored with his hands, preaching as opportunity offered. He was a safe counselor and a true friend to the slave. He died March 4, 1866.

Shear, Rev. Abram, was ordained in New York in 1826, and his ministry, so far as is known, was spent in that state.

Sheldon High School, located at Varysburgh, N. Y., and under the patronage of the Holland Purchase Y. M., was founded as early as 1837 under the superintendence of Rev. D. M. L. Rol-

lin. Prof. Laban Basset took charge of the school as early as 1839, and continued in that position several years. In 1845 Rev. A. Dick was principal. The growth of other schools, Whitestown Seminary in particular, led to a discontinuance of this as a denominational school.

Shenandoah Mission. At the close of the Civil War the Shenandoah valley, by an arrangement among the different benevolent organizations, was assigned to Freewill Baptists for missionary labor. The Home Mission Society (*q. v.*) had been conducting educational work among the freedmen at various points, and quickly occupied this field. Rev. N. C. Brackett, the agent of the society for this work, in 1865 organized schools at Harper's Ferry and in the neighboring towns, and within the year the various schools had enrolled about 2,500 pupils. The work was prosecuted with energy and success. In 1867 Brother Brackett was made superintendent of schools, and Storer College (*q. v.*) was soon founded. The schools were scattered about in all the surrounding region, and became centers of religious as well as mental activity. Rev. A. H. Morrell in 1867 was appointed to take charge of the missionary operations, and during the next thirteen years he performed a most useful work in his oversight of the churches and people, giving much-needed instruction in all that pertains to social and religious life. The first church was organized at Martinsburg June 9, 1867, by Miss A. S. Dudley (now Mrs. Bates) and Miss E. H. Oliver, teachers at that place, assisted by a colored preacher whom they invited to aid them. The Harper's Ferry church was organized November 12, and the Charlestown church December 22 of the same year. These soon became the Harper's Ferry Q. M., and the work of the mission is perpetuated in the churches. (See *West Virginia.*) Owing to the attention necessarily given to founding Storer College, only thirteen teachers were sent to the mission for the year 1867–68, but seven colored assistant missionaries were employed. Gradually as the colored students were fitted to become teachers and preachers they took the places of the northern workers, and the schools and churches were supported by the people residing there.

Shepard, Rev. Heman, died in Galen, N. Y., his native state, Dec. 30, 1847, aged 47. He was ordained in 1831, some nine years after his conversion, and continued to labor among the churches in the vicinity of his home. He was a faithful minister, and held in high esteem.

Shepard, Dea. Marvin E., seventh son of John Shepard, was born Feb. 3, 1815. Beginning with nothing but a noble ambition to do something worthy, he succeeded in establishing an enviable reputation, and in securing considerable property. But for his efforts and liberality the Pike Seminary would not have existed. Besides devoting a large portion of his time to its welfare he has given it $3,000. He has been the president of the board of trustees for twenty-seven years. He also gave a large sum for the new church at Pike, and has been a helper in all benevolent work. Upon the organization of the church at Pike he was appointed to the deacon's office, a place he has worthily filled for over a quarter of a century.

Shepard, Rev. Morrill A., was born in Wabash County, Ill., Sept. 27, 1833. His parents, Adams and Eliza (Gerrish) Shepard, were natives of New Hampshire, Colonel Morrill Shepard of the Revolutionary army having been his grandfather. Brother Shepard obtained his education at schools in New Hampshire and Illinois, and July 7, 1857, was married to Mary T. Moorehead. The following January he was converted and June 5, 1865, he was ordained at Bone Gap, Ill., where he continued to minister until his removal to Lawrence County. In 1871 he moved to Lebanon, St. Clair County, for the education of his children, Olive Belle and John A. Shepard, who have since graduated from McKendree College at that place. He has supplied churches in the vicinity while residing there, and has been three times elected delegate to the General Conference, serving at the Wier's in 1880.

He is also a member of the American Association for the Advancement of Science.

Shepard, Rev. Washington, son of Joel and Sally (Purington) Shepard, was born in Berkshire County, Mass., in 1806. He was born again in 1828, was licensed in 1831, and ordained in September, 1838. In his early ministry he went everywhere preaching the word. He spent some time in Plymouth County, Mass., where he was married to Abigail Hammond, April 21, 1835. But his early years were passed in Arkwright, Chautauqua County, N. Y., and his ordination and almost his entire ministry were in this vicinity and westward. He preached in Greenwood, Pa., and Salem, Pierpont, Lenox, New Lyme, Mecca and Trumbull, O.; was also pastor at Villanova, N. Y., six years, at Cherry Creek two years, at Arkwright two years, and at other places in Chautauqua County. About 1856 his voice failed, and he has since made his home at Hamlet.

Shepherd, Rev. Almon, son of Roswell and Lovina (White) Shepherd, was born in East Brookfield, Vt., Dec., 11, 1811. He was converted Sept. 1, 1831, licensed Oct. 11, 1838, and ordained Feb. 20, 1841, by Rev's N. King, N. Bowles, S. Leavitt and G. Sanborn. He was first settled with the church in his native place five years; afterwards two years at Tunbridge; two years at Plymouth; thirteen years at Whitefield, N. H.; four years at Wilmot; one year at Gilmanton; six years at Williamstown, Vt., and three years at Vershire. He organized a church at Milan, N. H. He had extensive revivals in all the pastorates but one; the fall he moved to Tunbridge seventy-five were converted. He has been on many councils and committees, and has been twice delegate to General Conference. He represented Whitefield in the New Hampshire Legislature in 1855, and Brookfield in 1880–82. He has been many years superintendent of schools. He married Mahala Stoddard. He now resides at East Randolph, Vt.

Shepherd, Ruling Elder John, was born in Nottingham, N. H., in 1754. He was a nephew of Dr. Samuel Shepherd of Brentwood, the distinguished Baptist minister. He moved early in life to Epping, and at about twenty years of age to Gilmanton. Here he became a firm friend of Edward Lock, who as licensed preacher had gathered free churches in the adjoining towns of Loudon and Canterbury. He was also intimate with Rev. Tosier Lord, of the Barrington Free church, whom Shepherd's uncle had ordained. When Edward Lock was disfellowshiped by a Baptist council Feb. 16, 1780, for his lack of Calvinistic fore-ordination, John Shepherd also departed, "and for the same reasons." The last of March we find Shepherd, Lord and Lock withdrawing themselves for a week to a vacant house in Loudon, locking themselves from all intruders, and occupying the time "in fasting and prayer and in seeking the will of the Lord."

Shepherd was a man of strong mind and a leader, but he was given to the marvelous. He professed to have received an entire "system" of church polity from heaven. During this week of prayer the system was considered, modified, and reduced to writing. Shepherd afterwards claimed that the Freewill Baptist denomination was then and there founded. But these men attempted no organization; the churches then under Lord and Lock were both lost within two years; Lord was never identified with the denomination, and Lock and Shepherd not till twelve years afterwards. Shepherd was during this week ordained as ruling elder, and held his credentials for sixty-four years. A few days afterwards Shepherd, Lord and Lock conducted, April 5, 1780, the ordination services of Benjamin Randall as evangelist as New Durham.

In 1793 Shepherd formally united with the Freewill Baptist connection. In October, 1795, we find him sent with Aaron Buzzell and Winthrop Young, by the New Durham Q. M., to bring peace to the disordered church at Strafford, Vt. In Jan., 1799, at the Q. M. convened at Canterbury, "the Second church in Gilmanton, near Elder Shepherd's, was received." The first legal recognition of our denomination was obtained from the New Hampshire Legislature in 1805, by John Shepherd and Joseph Young, of

Gilmanton, who had been sent for this purpose by the churches. Brother Shepherd was elected vice-president of the New Hampshire Charitable Society June 11, 1813. So, though not gifted as a preacher, having rendered signal service to the people of his choice, honored and esteemed he fell asleep about June 1, 1844, aged 90.

Shepherd, John, a native of New York, was converted when twenty-eight years of age, and labored with much acceptance as a licensed preacher in Pennsylvania and Ohio. With the Oregon, Wis., church he engaged in two revivals, and died at Porter, Wis., Feb. 1, 1849, aged 48 years.

Shepherd, Rev. Josiah, the son of Ruling Elder John Shepherd, was born in January, 1782, in Gilmanton, N. H. Soon after his birth his father connected himself with the Free Baptist interest in that place. Benjamin Randall frequently preached there, and when thirteen years old, in 1795, Josiah Shepherd among others was converted and soon after was baptized. Though a stripling of seventeen, he went forth to preach. Revivals attended him in his native place, in Meredith and Centre Harbor. In 1805 several months were spent with the church at Acton, Me. He met with success in revival work in Vermont. He was ordained at Gilmanton about 1807, by his father, and Rev's N. Wilson and H. D. Buzzell. In 1810 he preached in Raymond and Candia, and about this time with a revival interest in Wolfborough. Here he married in 1812 Miss Abiah Chamberlain. About this time his father, becoming financially involved, requested his services at home. He went there. A distillery was erected, and when about to return to his work of proclaiming the gospel, on the night of April 21, 1814, he was so scalded by an accident in the distillery that he survived but a few hours. His funeral sermon was preached by Rev. Ebenezer Knowlton, from Eccl. 9 : 12. Among the 1000 persons present, it was a time of deep solemnity, and proved the beginning of a powerful reformation, in which many souls were saved.

Shepherd, Rev. Moses, died in Bangor, Me., June 6, 1860, aged 58 years. He was born in New London, N. H., and, converted at the age of fifteen, was baptized by Rev. Elijah Watson, in Sutton. He moved to Corinth, Me., where he joined the church at its organization, Dec. 1, 1833. He was at once chosen deacon and served the church as such for four years. Here he was ordained in 1837. Though a large family depended largely upon his manual labor for their support, yet he continued his gospel ministry for the last twenty-three years of his life. At the time of his death he was pastor of the Plymouth church. The last three years of his ministry were especially blessed. He was a good man and a peacemaker.

Sherburne, Rev. Samuel, was born Oct. 23, 1803, in Barrington, N. H., where he died Aug. 8, 1861. He was converted when fifteen years old, and baptized by Rev. S. B. Dyer. When the first Free Baptist church was organized in his native place he became one of its members, and sustained this relation till his death, being its pastor for thirty-one years. He married July 12, 1831, Elizabeth, daughter of Deacon Samuel Swain, of Barrington, who survived him with five children. He was easy in his manner in speaking, and choice in his use of terms. He taught school for thirty-four winters, was superintendent of schools in town for several years, and was one year a member of State Board of Education. He represented his town in the State Legislature.

Sherman, Theodore S., a native of Essex, N. Y., served as a licentiate in Cattaraugus County some eight years. He died in Illinois March 7, 1839.

Sherritt, Rev. L. F., son of Rev. John and Hester (Cooper) Sherritt, was born at Waterloo, O., in 1848. He was converted in 1870, received license to preach ten years later, and was ordained in 1881, Elders Peden, Sherritt, and Cloud serving on the council. He has ministered to the Canal, Greenwood, and Plumb churches, of the Crawford Q. M., of the Ohio and Pennsylvania Y. M., and is now pastor of the California, Providence, Hamilton, and Beaver Val-

ley churches, of the Little Scioto Q. M., of the Ohio and Kentucky Y. M. He has taught in the public schools many years, and is punctual in attendance at the general meetings of the churches. He married May V. Almond in 1879, and has five children.

Sherwood, Benajah, a licensed preacher of the New York and Pennsylvania Y. M., was born in Southeast, N. Y., 1787, and died in Brookfield, Pa., Feb. 18, 1866.

Sherwood, Rev. B. A., was born in Norton, King's County, N. B., Aug. 7, 1843. His father was Deacon George R. Sherwood, of Springfield, N. B., and his mother, Elizabeth, daughter of Rev. Robert Colpitt, of the Free Communion Baptists of New Brunswick. Mr. Sherwood was converted at the age of fifteen, and studied in New Brunswick and at Bates Theological School, graduating in 1875. He was licensed in 1869, and Oct. 10, 1871, was ordained by the Free Communion Baptists at a session of their General Conference held at St. John, N. B. He has held pastorates at Richmond, Me., Rochester, N. H., Sutton, Vt., Bristol and Manchester, N. H., West Buxton, Me., and from 1887 Georgetown, Me. In 1888 he became pastor at Farnumsville, Mass. From revivals in these places he has baptized 112 converts. He married July 17, 1872, Miss Lizzie May Murray, and has four children living.

Sherwood, Rev. James, died in Cameron, N. Y., his native state, July 19, 1854, aged 52 years. He was converted in 1827 at Pulteney, N. Y., and commenced preaching soon after. He labored entirely as an itinerant, and was instrumental in raising up twelve churches in southern New York and northern Pennsylvania.

Shipman, Rev. Ophir, died in West Topsham, Vt., Oct. 10, 1874, aged 73 years. He was converted in 1829, was baptized by Rev. Timothy Morse, and united with the church in Northfield. After three years the church called a council which ordained him June 10, 1832. He continued pastor of this church seven years. He has since had pastorates at West Topsham, West Fairlee, Williamstown and Middlesex. He also labored as an evangelist in different parts of the state. A few years before his death he moved to West Topsham in failing health, and purchased a home.

Shippee, Rev. Charles C., son of William and Elsie (Brown) Shippee, was born in East Greenwich, R. I., in 1810. Converted in 1835, he was ordained in 1852 by Rev's T. Tillinghast, J. Place, B. B. Cottrell, and P. Harrington. During his ministry he has baptized 150 converts. In 1832 he married Jane Tarbox, and has one child living. His home is Coventry, R. I.

Shirey, Rev. N. J., son of Nicholas Shirey, was born in Westmoreland County, Pa., July 24, 1846. He was educated at Mt. Pleasant and at Edinboro' Normal School, Pa., and received ordination Nov. 16, 1879. He has ministered to the Jenner and Dunnings Creek churches two years, to the Deanville and Oakland churches one year, and is now with the Brookfield and Cameron, N. Y., churches. He has labored as an evangelist, and baptized ninety-one converts. In August, 1884, he was married to Cora E. Bailey.

Shoemaker, Rev. Joshua, was born near Connellsville, Pa., Oct. 7, 1830. His father, Rev. Geo. Shoemaker, who died in 1867, aged 60 years, was a founder of the church of Brethren in Christ. Brother Shoemaker became a Free Baptist in 1880 (see *New York*), and has remained with the Deanville church. His early ministry was devoted to itinerant work with the church of Brethren in Christ. His son, M. N. Shoemaker, is a student in the theological department of Hillsdale College.

Shonkwiler, Rev. Jacob, died at his home in Pike County, O., Dec. 19, 1883, aged 78 years. He was converted in early life under the labors of Elder Branch, and was an active minister forty years, having been ordained about 1849. He was connected with the Madison church of the Little Scioto Q. M., and labored in this vicinity.

Shurtleff, Rev. James M., a native of Ashfield, Mass., was converted in 1815, under the labors of Clarissa H. Danforth, and ordained two years later.

He labored in West Virginia and Ohio with the Christians, and joined the Free Baptists in 1831. In 1837 he removed to Illinois, and in 1856 to Wabasha, Minn., where he resided until his death, Oct. 26, 1866, when 70 years of age. He traveled extensively while in Ohio and Illinois, and accomplished much, assisting in organizing many churches. He was an able speaker, and baptized about seven hundred converts.

Silvernail, Rev. John J., son of John and Rhoda (Reynolds) Silvernail, was born in Greene County, N. Y., Nov. 17, 1828, and was married to Sarah Smith in 1855, having now four children. He was brought to God in 1852 and ordained in April, 1867. His ministry has been with the Manchester, Bedford, Highland and Orange churches, Michigan, and is now with the Laona Congregational church, Illinois.

Simms, Rev. Hamilton, son of Benjamin and Martha (Brooks) Simms, was born in Baltimore, Md., Jan. 8, 1827. In May, 1868, he was married to Frances Souders. He was converted in 1871, received his license in 1872, and in 1880 was ordained. He has had two pastorates in the New Orleans Q. M.

Simons, Rev. William, was born in Thornton, N. H., Oct. 6, 1798. He was carried by his parents to Walden, Vt., and after three years moved to Barnstead, P. Q., where the parents soon dying left a family of eight children to the support of William, a lad of twenty. He cheerfully served his family till all were provided for, when, in 1821, he returned to Walden and married there, a year later, Asenath Burbank. In 1827 a revival among the Methodists changed his heart, and he joined the class, soon becoming a leader. In May, 1830, he was licensed as a local preacher, and labored successfully in the newly settled places in and around Woodbury and Goshen Gore. In February, 1831, he removed to Compton, P. Q., where he united with the Free Baptists, being ordained in September at Melbourne, at a session of the Stanstead Q. M. In 1834, removing to Eaton, from the revival that followed he organized a church, which prospered until Millerism swept it away in 1842. After a short but severe illness he died, June 15, 1854. His wife and seven children survived him.

Simonton, Rev. Alexander M., son of David L. and Mary G. (Gloomer) Simonton, was born Nov. 15, 1842, in Warren County, O. In 1859 he was converted in a meeting held by Rev's Cyrus Dudley and O. E. Baker. He was licensed in 1867 and ordained Feb. 28, 1869. His pastorates have been Oakland, Mich., Blanchester and Pleasant Plain, O., Sparta and Franklin, Ind., and Centreburg, O., where he is now preaching. May 18, 1865, he was married to Cyrena S. Jackson, who died Dec. 15, 1872. In April, 1877, he was married to Maggie West, this union being blessed with three children.

Sinclair, Rev. John L., was born in Meredith, N. H., July 10, 1809. His boyhood was spent on the farm with his parents. He studied in the common

Rev. J. L. Sinclair.

school and at New Hampton. He listened to the preaching of many of the fathers, and before his twenty-first year he was baptized by Rev. B. S. Manson. In 1832 he was licensed. In 1833 he supplied the church in Lowell, Mass., and in May, 1834, probably went to Dover, N. H. June 30, 1835, he was ordained by Fisk, Dana, Hill and Pink-

ham, and settled at Lynn, Mass. In April, 1836, the meetings were held in the upper room of a schoolhouse on the common. The following July a church of fifteen members was organized. During the year twenty-three were added, fourteen by baptism. He meanwhile met his expenses by teaching at Marblehead. March, 1837, with Thurston and Holman he organized the Boston Q. M. In August, 1837, he settled in Contoocook, N. H. By special invitation he went to Manchester, Sept. 7, 1839, and the next month organized the first church of our faith there. In November he entered upon the pastorate with the Manchester church. For a while he lived in a single room. In January, 1840, he built a home, but sickness in his family soon caused him impaired health. The next year a meeting-house was erected, costing over $5,000, and forty converts were baptized during twelve months. But his health by the arduous toil was permanently injured.

He held pastorates in Lowell, West Buxton, Meredith, Meredith Village, Lake Village, Biddeford, North Sandwich, New Hampton, South Strafford, Vt., and Contoocook the second time. He was a short time agent for New Hampton Institution. He settled in Belmont, and returning to Meredith Village he supplied the church at North Sandwich for four years. He moved to Lake Village, where, having greatly aided the church by his co-operation with the pastor in the spiritual work, and having rendered valuable material assistance, he passed from work to reward.

For nearly thirty years he was a member of the board of corporators of the Printing Establishment, retained there for his business ability. He was twice president of the Home Mission Society. He was president, recording secretary and corresponding secretary of the Sunday-School Union. He was president of the Anti-Slavery Society. He was a strong and bold advocate of the *right*. By prudence and economy he gathered in order that he might bestow upon the benevolent work of our denomination. "From the time," says Dr. Brackett, "more than forty years ago, when he as a pastor was laboring to build a church in Manchester and, living on a meager salary, gave the first hundred dollars of savings to our struggling Biblical School, on to the day of his death he was a regular and liberal giver to all our benevolent causes. . . Many a poor student at New Hampton or elsewhere has received a regular donation from term to term to enable him to go on with his studies. . . Among the larger gifts already executed are $10,000 to Storer College, $1,000 to the Sinclair Orphanage in India, $1,000 to Hillsdale College with a note for another thousand, $1,000 to the Concord church and $500 to the Lake Village parsonage. No man in our denomination, minister or layman, with so small an income, has given so much money to benevolent work."

Aug. 19, 1837, he married Miss Olive E. Haines, who survives him. For many years she was president of the Female Mission Society. She was always deeply interested in all the benevolent work of the denomination, and was always a unit with her husband in all their gifts. He died Aug. 16, 1888, in his 80th year. The funeral occurred on the fifty-first anniversary of his marriage and fifty-third year of his ministry.

Sisson, Rev. George W., son of Reuben J. and Rebecca (Pratt) Sisson, was born in Bradford, Pa., March 13, 1837. In 1868 he married Miss Annie C. Griffith. He obtained his education at Kingsville, O., Millersville, Pa., and at Hillsdale College. He was ordained in 1867 at Latrobe, Pa., Rev. J. S. Burgess preaching the sermon. He has held pastorates at Latrobe, Jenner, Dunnings Creek and Croton, Pa., and Sheffield, O., and conducted revivals in several other places. In 1862 he entered the army and was stationed at Fort Keys opposite Yorktown, Va., nearly six months. With a comrade he was permitted to devote much time to religious work. They established a Sunday-school for freedmen in the old Baptist church of Yorktown. He was discharged from the army in 1863, and engaging himself to the American Home and Foreign Mission Society of New York, was sent to Beaufort, S. C., where he labored two seasons. In 1865, under appointment

from the Philadelphia Freedman's Aid Society, he took up the work in Nelson County, Va., and was very successful. His residence now is in Lincoln, Neb.

Siver, Rev. George H., was born in Herkimer County, N. Y., Jan. 6, 1814, and married Eliza Ostrander, Sept. 22, 1834. He served for many years as a licensed preacher in connection with the Diana church of the Jefferson Q. M. (N. Y.) and about 1870, received ordination, his subsequent ministry being with the Pitcairn church.

Skaer, Henry, son of George and Caroline (Silent) Skaer, was born in Ashley, Ill., in 1858, and was married to Etta Tapping in 1883. He became a follower of Christ in 1877, and received a license to preach in 1886.

Slayton, Rev. Richard, son of Richard Scaggs, was born in Graves County, Ky., May 4, 1841. He married Mary C. Ridge Oct. 9, 1867; was led to Christ two years later, and in 1880 was ordained. His ministry has been in the Mound City Q. M., Illinois.

Sleeper, Rev. Hiram S., died at Meredith Centre, N. H., Aug. 11, 1867. He was born in New Sharon, Me., Jan. 11, 1811. His father frequently conducted the social meetings of the church. At the age of twenty he was converted and baptized by Rev. S. Hathorn, uniting with the church. For several years he was engaged in teaching. In 1835 he married Miss Cordelia French. After hesitation, he began preaching in his native place, and received license from the Farmington Q. M. in 1839. His itinerant labors for the next three years were blessed. In October, 1842, his wife died. In December he was ordained by his Q. M. In May, 1845, he married Miss M. A. Dyer and entered on his first pastorate, with the Georgetown church. After supplying the Augusta church for six months, in May, 1847, he entered upon a two years' pastorate at Gardiner. He was then called to Monhegan, an island destitute of religious privileges fifteen miles from the mainland. Here in less than a year one-fifth of the inhabitants were converted. In 1850 he began a four years' pastorate at Phippsburgh. After spending fifteen years in preaching he entered the Biblical School at New Hampton, but he was called away, before the first year's study was completed, by the church in Upper Gilmanton. Here he entered in November, 1855, upon a successful pastorate of five years. He spent two years at Bristol, four years at Loudon, and then began his last pastorate, at Meredith Centre, where his health failed. After weary months of suffering he passed away, and was buried, according to arrangements made years before, by the request of his loving parish, at Upper Gilmanton. As a preacher he was earnest and fearless. He was a friend and supporter of all the benevolent enterprises of his denomination, and took deep interest in his country's welfare. He was delegate to General Conference.

Sleeper, Rev. John, received license to preach in 1816, while in Maine. He was ordained in Ohio; and, returning from the Christian order with which he was for a time connected, he organized the Alexander church, and continued for a time to labor in the Meigs County Q. M.

Sleeper, Rev. Nehemiah, was ordained in 1817, and labored in New Hampshire. He afterwards left the denomination.

Small, Addison, son of John N. and Sarah (Hamilton) Small, was born at Lewiston, Me., Oct. 16, 1841. He studied at Maine State Seminary and at Bates College. He was converted in 1857, and has been an efficient Christian worker, serving the Sunday-school of the Main Street church as superintendent. He is trustee and treasurer of Bates College. In 1874–75 he was superintendent of the schools in Auburn, Me. Since 1881 he has been cashier of the Manufacturers' National Bank of Lewiston. Nov. 29, 1862, he married Florence S. Wilder, and has two children.

Small, Rev. Carlton, died at the residence of his son in Lyman, Me., June 24, 1884, aged 78 years. He was converted in early life and began to preach when about twenty-three years of age. He had pastorates in Kittery, Lisbon, Raymond, North and South Parsonfield, Wells Branch, Berwick (Beech Ridge),

and other places. The last twenty years of his life he was in poor health. At the time of his death his home was in Biddeford, where he took an active part in the work of the church, and was esteemed for his loving spirit.

Small, Rev. Humphrey, Jr., was born in Bowdoin, Me., July 26, 1828. His father, Humphrey Small, was for many years deacon of the Brooks church, and is living at the advanced age of eighty-seven years. His mother was Eunice (Snow) Small, also of Bowdoin. He was converted when about twelve years of age, and was for four years a member of a Methodist church. He was married at the age of twenty-one to Miss Miriam S. J. Hall. He was licensed by the Prospect Q. M. June 25, 1858, and ordained March 10, 1860. His pastorates have been Swanville seven years, Thorndike and Knox, where a house of worship has been erected, twenty-five years, and Jackson, where he helped organize the church, since 1876. From 1868 for seven years he preached part of the time for a Baptist church, and added thirty by baptism. In 1875, from meetings at South Freedom he baptized nineteen and organized a Christian Association. At present he has under his care the Munroe and Brooks churches. His residence is with the latter church.

Small, Rev. James, died at Montville, Me, of cancer in the stomach, Feb. 27, 1885. He was born in Brownfield, Me., May 21, 1821. He found Christ at an early age, was baptized by Rev. J. B. Copp, and united with the Exeter and Corinna church. He began to preach at the age of nineteen and was ordained in the Exeter Q. M. During the forty-five years of his ministry he preached in the following places: Corinna, Exeter, Garland, Bar Harbor, Gouldsboro', China, Liberty, St. George, Islesboro', Lincolnville, Washington, Appleton, Monhegan, Thorndike, Unity, and Montville. He baptized a large number of converts.

Small, Rev. William, was born in Scarboro', Me., in 1812. He and his brother James were ordained to the ministry in the Exeter Q. M., Jan. 13, 1842. He continued to labor in the Exeter and Montville Q. M's until 1855, when he went to Wisconsin and preached at Monticello and other places in the La Fayette Q. M. In 1868 he moved to Manchester, Ia., and continued to preach in various churches of the Delaware and Clayton Q. M. until his last sickness. His death occurred at the residence of his son, near Earlville, Ia., June 17, 1883, in his 71st year, His earnestness and love for the work seemed to increase as he approached the close of life. He had baptized over two hundred converts, and commanded the esteem of a wide circle of friends.

Smalley, Rev. Eli C., died in Sheffield, Vt., Aug. 18, 1885, in his 52d year. In early life he was converted but put off the work of the ministry till the age of thirty. He was ordained in Albany July 5, 1859. He served churches in Albany, Brownington, Charleston, Wheelock and Sheffield. He was clerk of the Wheelock Q. M. several years, and once served as delegate to General Conference. By close study of the Bible and other useful works he became an efficient workman in the ministry. He possessed a noble heart and was eminently worthy of the esteem and confidence which he so generally received.

Smart, Rev. Moses M., was converted at Limerick, Me., in the revival of 1828, in which Wm. Burr and P. S. Burbank were brought to Christ. He was connected with the church at Bangor, Me., in 1839, and the next year became pastor of the church in Effingham, N. H., at the same time becoming superintendent of the library and biblical department established by the Education Society (*q. v.*) in connection with Parsonfield Seminary. In September, 1842, he took charge of an Academy in Dracut, Mass., and became personally responsible for the expenses of the Biblical School (*q. v.*) in connection with his other work. In November, 1844, he accompanied the Biblical School to Whitestown, N. Y., and continued one of the instructors until about 1849, after which his connection with the denomination ceased. He was a close student, regarding teaching as his

profession, and was generous to a remarkable degree.

Smart, Rev. Wiley L., son of John Smart, was born in Wilson County, Tenn., in 1833. He married Mary A. Allison in 1854, and has eight children. He was converted in 1859, began to preach the next year and was ordained in 1865. His pastorates have been Oak Grove and Bell City, Ky., and Harmony, Mt. Pleasant, Pleasant Ridge, Mt. Moriah, Mt. Zion and Freedom, Ill. He was active in the work of the ministry until about 1884, when he was unable to bear the burdens longer. He has baptized 530 converts.

Smith, Rev. Adam, son of Reuben Smith, was born in Kentucky and converted in 1850. He was ordained in 1874, and now resides at Venice, Ill., ministering to the Carbondale church. He was married to Miss Elizabeth Linza, and has seven children.

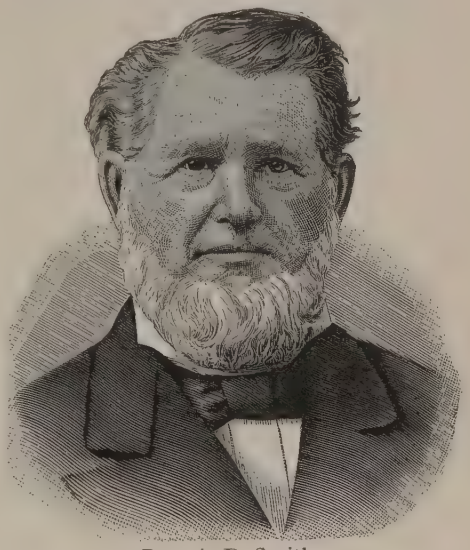
Smith, Rev. Andrew A., son of William H. and Clarinda (Arnold) Smith, was born at North Randolph,

Rev. A. A. Smith.

Vt., Nov. 5, 1840, and died at Minneapolis, Minn., Jan. 5, 1887. He was married to Laura A. Chubb in 1864, whom he survived less than two years, leaving a son and daughter at his death. Converted to Christ in 1857, he entered New Hampton Institution with the preparation afforded by the North Randolph schools, and fitted for the ministry. His first pastorate was at Topsham, Me., where he was ordained in 1865. His earnestness, fervor, passion for saving souls, and a felicitous way of meeting men won their hearts and their acceptance of the Saviour. Leaving Topsham he held a successful pastorate of three years at Portland, Me., when he was called to the responsible duties as pastor of the college church at Hillsdale, Mich., in 1873. Here his lively sympathy for the young found full play, his genial temperament gaining for him a ready welcome to the rooms and meetings of the students. His private study was the scene of many precious visits of the anxious and of the older Christians who sought his counsel. During this pastorate he led a large number into the baptismal waters. Accepting a call to the First Free Baptist church of Minneapolis in 1878, his old-time zeal broke forth into a flame that rapidly consumed his expanding life. From his first advent to the Northwest he deeply felt the need of organization and concentration in that vast field, where churches were distant many miles from each other. Seeing that nothing but weakness and discouragement could result from such dispersion, the correction of the evil commanded his unremitting attention. He soon became a recognized leader, encouraging his toiling brethren in the ministry, uniting them by correspondence, and calling out a spirit of co-operation among the churches, until a general organization of the churches was agreed upon, and the "Association of Free Baptist Churches of the Northwest" was the direct result. Not content with this, he urged a more general unity in Western work, and aided in effecting the formation of the "Western Association of Free Baptists" (*q. v.*). In spite of previous unsuccessful attempts to establish a Western denominational paper, and of the misgivings of many Western brethren because of sad personal experience in such attempts, he saw that either a Western paper must be maintained, or the denomination must aban-

don hope of any considerable growth in the West, and must lose a large part of the struggling churches then in existence; that nothing but a paper could unite them, and that if God desired the prosperity of Free Baptists he would provide a way for the paper to live. That conviction he held to the last, and to his tenacity of faith and purpose is due the present standing of *The Free Baptist* (*q. v.*) at Minneapolis. Soon after entering upon this most important part of his life-work he resigned the pastorate of the First church of Minneapolis, but continued his labors with a mission Sunday-school which he organized in a store building in 1881. His hopes that this school would be the nucleus for a second church were realized in January, 1884, when he organized the Stevens Avenue church, of which he became the pastor in connection with editorial and other work, and continued in these relations until his death, when he left a self-supporting church, moved with much of the missionary zeal of their leader and pastor.

Smith, Rev. A. D., was born at Lebanon, N. H., Aug. 25, 1813, and died at Canterbury, N. H., Feb. 9, 1886. His father, Dr. Alpheus Smith, was a surgeon's mate in the war of 1812, and died after a few months' service, November, 1813. He was born in Rhode Island, educated at Providence and practiced medicine a while in that state. At the time of his death the subject of this sketch was two months old. When three or four years old his mother moved to Hartford, Vt. At fourteen he was "bound out" until he became of age. He made the most of his winter school privileges. He became a Christian when seventeen years of age, was baptized at Norwich, Vt., May 12, 1830, by Rev. H. N. Plumb, and united with the church in Hartford. On Nov. 5, 1834, he preached his first sermon, in the dwelling-house of Reuben Paine. He then spent several weeks with Rev. Nathaniel Bowles, traveling and preaching among the churches of the Vermont Y. M. Here he formed a taste for itinerating, which continued during his life. With the advice of Mr. Bowles, he visited a neighborhood in West Corinth, Vt., where about twenty-five were converted. During the next few months he traveled in thirteen towns of Vermont, as far north as Lyndon. In May, 1835, he was licensed at the Strafford Q. M., Rev. J. Woodman being chairman of the examining committee. In the spring of 1836, in company with Ezekiel True, he attended Parsonfield Seminary. These two students preached nearly every Sunday



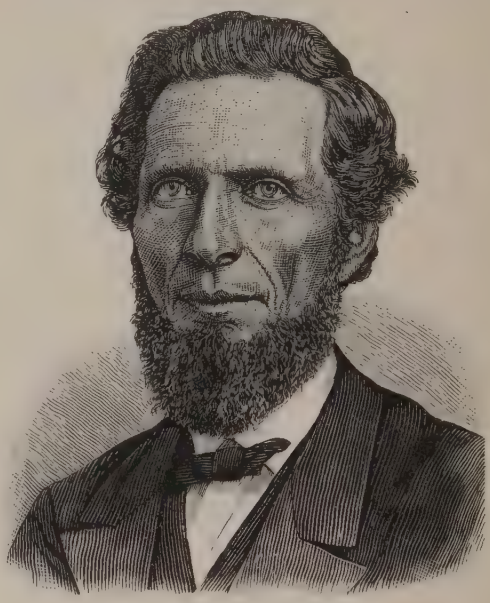
Rev. A. D. Smith.

from six to ten miles away. After the summer school he went to the town of Stowe, in northern Vermont, accompanied by Brother True. A revival followed with forty or fifty conversions. He then went to Corinth, much exhausted and afflicted with a severe cold which resulted in typhoid fever.

At a session of the Corinth Q. M. June 22, 1837, held with the First Corinth church, he was ordained. In July he became pastor of the Dover church, New Hampshire. There was continued revival throughout the year. He was married July 2, 1838, to Miss Emily B. True, sister of Rev. Ezekiel True. In the autumn, while engaged in extra meetings at New Market, he was taken with severe bleeding of the lungs. In the spring he returned to Corinth, Vt., and the following winter built him a house and remained there several years. He soon recovered so as to preach regu-

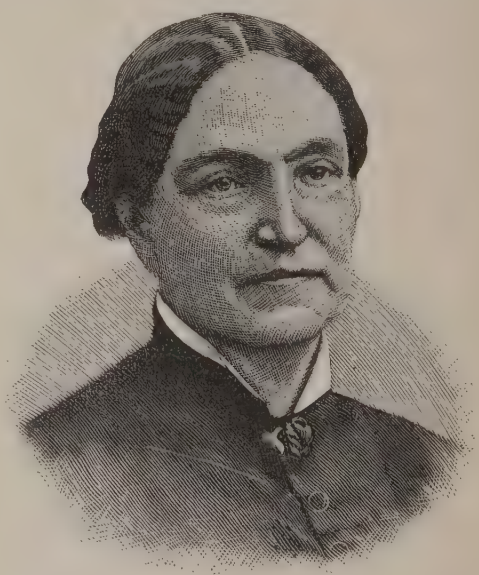
larly, and during his stay there saw nearly all the young people gathered in and many hardened sinners converted. In 1845 he went to East Randolph, Vt., but not seeing results he accepted a second call to Dover, N. H., and remained four years. After a short time at Farmington, N. H., he settled at Concord over two years, where there was a revival and the church debt paid. He then organized a church at West Fairlee, Vt., where he had a revival for more than two years. He was likewise prospered at Lyndon Centre, Vt., for two years and a half. In July, 1857, after a trip West, he settled at Laconia, N. H. He was there four years, and after three years at East Tilton, again nine years. About sixty were added to the Laconia church, among them Rev's Milliken, Jones and E. P. Moulton. His wife died Oct. 18, 1872, after which he gave up pastoral work for a few months. He itinerated during 1873, and in 1874 settled at Canterbury, N. H., where he married again and resided till his death. Funeral services were held at Canterbury and Laconia, and a memorial service at the Belknap Q. M. at Canterbury, at which a large number of ministers and laymen testified to their appreciation of his life and work.

Smith, Rev. Benjamin Burleigh, son of John and Eliza (Webster) Smith, was born in Sandwich, N. H., March 20, 1820, and was born again eighteen years later. He soon felt called to the ministry, yet ten years were spent in study and teaching. At length, yielding to the call, he completed the theological course at Whitestown Seminary, and in October, 1851, was appointed a foreign missionary. He sailed for Calcutta the following August, receiving ordination from a council of the New Hampshire Y. M., and was located at Balasore. There he remained nearly nine years, and, after a season in America for regaining health, added three years more of faithful service. (See *Mission in India.*) The climate again brought on disease, and his earthly labors closed Nov. 22, 1872. Brother Smith was one of our most useful missionaries; a man of few words, but of great industry; a modest, sincere, earnest, Christian worker. He was conscientiously faithful, regarding the work committed to him a sacred trust; hopeful, trusting



Rev. B. B. Smith.

God and confiding in his brethren at home, and filled with love for the work. His early death was greatly lamented by all friends of the mission.



Mrs. D. F. Smith.

His wife, **Dorcas Folsom Smith,** a daughter of Rev. Moses Folsom,

was born in Williamstown, Vt., in 1827. She was converted in 1839, and received her education in the High School at Manchester, N. H. In 1852 they were married, and sailed for India, where she rendered efficient assistance to her husband in his work; and, at his death, she nobly continued alone the work at Balasore. After a season of rest in America, she again entered upon the work, taking charge of the Girls' Orphanage, which position she still holds.

They have one son, Edwin A. Smith, for some years assistant editor of the *Morning Star*, and now on the staff of the *Lewiston Journal*, Maine.

Smith, Rev. Charles, was born July 26, 1824, in Le Roy, N. Y. He was converted very early in life and united with the Protestant Methodist church. In March, 1852, he was married to Maria E. Fish, in Mason, Mich. In 1856 he moved to Kansas and uniting with the Free Baptist denomination, was licensed and began preaching. He was ordained in 1874, and traveled and preached in the states of Kansas and Nebraska, doing pioneer work. His home is in Netawaka, Kan.

Smith, Rev. David, was born in Caldwell, N. Y., where, about 1843, he received license to preach. Two years after this he was ordained. He was connected with the Warrensburg church two years, and later with the Johnsburg and Horicon churches, where the most of his useful ministry was spent. He was widely known in this region and much loved. His death occurred suddenly, July 26, 1882, in the 81st year of his age.

Smith, Rev. Dexter, was ordained in 1821, and labored in Vermont.

Smith, Rev. E., was connected with the Free Communion Baptist Conference of Canada.

Smith, Rev. Gordon F., of York, O., died Oct. 17, 1845, aged 43 years. He was a native of Meredith, N. H., and began to preach when about twenty-four years of age. He labored twelve years in New England and Canada with much success. He then moved to Ohio and continued in the work seven years, his death occurring while on a journey to visit friends in the East.

Smith, Rev. H. C., commenced preaching in Michigan, in 1843. Many were converted under his labors. In 1844 the Bedford and Erie church was gathered by him. He was employed by the Bean Creek Q. M. to itinerate among the churches. He was some years in Macon, and died in Minnesota, March 13, 1855.

Smith, Rev. Irving B., of Warsaw, N. Y., was born in Attica, N. Y., Sept. 30, 1845. His parents, Hawley and Fanny (Baily) Smith, were for fifty years members of the Dale Free Baptist church. By persistent effort he prepared for college at Middlebury Academy, and in 1873 was graduated from Hillsdale College, Michigan. He became pastor of the church at Pike, N. Y., and was ordained the same year. He soon took up work in the school located there, and was principal of the Pike Seminary eight years. Health failing, he made his home at Dale and, after serving as commissioner of schools three years, he became principal of the Warsaw Union School in 1885, continuing there until the present. Though devoting much time to educational work, he has also continued his ministerial labors with success, preaching at Pike, Bethany, Dale, Warsaw, Cowlesville and other places. In the war of the Rebellion he served in the Eighteenth New York Light Artillery, assisting in the capture of Mobile. He was married to Amelia R. Miller, of Wyoming, N. Y., and has two children.

Smith, Rev. I. W., son of Samuel and Elizabeth (Walter) Smith, was born in Derry, Pa., in 1845. He was converted at the age of thirteen years and united with the Brethren in Christ. Several years were spent in study and teaching, and, in his absence and without his consent, in 1869 the Conference voted him license to preach. His labors were abundantly blessed of God, and in October, 1870, he was ordained. In 1880, the Cochran's Mills and Sugar Run churches, of which he was pastor, with others, united with the Free Baptists forming the Allegany Q. M. (See *New York.*) His ministry has since been in

this Q. M., being at present with the Deanville and Oakland churches. In 1882 he was married to Susanna Diehl, and two children bring sunshine to their home.

Smith, Rev. James, son of Louis Donny, was born in Granville County, N. C., in 1833. He married Charlotte Smith Sept. 9, 1869, and has five children. He was converted in 1851 and ordained by Rev. J. S. Manning at Mt. Zion, Ky., Oct. 24, 1869. His ministry has been chiefly in the Eddyville Q. M., Kentucky. He has preached more than four thousand sermons and has assisted in gathering several churches.

Smith, Rev. Jedediah, a native of Lima, Conn., died at his residence in Deerfield, Mich., March 2, 1883, aged 81 years. He was baptized in 1830 and soon entered upon the work of the ministry, receiving ordination in 1843. His early ministry was in western New York, his residence for a time being in Chenango County. In 1865 he moved to Deerfield, Mich., where his remaining years were spent. He sustained pastoral relations with several churches in the vicinity, the last being with the Bedford church. His work was not in vain.

Smith, Rev. John Addison, a native of Virginia, went to Iowa before it became a state, and in January, 1848, at the organization of the first Free Baptist church there, became one of its members. He made himself useful in the church and Q. M. from the first, and, receiving ordination in 1856, immediately became pastor of the Delhi church, and remained with it until his death, at that place, May 31, 1868, at the age of 49 years. He had the pastoral charge of three churches for several years. His labors were arduous and also effectual. He was much beloved by the churches and congregations with which he labored and by his brethren in the ministry.

Smith, Rev. Jonathan M., died in Ashland, N. H., Nov. 11, 1880, aged 55 years. His mother died when he was nine years of age. At the age of twelve he was converted, and the next year was baptized and united with the church. He afterwards went to the city and was led astray. At the age of thirty-eight, having returned to God with all his heart, he was ordained, and held pastorates in East Holderness, Holderness and Centre Harbor, Jackson and Sugar Hill. His labors with the Holderness and Centre Harbor church resulted in an extensive revival.

Smith, Rev. J. F., was born in Barrington, N. S., in 1837. For several years he followed the sea, and afterwards studied at New Hampton, N. H., and at Bates College, Maine, graduating from the Theological School at New Hampton in 1869. He was also ordained to the ministry the same day, and two days later was married to Miss Ella A. Estabrook. He had previously preached one year in Vermont and had supplied at East Andover, N. H. Subsequently he was pastor at Wheatville, N. Y., (Elba and Alabama church,) for a season; also two years at Great Falls, N. H., one year at Mechanic's Falls, Me., two years at Port Medway, N. S., and five years at Maitland, N. S. He has also preached at West Bethany, Potter and West Oneonta, N. Y., and is now pastor at Odessa.

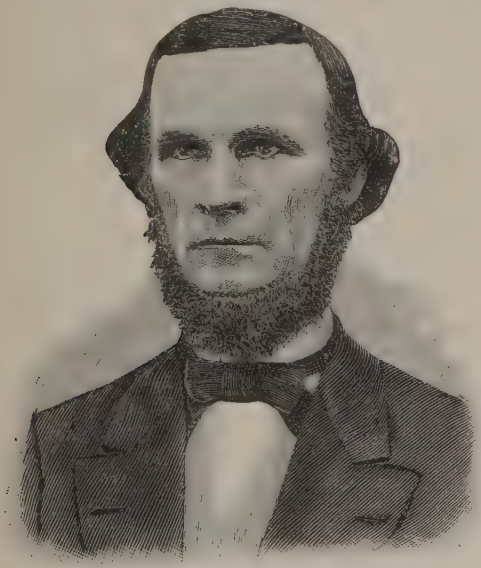
Smith, Rev. N. B., died in North Weare, N. H., Sept. 19, 1886, aged 77 years. He was born in Newport, N. H., converted in 1836, and was soon called to the ministry. In 1842 he was ordained by the Weare Q. M. at a session held at Wilmot Flat. His ministerial work was confined principally to the towns of Newport, Croydon, Enfield, and the several churches in Weare, where he resided the latter part of his life. He was disabled by sickness for several years.

Smith, Rev. O. W., was born in Clinton, Me., Aug. 18, 1818, and is the son of Moses and Catharine (Wyman) Smith. In 1839 he was married to Anna O. Bean. At the age of eleven years he became a follower of God. In the spring of 1836 he received a license from the Exeter Q. M., Maine, and three years later was ordained by the same Q. M. He has spent over fifty years in his chosen work, his present pastorate in Kansas being his seventeenth. He has witnessed a large number of conversions and assisted in the organizing of a number of churches.

Smith, Rev. Robinson, was ordained as a ruling elder, Aug. 29, 1802, by the Hardwick, Vt., Q. M., the day after its organization. Eliphalet Maxfield was ordained at the same time. Brother Smith was active among the rising churches in the Province of Quebec, where, in 1803, he baptized Rev. Avery Moulton and wife.

Smith, Rev. Roscoe G., a native of Hollis, Me., died in Minneapolis, Minn., Dec. 31, 1860, when about 28 years of age. He was converted in youth, entered college at the age of twenty and was a teacher four years at the New Hampton Institution. In August, 1860, failing health caused him to journey West, where he soon died rejoicing in the grace of Christ.

Smith Rev. Samuel F., was born at Martinsburg, N. Y., Aug. 8, 1820. His parents, John C. and Juda (Gray) Smith, were from New England. May



Rev. S. F. Smith.

21, 1847, he was married at Hartford, O., to Mary J. Parks, daughter of Deacon Truman Parks. He was educated at Geauga Seminary, Ohio, and at Whitestown Seminary, New York. His conversion took place in 1839, under the labors of Rev. R. Dunn. In 1843 he began to preach. Becoming pastor at Cherry Valley and Burgh Hill the following year, he was ordained, July 4, by direction of the Ohio and Pennsylvania Y. M. Two years later he became pastor of the Mecca church. Moving to Wisconsin in 1848, he assisted in revivals, and in organizing churches at Fayette and Wayne, and preached to the Willow Springs church. Succeeding this he ministered to the Willow Creek church (Ill.), and organized another at Caledonia, some ten miles distant. He then labored three years at Elgin, thirty-five being added to the church, and thirty-three others forming a branch church; after which he organized a church at McHenry. In 1853–55 he labored at Racine, Wis., where, assisted by Elder Dunn, a revival resulted and a church was organized. He then labored four years at Libertyville, Ill.; ministering also to the Diamond Lake and Half Day churches, which he then gathered. Subsequently he was seven years at Fairwater, Wis., assisting also in a revival at Winnebago; four years at Berlin, Wis., one year at Fairbury, Ill., and five years (commencing in 1871) at Postville, Ia. Moving to Nebraska he organized churches at Rose, Fairburg, Marshall and Dry Branch, Neb., and at De Witt, Kan., and at length took up the work at Long Pine. In these labors, covering a period of more than forty years, he baptized more than four hundred converts, gathered many churches and assisted in organizing two Quarterly and two Yearly Meetings. He has also manifested his benevolence and love for the cause of education by munificent gifts to Hillsdale College, of which he is an honored trustee.

Smith, Rev. Sheldon, son of Bliss and Priscilla (Rounds) Smith, was born April 14, 1836, in Elbridge, N. Y., and was married to Miss Emily Hakes Feb. 14, 1856. In 1882 she died, and he afterwards married Miss Susan Stevens. In September, 1873, he was ordained by the Church of God. In 1885 he united with the Free Baptists, and is at present pastor of the church at Corey Hill, Van Buren County, Mich. In 1882 he was elected department chaplain of the G. A. R. of the state of Michigan, hav-

ing served in the late war in a New York regiment.

Smith, Rev. Stacy, died of consumption in June, 1832, aged 30 years. He was converted at the age of seventeen, and ordained at twenty-eight. With two others he held revival meetings in the Erie Q. M. (N. Y.), and nine new churches were gathered in a few months. His was a short useful service.

Smith, Rev. Sylvester, of the Belle Vernon, Pa., church, a native of Delaware, died in 1846, aged 70 years. He joined the Freewill Baptists in 1822, and labored in the Cookstown Q. M.

Smith, Rev. Tilton E., son of Jonathan Smith, was born in Ontario, in 1841, and was married to Phebe F. Minard in 1863. He was converted in 1860, and in 1880 received license to preach, his connection now being with the Lapeer church of the Oxford Q. M., Michigan.

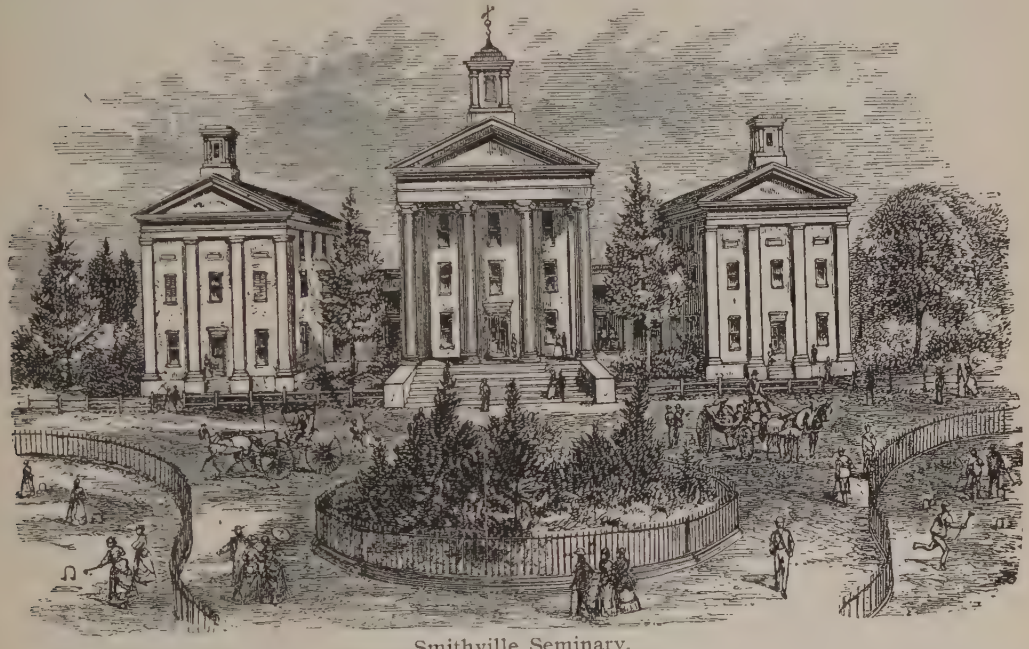
Smith, Rev. William T., was born in Hollis, Me., Aug. 8, 1818. His parents were Joseph and Annie (Tarbox) Smith. He was converted at the age of sixteen, and studied at Limerick Academy. In 1840, while teaching, he began to hold meetings and received license to preach. He was ordained as an evangelist in 1842, by Rev. James Libby and others of the Cumberland Q. M., and preached as such six years. His pastorates have been South Parsonfield from 1848, Topsham five years, from 1852, Gray from 1858, Gardiner City, Rochester, N. H., South Berwick, Me., Nottingham, N. H., from 1887, and Eaton from 1888. In nearly all these pastorates he has had large additions. At Gardiner City, fifty-six were added to the church in one Sunday. In Maine he was alternate chaplain of the Legislature, House and Senate, three terms, and a trustee of the Maine State Seminary and Bates College. He was married in 1842 to Miss Mary A. Libby, and has three sons, of whom one is Sumner P. Smith, M. D., of Lowell, Mass.

Smithers, Rev. Thomas Henry, was born of English parents at Killeshandra, Ireland, April 1, 1846, and was educated at the military school at Chelsea, London, Eng. He was ordained by the General Baptists at Codsall, Staffordshire, Eng., Feb. 5, 1877, and the following September entered upon his first pastorate, with the church at East Washington, N. H. After about four years at that place he spent one year each at South Strafford, Vt., and West Campton, and Alton, N. H., two years at Elburn (formerly Blackberry), Ill., and entered upon the pastorate of the church at North Johnstown, Wis., in November, 1886. Brother Smithers is a man of scholarly habits; has been married twice, and now has seven children to cheer his home.

Smithville Seminary, founded near Smithville in North Scituate, R. I., was afterwards known as Lapham Institute. After considerable discussion the friends of education in 1837 decided to undertake the work of founding this school on the stock plan. The dividends were to be met from the boarding department, while the salaries for instruction would be raised by tuition. A beautiful site overlooking a natural lake on the outskirts of the village was purchased and commodious buildings were erected at a total cost of $22,000. The institution was incorporated in 1839 and in the fall the school opened with Rev. Hosea Quinby, A. M., as principal. The attendance was large. Students came from every state in New England except Vermont. The school was thoroughly denominational, and took a radical stand against the sins of slavery and drunkenness. The sacredness of the Lord's day was maintained. Revivals were frequent. The cost of the property had been more than the amount of stock subscribed and it became necessary to sell the property to pay the debts. Mr. Quinby bought it and continued to carry the school on as a private enterprise. But the denominational support proved less extensive. In 1859 the school closed entirely and the property passed into other hands.

The seminary lay idle and empty till 1863, when a new effort was made to reestablish the school. William Winsor, of Greenville, a graduate of the school, enlisted the sympathies of Hon. Benedict Lapham, and together they purchased the property, and soon after made it over to the

Rhode Island Free Baptist Association. The name was changed to LAPHAM INSTITUTE. The buildings were put in good repair at a cost of $5,000. Able men were secured as principals and assistants for many years: Rev. B. F. Hayes 1863–65, Prof. T. L. Angell 1865–68, Prof. Geo. H. Ricker 1868–74. He was followed by Arthur G. Moulton, an accomplished young man and an excellent teacher, who soon after his first year's work was removed by death. Some time before this the Association had sold the property to Wm. Winsor, as debts had been contracted. Mr. Winsor, largely at his own expense, continued the school under the care of Rev. W. S. Stockbridge until the spring of 1879, when the Institute was permanently closed. More than 4,000 students from time to time have studied in its halls.



Smithville Seminary.

Smutz, Rev. David, died in Hillsborough, Ia., April 22, 1858, aged 44 years. He was converted in youth, served as a licensed preacher in the Cookstown Q. M. (Pa.) two years, was ordained in September, 1845, and labored with the Jenner church in the Somerset Q. M. (Pa.) from that time until 1855, when he removed to Iowa and assisted in forming the Van Buren Q. M. in that state. He was devoted to the cause and blessed in his labors.

Snow, Dea. Jesse E., a native of New York, was connected with the church in Cherry Valley, O., in 1839. He immediately became its deacon. He continued in this vicinity until his death, about 1884, having been connected with the Burgh Hill church in his later years. He was earnest in all Christian and denominational work, and was liberal according to his circumstances.

South Carolina. The first churches in this state sprang from the Original Freewill Baptists in North Carolina (*q. v.*). In 1817, Elder Reden Moore had gathered churches so that the Annual Conference of the ORIGINAL FREEWILL BAPTISTS was organized, and since then the body has made progress in numbers and influence. The present (1887) membership is 1121, in twenty-two churches, all in the east part of the state, north and east of the Santee and Catawba rivers.

THE SOUTH CAROLINA Y. M. was organized in October, 1886. It is situated in the eastern part of the state, in the

section occupied by the original Freewill Baptists, and is composed of two Q. M's. THE UNION Q. M. was organized Jan. 22, 1886, and now (1888) consists of the Antioch, Corinth, New Prospect, St. Mark, and Union churches, with 204 members. West of this is the CAMP BRANCH Q. M., organized July 17, 1886. Two years later it reported the Gilead, Little Sister, Macedonia, Peniel, Pine Grove, and Shiloh churches, with 461 members.

Southwick, George B., son of Barnet and Clara (Chapman) Southwick, was born at Humphrey Centre, N. Y., Nov. 22, 1863. He was converted when fifteen years old. He graduated from Pike Seminary, N. Y., in 1885, and is now (1888) studying in Bates College (class of '92) and in Cobb Divinity School. He received license to preach in April, 1885, and was pastor at Bliss, N. Y., from that time to April 1, 1886, and until Dec. 1, 1887, at Warsaw, N. Y. He now preaches for the Union church in Casco and the Union church in Otisfield, Me. March 21, 1886, he married Miss Ella S. Cook.

Spafford, Rev. Edward N., son of Nathan L. and Abigail (Hedges) Spafford, was born in Northfield, Vt., Jan. 8, 1852. He studied at the State Normal School at Randolph. He was converted in the spring of 1880. He moved to Minnesota and was licensed by the Hennepin Q. M. in December, 1886, and was ordained by that body at Minneapolis, March 10, 1889. He has supplied the Brooklyn church since September, 1888, where a revival began the following March which resulted in the conversion of forty. Jan. 1, 1879, he married Mary B. Ryan, and has one child. He lives at Crystal Lake, near Minneapolis, Minn.

Spaulding, Rev. Joel, died in Cleveland, O., Feb. 28, 1862, aged 66 years. He was born at Chelmsford, Mass., converted in early life and ordained in 1829. He labored with the church at Belgrade, Me., until 1840, having good success in building up the cause; as was also the case later at Belgrade and Mt. Vernon, and at South Belgrade. About 1853 he became connected with the Medina Q. M. (Ohio) and labored with the churches there, as failing health would permit, until the end. During the year spent in Maine he baptized about two hundred and fifty converts.

Spearing, Rev. Joseph, died in Clinton, Me., Aug. 11, 1867, aged 76 years. He began his ministry among the Calvinistic Baptists. He united with the Free Baptists in 1850, connecting himself with the Clinton church of the Waterville Q. M., in that body working for souls till death called him home.

Spears, Rev. Albert L., was born Nov. 15, 1852, in Pettis County, Mo., and was made a free man by the Emancipation Proclamation of President Lincoln. He worked on the farm with his father until 1870, when he was converted and joined the Freewill Baptist church. As there were very few schools in that part of the country which he was allowed to attend, he had received but a very limited education. Being now impressed by a call from God to enter the ministry, he made his feelings known to the church, which licensed him the next year. In 1872 he entered the State Normal School at Jefferson City, Mo., where he studied a part of three years. In 1875 he took charge of the Freewill Baptist church in Marshall, Mo., where he preached ten years, and was principal of the public school during five of these years. While at this place he baptized and took into the church 114 persons. He ministered also to other churches in this vicinity. In the fall of 1885 he resigned his pastoral charge and entered the theological department of Hillsdale College, and finished the English course in the summer of 1888.

Spencer, Rev. James, was ordained in 1803 in Vermont; he also preached in New Hampshire. With Aaron Buzzell and Simeon Dana he was appointed by the Y. M. to consult with the Hardwick Q. M. concerning their condition. They met with them at the May session in 1808, rendering essential aid. He afterwards left the denomination.

Spencer, Rev. Morton W., son of Reuben M. and Harriet (Allen) Spencer, was born at Gilbert's Mills, Oswego County, N. Y., Feb. 21, 1836. He was

a member of the class of '66 in Hillsdale College, and was married to Miss Elizabeth Corey, July 24, 1867. The Athens (Ohio) Q. M. ordained him Jan. 3, 1869. The following churches have been under his pastoral care, viz.: Postville, Ia., Albany, Mainville, Pleasant Plain, Blanchester, and Pierpont, O., Hamlet and Elton, N. Y., Jackson, Pa., North and South Zorra, Ont., Can., and Four Mile Grove, Ill. For two years he was a teacher in Atwood Institute. In 1882 he published a poem on the "Catacombs of Rome." At present he holds no pastorate, and is residing in St. Augustine, Fla.

Sperloc, M., son of Aaron, was born in Tennessee about 1835, and converted in 1859. He joined the Free Baptists in 1866; received license to preach about 1877, and resides at Venice, Ill., having his membership with the First church, St. Louis, Mo.

Spinney, Rev. John, was born in Phippsburgh, Me., Jan. 21, 1818. His parents were Jeremiah and Annie Spinney. He became a Christian at the age of fifteen and felt called to preach the gospel at the age of nineteen. June 8, 1844, he was licensed and Aug. 1, 1847, was ordained. He has had the care of nineteen churches. He preached in Stark, Me., thirty-one years and attended over two hundred funerals in that town. He has labored in twenty revivals, in one of which over one hundred were converted; has organized five churches, baptized between two and three hundred converts, and preached about seven thousand sermons. For eleven years he has worked as a carpenter during the week, walked ten miles on the Sabbath, preached twice and returned. He is at present pastor of the South Norridgewock and Industry churches, and resides in Industry (1887). He was married in June, 1842, to Miss Patience S. Oliver, and has five children living.

Spooner, Rev. Thomas, son of Thomas and Ann J. (Thompson) Spooner, was born in Franconia, N. H., Feb. 4, 1852. His parents were prominent members of the Franconia church, and in their hospitable home many ministers were entertained. In October, 1852, they removed to St. Johnsbury, Vt. He was converted at the age of seventeen, and preparing for college in the St. Johnsbury Academy, entered Bates College, Lewiston, Me., in 1870 and graduated in 1874. His class was the first to publish the *Bates Student* and he was its first business manager. In 1877 he graduated from Bates Theological school, and immediately settled at Beech Ridge, North Berwick, Me. He was ordained Aug. 14, 1877. Rev. W. H. Bowen preached the sermon and Rev.

Rev. Thomas Spooner.

Hosea Quinby offered the prayer. Jan. 1, 1878, he married Miss Clara Prescott, daughter of Lyman Prescott, of Auburn, Me., and has two children. In 1880 he was called to Whitefield, N. H. During this pastorate of four years the parsonage was purchased. The pastorate with the church at Farmington, N. H., began in 1884. The church edifice was remodeled at an expense of $2,500. In 1887, he became pastor of the church at Lawrence, Mass. He has had a revival in each of his churches, baptized fifty-one converts, married fifty-three couples and attended 140 funerals. He was a member of the General Conference of 1883, has been a member of the executive board of the Foreign Mission Society since 1884, recording secretary of the Education Society

since 1883, and trustee of Bates College since 1886.

Sprague, Rev. H., died in Damascus, Ore., August 31, 1875, aged 59 years. He had recently moved from Cherokee, Ia., and died after a brief illness, greatly lamented by those who had so recently learned to love him.

Stacy, Rev. Thomas Hobbs, son of Daniel S. and Elizabeth Ann (Hobbs) Stacy, was born in North Berwick, Me., July 26, 1850. He had deep religious impressions very early in childhood and before the age of eight was a secret Christian. At the age of thirteen he made a public profession and united with the Beech Ridge church, North Berwick. He owed much to the early religious training of his mother, and to the influence of his grandfathers, both of whom were deacons. He prepared for college partly at West Lebanon Academy. He graduated from Bates College in 1876, and from Bates Theological School in 1879. During his theological course he was an efficient instructor in elocution in Bates College and also in the Theological School. He was ordained at Fairport, N. Y., Sept. 17, 1879, by Prof. J. A. Howe, Rev. H. Whitcher, and others. His pastorate of the Fairport church continued till February, 1882, when he accepted a call to the church in Lawrence, Mass. In June, 1886, he was called to the church in Auburn, Me. In these pastorates there have been many additions by baptism. The church in Lawrence was freed from a burdensome debt which had rested upon it in some measure nearly forty years, and extensive repairs on the church were begun, which have since been completed. Since 1882 he has been the corresponding secretary of the Foreign Mission Society. He was married August 27, 1879, to Miss Clara I. Farnham, of Kennebunk, Me., who died at Lawrence, leaving one daughter.

Stamm, Rev. John Spera, was born in Hinkleton, Pa., April 11, 1838. He began his education at Mt. Joy Academy, Pa., and finished it at Dickinson College, Pennsylvania, where he graduated in 1859, with honors. In 1862 he married Miss Elizabeth Brady, of Mt. Joy. He taught in an academy in Orange County, N. Y. the year after his graduation, and then entered the East Pennsylvania Eldership of the Church of God, filling prominent positions. In 1867 he was sent to found a school in Centralia, Kan., but, being left without support, he served as superintendent of schools for Nemaha County two terms. Here, with changed views as to the ordinances, he united with the Free Baptists in 1869, and the outlook for great usefulness was most auspicious. But a sudden fever terminated his earthly life, Jan. 4, 1871. "He was a man of pleasing address, superior culture and sincere piety, and was ready for every good work. He was loved of all good people of every name. He had three children, one of whom, A. C. Stamm, is now known to Free Baptists as the clerk of the Harrisburg Q. M., Pennsylvania.

Stanford, Rev. Federal Alcander, whose parents, Samuel and Hannah (Dana) Stanford, were from New England, was born in Oneida County, N.Y., March 7, 1815. He was married to Miss Sophia Hicks in 1838, and has three children living. His conversion took place in 1832 and he was ordained in February, 1854. His ministry has been spent in Pennsylvania, Ohio and Michigan, the longest continuous pastorate having been at Watson, Mich., where he gathered a church and remained nine years.

Stanton, Rev. Horace, of Lebanon, Me., died Jan. 28, 1848, aged twenty-nine years. Converted in 1838, he was licensed to preach in 1844, and ordained two years later in August, 1846. Pain could not quench his love for souls. He was a faithful and acceptable preacher and pastor. In the disposition of his property he remembered the Foreign Mission, Home Mission, and Education Societies.

Staples, Rev. Jotham S., son of Gideon and Sarah (Oakes) Staples, was born in Temple, Me., June 15, 1823. He had a single term at the high school. Jan. 1, 1838, he was converted and March 12, 1862, was licensed. In June, 1864, he was ordained by the Farmington Q. M., at Phillips, by Rev. H.

Whitcher and others. His pastorates have been Phillips, Jay, East Dixfield, Springfield, and Lee, Me.; Depauville, N. Y.; Elk River, Minn., and Strafford, Vt. Considerable revivals occurred at Jay, and Depauville. In May, 1887, he moved to Moe's River, P. Q., becoming pastor at Compton, and the next year taking also the Bulwer church. In August, 1862, he enlisted in the army as private, and was at once promoted to first lieutenant, in which capacity he served one year, when he was honorably discharged. He has served as town clerk, justice of the peace, and superintendent of schools. He married Jan. 6, 1844, Sarah A. Kennison, of Temple, and May 23, 1880, Avilda Hasty, of Limerick, Me, and has four children.

Starbird, Rev. Freelon, son of John and Betsey (Benson) Starbird, was born in Woodstock, Me., Sept. 14, 1841. He was converted when about fifteen years of age. In February, 1877, he was licensed, and June 3, 1880, he was ordained at Milton, Me., by the Otisfield Q. M. He organized the Carthage church May 5, 1880, and became its pastor. He has also preached in Weld and for the Second church in Wilton. In 1887 he was pastor of the Chesterville and the East Dixfield churches, and preached half of the time at North Chesterville. In 1888 he accepted the East Dixfield and Farmington churches. During the six years of his ministry up to that time he baptized ninety-seven persons. He was married Jan. 30, 1864, to Miss Mary E. Oldham, and has three children living, all of whom are Christians.

Starr, Rev. Lovell B., was born in Gerry, N. Y., Sept. 24, 1821, and died in Dale, Aug. 18, 1875. He taught and held meetings in Yarmouth and Southwold, Ont., where a revival resulted, and he received license from the London Q. M. in 1845, and ordination in October of the following year. In 1847 he entered upon a three years' course of study at the Biblical School, Whitestown, N. Y., after which he held pastorates at Plainfield, Villanova three years, Cherry Creek and East Randolph churches two years, East Concord and Byron churches two years, East Hamlin four years, again at Villanova two years, Potter and Middlesex churches three years, Bethany one year, and at Middleburgh until his death. At nearly all these places encouraging revivals were enjoyed and the churches prospered. For twenty-four years, in these New York churches his scholarship, piety and devotion bore fruit for the heavenly garner. As a preacher Brother Starr possessed more than ordinary talent. He was a genial companion, a true friend, a zealous Christian.

Starr, Rev. Norman B., was an ordained minister connected with the Southfield church of the Oakland Q. M., Mich., as early as 1856. He remained with this church until about 1859, when he became pastor of the Chesterfield and Lenox church of the Oxford Q. M., where he remained until his death, Sept. 16. 1865.

Stealey, Rev. John, died in Pleasant, Ind., Aug. 17, 1848, aged 55 years. He was ordained at Marion, O., about 1831. His labors were mostly in northern Indiana, where he was the pioneer minister of the denomination, and assisted in organizing the Pleasant and several other churches of the northern Indiana Y. M. He was faithful and self-sacrificing in the work.

Stearns, Rev. Asa, of St. Mary's, O., died Sept. 7, 1851, aged 70 years. He had been a minister of the gospel more than forty years, and was connected with the Meigs Q. M. in its early years.

Stearns, Rev. Samuel, died at his father's residence in Deerfield, N. H., Oct. 24, 1848, in his 31st year. He was converted in 1838 and immediately entered upon a course of study, with the ministry in view. He was present at the first term of the Biblical School in Parsonfield and was a member of the first graduating class. He was ordained Feb. 4, 1844, and labored successfully in East Randolph, Vt., and Nashua, N. H., where, after two years and a half, failing health compelled him to relinquish his public duties. He was remarkably exalted in sickness. His dying words were, "Come, Lord Jesus, come quickly."

Stebbins, Rev. George A., was born near Rochester, N. Y., July 15, 1803. At the age of twenty he was converted under the labors of Rev. Josiah Fowler, and, after a few years, entered the ministry. In 1843 he moved to Ohio and devoted twenty-two years to the work of the ministry in the Meigs Q. M., in which he took a leading position and conducted many revivals. In 1865 he moved to Iowa and was connected with the Agency City church, though living at a distance from it, until his death, Jan. 29, 1880. He was a man of firmness and integrity; as a preacher, deliberate yet energetic and argumentative.

Stedman, Rev. Eli, was converted at Tunbridge, Vt., and ordained by the Strafford Q. M., Oct. 26, 1802. After two years he moved to Ohio, being the first Freewill Baptist minister to visit the state. He aided in a number of powerful revivals; young men were raised up to preach, and in a few years the Athens Q. M. was formed, consisting of several churches. He died in Rutland, O., May 29, 1845, aged 67 years.

Steele, Rev. John Corydon, was born in Boston, N. Y., March 5, 1834.

Rev. J. C. Steele.

His father, Epaphras Steele, was a native of Hartford, Conn., where the family had resided for several generations. Brother Steele began the Lord's service in 1852, received license in 1854 and was ordained by the Erie Q. M., N. Y., in 1862. The same year he was married to Caroline E. Griffith, and they have two daughters, both talented Christian workers. His ministry has been with the church at Attica two years, at Warsaw two years, at Hamlet five years, at Chagrin Falls and Orange (Ohio) seven years, at Attica again three years, at North Parma one year and at Dale three years. Then, leaving New York, he took up work at Wallula, W. T., where he has organized a church and is laboring to build up the cause under direction of the Home Mission Society. Besides revival meetings in all these places, some of them largely successful, he has assisted in raising up the Cherry Creek and Ellington churches, and has aided in revivals at several other places in western New York. He was for several years prominent in the work of the Central Association, and has served as delegate to the General Conference.

Steere, Rev. Charles, son of Rev. Cyrus and Catharine (Dodge) Steere, was born in East McDonough, N. Y., in 1831. He married Miss Nancy M. Ashcraft in 1849, and has three children. He experienced religion when ten years of age and was ordained in 1874, having served one year as a licentiate. His ministry has been in the McDonough Q. M., New York, where he has served four churches and baptized sixteen converts.

Steere, Rev. Cyrus, a native of Burrillville, R. I., began his ministerial labors when twenty-six years of age, and was ordained at East McDonough, N. Y., Aug. 26, 1829. He was a pioneer in the vicinity and assisted in building up and organizing many churches. His labors were chiefly in the McDonough Q. M., and were greatly blessed. He died at East McDonough Feb. 26, 1878, aged 76 years.

Steere, Rev. David, died in Attleborough, Mass., Dec. 1, 1854, in the 64th year of his age. The first half of his life was spent in neglect of his

soul, so completely that at times he doubted the existence of God, and denied divine revelation, though he read the Bible much in order to combat it. About the year 1833 he became interested in religion. He was baptized in the spring of 1834 and united with the Second church of Smithfield, R. I., under the care of Rev. M. W. Burlingame. He soon commenced preaching with good success. He was ordained as pastor of the Rehoboth church in 1836, where he continued till he assumed charge of the church in Newport. He preached for a time to the church at Middleborough, where he married Mary Howe. His health failing, he made him a permanent home at Attleborough. Here he wore out his life with consumption, dying in the faith. Rev. 14 : 13 he chose as his funeral text.

Steere, Rev. Martin J., son of Stephen and Sarah Steere, was born in Smithfield, R. I., Oct. 15, 1814. He studied outside his native place and finally returned to teach the district school. He was converted from his sins in 1833, at a time of spiritual dearth. The next year he was baptized by Rev. M. W. Burlingame, uniting with the church in Georgiaville. The same fall he began to preach near his home. He entered the Parsonfield Seminary in Maine. While there he offered himself and was accepted as a missionary to Orissa, India, but inadequate health compelled him to relinquish the design. He fitted for college at the Fruit Hill Seminary, in Rhode Island, but sickness compelled him to give up study. Partially recovering, he was ordained in 1837 and became pastor of the Georgiaville church. But his health completely failed in 1839 and he resigned his pastorate. About this time he was appointed an assistant editor of the *Morning Star*. In 1842 he entered upon the charge of the Apponaug church, and improving health permitted him to pursue the regular course of ordinary college studies. During the three years spent with this church his wife died. He was pastor at North Scituate three years, where he married again. He was pastor for one year at Greenville ; he then settled with the church at Waterford, Mass. He declined a call to the Boston church in 1851 to remain at Waterford. Finally the loss of a son inclined him to Universalism and he afterwards severed his connection with our denomination. He was a man of marked ability and ably represented his people in several General Conferences. In 1839 he took an active part in the anti-slavery contest ; in 1844 he was appointed by the Conference to prepare a work against licentiousness. Accordingly he issued from the press of the Printing Establishment the "Friend of Chastity" in 1846, a work of 142 pages. He also issued sermons entitled "Appeal to the Young," "Value of a Faithful Ministry" in 1853, "Matrimony" in 1855. In 1857 he was editor of the *Myrtle*.

Steinhoff, Rev. Peter, lived and died on the farm where he was born. He was converted in 1831, made deacon of the Windham church, Ont., Can., in 1835, and ordained in 1839. He labored with success among the churches of the Brock and Talbot (later Norfolk County) Q. M., preaching Christ in love, until his death, Feb. 2, 1871, at the age of 67 years.

Stephens, Rev. Ephraim, was ordained in Maine in 1808. He labored in that state and later in Ohio.

Stetson, Rev. Joshua A., son of Charles H. and Maria C. (Learned) Stetson, was born in Boston, Mass., April 1, 1819. At the age of seven (when his father died) he went to live with his uncle in Epsom, N. H., till he was sixteen. He then went to a trade in Boston, and was converted, uniting with the Baptist church. Convinced that it was his duty to preach, he studied in the Worcester High School and at Hancock Institution, N. H., under his cousin, Rev. William C. Richards. Finding his views in sympathy with the Free Baptists he joined the Charlestown Free Baptist church under Rev. Arthur Caverno, and was licensed by the church Feb. 8, 1841. He had preached his first sermon two years before. He studied in the Smithville Seminary, at the same time supplying the church at Centredale, R. I. May 20, 1842, he was licensed by the Rhode Island Q. M., and was or-

dained by the minister's conference of this body in 1845. He has had pastoral oversight of eleven churches, besides doing the work of an evangelist in many places. He has served the Tiverton church and Park Street church, Providence, and was city missionary at Taunton, Mass., four years. He has baptized forty converts and organized one church. For several years he was clerk of the Rhode Island Ministers' Conference. Besides teaching in New Hampshire, Massachusetts and Rhode Island he has devoted considerable time for many years to the study and practice of medicine. He married May 29, 1843, Rebecca L. Steere of Gloucester, R. I., and about them in Providence, their home, their four children are married and settled.

Stevens, Rev. Hiram, died in Meredith Village, N. H., June 6, 1880. He was born in New Chester (Hill), N. H., Dec. 12, 1806. Converted at the age of twelve, he united with the Christian church at Hill. He began to hold meetings when about fifteen, and soon went to New York, and for most of the time till 1827 preached with success in Ballston, Brutus, and adjoining towns. In April, 1825, he was licensed by the Ballston Christian church. He returned to New Hampshire in 1827, and in the following spring began to preach in Lowell as a Free Baptist. In June he was received as a licensed minister by the New Hampshire Y. M. at Strafford, and in August of the next year he joined the New Durham Q. M. He was ordained at Canterbury Jan. 20, 1830. He gathered a church in Lowell, which afterwards became extinct. He preached as an evangelist in different towns with much success. At Meredith Village there were many added to the church. After this he was at Farmington and Dover. In 1852 he started the Belvidere Mission in that part of Lowell called Centreville. He ultimately returned to Meredith Village, where for the most part he spent his last years.

Stevens, Rev. Jairus H., died in Loudon, N. H., Dec. 1, 1874, in his 81st year. For more than sixty years he was connected with the church, and the greater part of the time was an ordained minister. Though his home was in Loudon, he preached there only one year. His labors were mostly in Warner, Sutton, Newport, Wilmot, Oxford, and Lyme.

Stevens, Rev. John, died in Biddeford, Me., April 5, 1878. He was the second son of Theodore and Mary Stevens, of Limington, and was born June 18, 1801. His parents were Friends. When seventeen years of age he was radically converted. One evening he was so deeply impressed by the forcible words of a lay preacher that he could not leave the house until he found peace. He was baptized by Rev. Jeremiah Bullock. His call to the ministry a few years later was convincing, but he excused himself from lack of education. His ardor as a Christian abated until he renewed his covenant to preach the gospel. This was after his marriage and settlement on a new farm in Sebago. At once his preaching resulted in many conversions. Returning to Limington and taking charge of his father's farm, he labored in the several districts so effectively that the church increased to over three hundred members. He was ordained in June, 1823. The power of the Spirit attended his preaching in his own and adjoining towns. From one revival he baptized about ninety persons. In 1825 he accompanied Rev. B. S. Manson, a friend from boyhood, on a tour through upper New Hampshire and Vermont to Canada. A collection of $7 was raised in the Parsonfield Q. M. to send them on this mission. In 1828 he was sent to Canada by his Q. M. to adjust a difficulty in the Farnham church, which he and Manson had organized. He was a member of the second General Conference, held this year in Sandwich, N. H. During the year, though most of the time for five months was spent in Limington, he traveled more than 2,000 miles. After this he witnessed another revival in Limington, in which his brother Theodore was converted. Of his conversion and call to the ministry and ordination, also of his parents' conversion and their baptism by himself and brother, he had been favored with a prophecy as a re-

ward of his intense anxiety and prayers on their behalf. So confident was he of its fulfillment that when he once received intelligence of his mother's dangerous illness he said: "She can not die until she is baptized."

At the time of Theodore's conversion he was hired to a farmer. John drove to the farm and went in saying he had a message for Theodore, which he must deliver to him if he had to stop all night. Theodore was at work in the field, and seeing his brother's horse, and anticipating his errand, he remained in the field till dark, hoping to avoid him. But when he came in John delivered his message. Then they both fell upon their knees, and before they arose Theodore had given up all for Christ. About seven years after this their parents were converted, and John baptized the father, while Theodore baptized the mother.

He went on a tour east in the counties of Kennebec, Penobscot and Aroostook, and thence to New Brunswick. He preached awhile in Fredericton. He and Rev. A. Rollins published a small book of revival hymns, which were much used in the denomination. In the fall of 1837 he was appointed to missionary work in the Montville Q. M., where he was very successful. Rev's Mariner, Erskine and Mathews were fruits of this work. From 1843 he was settled in Windsor eight years. His work there and in surrounding towns was abundantly fruitful. Afterwards he spent two years in Gardiner, three in Bath, two in Augusta, where he organized the present church, two in Wayne Village, two in North Berwick and two at Wells Branch. Eighteen years before his death he settled in Biddeford and was pastor four years. After that he was able to preach only at intervals on account of failing health. His first wife died in Gardiner, in 1845, leaving two sons. In 1847 he married Agnes Ames, of Gardiner, who survived him. His biography was published in 1878 by Rev. O. Butler.

Stevens, Rev. J. Adams, son of Edward and Catharine (Williamson) Stevens, was born in 1859 in Warwickshire, Eng. In 1881 he was married to M. I. Herriott. The St. Francois (Mo.) Q. M. ordained him in 1885. For seven years he has been a missionary of the American Sunday-School Union, and while holding no pastorate he assists in revival work. His residence is Salem, Mo.

Stevens, Rev. Moses, was born in Buckfield, Me., in 1789. He died at his son's residence in Springfield, Me., Nov. 5, 1866. He was converted in early life, joining the Christian Connection. He united with the Free Baptists from doctrinal preferences, and was licensed by the Sebec Q. M. He was ordained in 1832 at Bradford, Me. He joined the Springfield Q. M. at its organization, and for many years prosecuted an itinerant ministry within its limits. He contributed of his hard earnings to the cause of missions and education. He was faithful to truth and a humble Christian.

Stevens, Rev. Theodore, died at his home in Saco, Me., Oct. 21, 1880. He was a younger brother of Rev's James and John Stevens, and was born in Limington, Me., Oct. 11, 1812. He was converted at the age of nineteen, and began to preach when about twenty-one years of age, and in 1835 was ordained in Limington. He first settled in Lebanon, and preached half of the time in Acton, where he married Miss Susan Brockett, who survived him. In 1838 he moved to Great Falls, N. H., but returned to Acton in one year. After three years he settled in Springvale, Me., and was there four years, when he moved to his native town. He never entirely recovered from the arduous toil of these years. In 1847–48 he made a strenuous effort to restore the Saco church to new life. He returned home, and for years he could neither preach nor labor. When strength began to return, he supplied at Limerick, Hollis and other places and preached a year and a half at Springvale, when he was forced to retire again. After three years on a farm in Somersworth, N. H., his health improved so that in 1860 he became pastor of the North Berwick church, Maine. After preaching in Lebanon six years he moved to Saco, where he lived the rest of

his life. During this time he supplied at Carver's Harbor a season, two years at Doughty's Falls, two years at Cape Elizabeth, during which time their house of worship was repaired, and two years at Kennebunk Port. He was a member of the executive committee of the Foreign Mission Society from 1857 to his resignation in 1875, and a member of the board of corporators of the Printing Establishment from 1847 till his death. With unswerving integrity and a fearless fidelity to convictions he united a tender heart and deep concern for the welfare of men.

Stevens, Rev. Thomas A., son of Joshua N. and Mary W. (Colby) Stevens, was born in Canaan, N. H., April 11, 1837. At the age of twelve years he began a new life, studied at Thetford Academy, Vermont, was licensed by the Strafford Q. M. in 1867, and ordained June 7 the following year. In Vermont he ministered to the Plymouth and Waterbury churches, and gathered the Morristown church. In New York he has been pastor of the Franklin, West Oneonta, Penfield, Bliss, and Middlesex churches (the latter at present), and has devoted one year to evangelistic work by appointment of the Central Association. The blessing of the Lord has rested upon his labors, and he is highly esteemed among the churches for his work's sake. He was a member of the Centennial General Conference, and has held various Q. M. and Y. M. offices. He served three years in the army, rising to the position of ordnance officer because of his Christian habits. He has four sons, one an officer in Dickey County, Dak., and another pursuing a collegiate course.

Stevenson, Rev. Wm. S., of Halldale, Me, was born in Montville Feb. 3, 1818. His father, Col. Wm. Stevenson, was born in Liverpool, Eng., and was married in Roxbury, Mass., and moved to Montville. He and his wife were Christians. Their son William was converted at the age of thirteen, and joined the church in North Montville. He finally yielded to his call to the ministry in 1868, at the age of fifty. He was ordained in June, 1871, at a session of the Q. M. with his church. Rev. E. Knowlton preached the sermon. He has preached mostly as an itinerant, and has seen many revivals, some of great power.

Steward, Rev. Justus H., a native of Grafton, N. Y., died in Carlton, Ia., Jan. 6, 1877, aged 57 years. He was licensed while connected with the larger Baptist body, united with the Free Baptists soon after his marriage in 1846, was active in the Sheffield, O., church several years, and received ordination Sept. 20, 1863, soon after his removal to Iowa. After pastorates with the Otter Creek and Carlton churches he organized the Fairview church, and remained its pastor until his death. Brother Steward was an acceptable preacher, unassuming in manner, and highly esteemed by all who knew him.

Stewart, Rev. Isaac Dalton, D. D., son of John and Hannah (Dalton) Stewart, was born in Warner, N. H., Dec. 23, 1817, and died at Dover, June 7, 1887. He became widely known in the denomination as agent of the *Morning Star*, and as author of "The History of Free-will Baptists," also by a long, devoted and effective service in behalf of the educational and other enterprises of the denomination. His father's ancestry was Scotch. Several members of the family came to this country between 1725 and 1760. His mother was a descendant of Philemon Dalton, who came from England in 1635, and settled in Massachusetts. His home was on a farm of 200 acres among the hills of Warner, N. H., and commanded a wide prospect extending into more than twenty towns. There were six children in the family, among whom he was second, and the eldest son. From the district school of twenty-five scholars which he began to attend before he was five years old there came eighteen teachers, six members of the Legislature and one governor of the state. In his tenth year his parents were converted and the family altar established.

In September, 1834, when nearly seventeen years of age, he fully decided to live "with reference to God's claims." His mother had been fatally injured by being thrown from a wagon, and her death, with attendant circumstances,

especially her prayers and instructions vividly brought to mind by this event, were powerful motives in his conversion. The decision was made not in public, but in the presence of one person only—a friend who was spending the night with him, and who proposed that they should try to become Christians. During the next eight years, most of the time he taught school or studied in preparation for his life work. At the time of his conversion he was in Hopkinton Academy. After this he was in Ohio about two years from 1836, engaged mostly in teaching. While there he chose for his calling the profession of law, and returning to New Hampshire,

Rev. I. D. Stewart, D. D.

he pursued his studies in the academy at Henniker, and taught until the spring of 1840. At this time his attention was turned to the ministry. With characteristic caution he determinded to take ample time to decide so important a question, and to place himself where he would not be unduly influenced by his friends. He went to New Jersey and taught school a year at Scotch Plains.

He became convinced that he was called to the ministry, and in May, 1841, he entered the Biblical School at North Parsonfield, Me. He was there six months under the instruction of Rev. Moses M. Smart. The next year in May, the Biblical School having been temporarily suspended, he entered the New Hampton Theological School, and studied under the Baptists. In the spring of 1842 he was principal of Henniker Academy. Among his pupils were Edna Dean Procter, and James W. Patterson, afterward United States Senator. In June he attended for the first time a session of the New Hampshire Y. M., and from that time for forty-five years till the session that began on the day of his death he was absent but twice.

At this meeting he engaged to supply the church at Meredith Village the next Sabbath. He continued to supply there till fall, and then became pastor of the church for one year at a salary of $140. A revival continued throughout the year, and twenty-five were baptized. He was ordained Feb. 2, 1843. Rev. E. Fisk preached the sermon, and Dr. Simeon Dana, and Rev's Thomas Perkins and Samuel Thompson assisted in the services. Soon after, February 8, he married Miss Elizabeth G. Rice, of Henniker. In April, 1844, he began an eight years' pastorate at Laconia, where his only child, Frances M., was born. He taught, during this pastorate, at Meredith and Laconia In May, 1852, leaving this field, he went to Ohio for his health, but after a year he returned and became teacher of mathematics in New Hampton Institution. In April, 1855, he became pastor of the church in the same village. After this he did much valuable work for the school, as general agent for a long time and as treasurer eleven years, also supplying for teachers, and serving as principal during the sickness of Professor Smith. He became a trustee of the institution soon after he went there and continued this connection till his death. In one of the several revivals there of marked power he was assisted by Rev. Silas Curtis, and baptized forty persons, while many students, converted there, were baptized at their homes. He twice represented the town in the Legislature.

Nov. 12, 1865, he accepted a call to Boston. April 1, 1867, he became pastor of the Washington Street church,

Dover, N. H. About this time occurred the crisis in the establishment of Storer College. He made strenuous exertions in the effort to meet the conditions of Mr. Storer's will, and even pledged his entire property in behalf of the institution. The Washington Street Society, having sold their meeting-house to the Printing Establishment in January, 1868, he gave his time and strength to the building of the large brick church which they have since occupied. Large spiritual prosperity attended his labors as pastor of this church. July 7, 1873, he closed this pastorate and became the agent of the Printing Establishment. He had already been a member of its board of corporators fourteen years. The affairs of the establishment were carefully managed by him. Upon its removal to Boston in the autumn of 1885, he resigned his position and continued to reside in Dover. In December, 1886, he went to Belleview, Fla., to spend the winter. He had a residence there, and an orange grove outside the village. He returned to Dover, where he died soon after his arrival.

Besides the important official labors already mentioned, Mr. Stewart was clerk of his Yearly Meeting seven years from 1845, and several times its moderator. He was a delegate to three or more General Conferences before 1868, after which he was standing clerk of the General Conference until his death. He was recording secretary of the Home Mission Society three years, and on its executive committee a much longer time. He held similar positions in the Education Society, and was fourteen years secretary of the Anniversary Convention. He filled extended terms as trustee of Bates College, Storer College, and Hillsdale College. Assisted by Rev. S. Curtis, he prepared for publication the first volume of the Minutes of the General Conference. He wrote valuable chapters for the "Centennial Record." The "Ministers' Manual," published by the Printing Establishment, is his work.

Brother Stewart was distinguished for strict integrity, self-sacrificing devotion, efficiency, promptness and thoroughness; but to those who knew him as pastor and associate these traits became doubly impressive and influential through his uniform gentleness and unaffected kindness of heart.

Stewart, Rev. W. M., son of Hamilton Stewart, was born in Mississippi in 1848. He married Lucinda Johnson in 1873, and has three children. He was converted the year of his marriage, and the next year began to preach. He has been for some years the pastor of the First Free Baptist church of St. Louis, Mo.

Stickney, Rev. Willard, a native of Bethel, Me., died in Rockdale, Pa., Aug. 29, 1880, aged 72 years. He united with others in forming the Durham church in 1827. His ministerial labors began in Franklin, Vt., in 1831, and he was ordained at Starksboro', Jan. 25, 1835. For some time he labored as an evangelist in Vermont, New York, and Canada. His soul yearned for the perishing, and he labored earnestly to win them to Christ. He afterwards settled in Pennsylvania, gathered several churches and remained there until the close of his life. He was a useful man, and many were sad at his death.

Stid, Rev. John, died in Corning, N. Y., Sept. 27, 1844, aged 82 years. He was one of the early preachers of the denomination, having been ordained in 1827. He was connected with the Benton, Chemung and Union Q. M's, and traveled extensively in the state and also in Pennsylvania. His labors were greatly blessed in many places. The religion he preached in health was his comfort and support in death.

Stiles, Rev. Dutton, was converted in Troupsburg, N. Y., when very young, and, soon feeling called to the ministry, after a time obeyed. His chief labors were in the Potter County (formerly Sweden) Q. M. (Pa.), of which he was the clerk twenty-one years. He was a zealous Christian worker, and, in connection with his ministerial labors, engaged in teaching several years. He died in Wharton, Pa., May 14, 1874, aged 57 years.

Stiles, Rev. Edwin B., son of Milo B. and Emeline L. (Smalley) Stiles, was born at Albany, Vt., Jan. 16, 1860. His

parents moved to Lowell, Mass., where he was converted in March, 1876. With a deep thirst for learning he went from the factory to the school-room, graduating from the Lowell High School in 1881. He graduated from Bates College in 1885, and from Andover Theological Seminary in 1888. In October, 1886, he

Rev. E. B. Stiles.

was licensed, and from the following June served the church at Epsom, N. H., where a revival was enjoyed in which the church was built up and a Young People's Society of thirty members was organized. He was ordained Feb. 15, 1888, by the Massachusetts Association. June 25 he married Miss Ada N. Tucker, a college classmate, after it became settled that the Foreign Mission Field was to be his home. They sailed in November as missionaries of the A. C. F. Societies, and arrived safely at Midnapore, India, where they are earnestly engaged in the work. They have one child.

Stiles, Mrs. E. B. (Ada H.), wife of Rev. Edwin B. Stiles, and daughter of Benjamin and Hannah (Merrill) Tucker, was born at Waterford, Me., June 3, 1862. She prepared for college at the High School of Norway, where her parents have resided since she was a child. At the age of eighteen she entered Bates College. She taught school before entering college, and one year also during her college course. She graduated in 1885, taking first honors in ancient languages, and in her junior year a prize for excellence in English composition. In 1883 she became a Christian. After graduation she taught in the public schools of Brooklyn,

Mrs. E. B. Stiles.

N.Y., and in the Randolph, Mass., High School. She resigned the latter position, and was married to Rev. Edwin B. Stiles, June 25, 1888, with whom she sailed for the India Mission, Nov. 3, 1888.

Stiles, Rev. Horace, son of Samuel and Clarissa (Cheney) Stiles, was born in Danville, Vt., April 7, 1824. He was converted in 1843 and licensed June 3, 1864. He was ordained March 11, 1866. He has been pastor of seven churches and organized one church. He has done missionary work in the Wheelock and Stanstead Q. M's. He has been engaged in ten revivals and baptized about two hundred converts. He married Nov. 29, 1849, Betsey C. Smalley, and has one child living. His home is at Albany, Vt.

Stiles, Rev. W., brother of Rev. Horace Stiles, died at his home in Newport Centre, Vt., Aug. 26, 1877. He was born in Danville, Vt., Sept. 26, 1827.

At the age of sixteen he became a Christian and felt called to preach when twenty-one. Ten years later he began his ministry, giving a part of his property for the Master's use, as a thank offering. His first efforts at Hyde Park in December, 1845, resulted in many conversions. The next month he was licensed by the Wheelock Q. M. He was ordained the following June. He served the churches in Newark, South Barton, Glover Centre and Sheffield. At Newton Centre he toiled hard, and a house of worship was built. He was taken with hemorrhage of the lungs, but kept at work and concealed his sufferings till two weeks before his death. He was a sympathetic and faithful pastor.

Stilson, Rev. Cyrus, was born in Sidney, Me., in 1801. He was ordained in 1828, and the next year, with Leonard Hathaway, entered New Brunswick by the way of Houlton, and for a month preached to large and attentive audiences up and down the St. John's River. At Hodgdon, where a revival was in progress before their arrival, a church was organized, and Stilson remained till August, in the meantime making a tour 100 miles farther into the province, where he not only preached, but baptized.

Stinchfield, Rev. Ephraim, was born in New Gloucester, Me., Feb. 11, 1761. In this new settlement, twenty-three miles north of Portland, deprived of school privileges, he was yet blessed with an eager, inquiring mind, and with the instruction of good parents, especially of a pious mother. At the age of six his thoughts began to be occupied with religious themes. A dream of the judgment made a deep impression upon him. He had seasons of awakening till he reached his seventeenth year, when he went to New York and served three campaigns in the Revolutionary War. The army proved a school of vice, and he returned home poorer in soul. During a revival which soon after followed in his native town, he resolved to give up all for Christ. And in the midst of the days of despair that followed, he heard the Saviour whisper "Peace," and his soul was filled with praises. But in the low state of religion in the community, he lost his enjoyment through neglect. At the age of twenty-two he married and became absorbed with the business of life. Thus he lived for eight years, till in 1791 he heard Benjamin

Rev. Ephraim Stinchfield.

Randall preach near his home. In the revival that followed Brother Stinchfield found his "first love." He resolved to arise and be baptized, which he did at the hands of Randall, at Raymond, Nov. 8, 1792.

He commenced to have wonderful views of God's truth. In December he attempted to move in the line of duty, and began to preach from Heb. 2:6, "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?" He spoke but a few minutes, but sat down embarrassed, and another preacher present finished the subject. He seemed to have made the attempt several times, for some unfriendly members of the church charged him before the Yearly Meeting with "having wounded the cause of God by endeavoring to preach six or seven times, and could not." But still he persevered. He left his small farm with his wife and five little daughters upon it, and began to visit destitute and distant settlements. In 1795 he enjoyed a good season at Sandy River. During 1797 times of

refreshing were enjoyed at Waterborough, Lincoln, Edgecomb, Bristol, Woolwich, and Parsonfield. The Parsonfield Q. M. was organized about this time, and requests began to come to the denomination for Stinchfield's ordination.

Finally, the request came fully before the Y. M. convened at Gorham. Some were still unacquainted with his gift, and it was proposed that he should preach a trial sermon. He did so on Nov. 8, 1798, and he was immediately ordained. While Randall and Tingley and Buzzell were in the midst of the ceremony and the ordaining hands were upon his head, a young man named Hamblin in the audience was overcome with a sense of his lost condition and began to plead for mercy. He afterwards became a minister of the Christian denomination. A great revival followed this meeting and the church was strengthened.

Stinchfield now began an itinerant ministry of twelve years paralleled only by the devoted labors of Benjamin Randall. Within eleven years he baptized over one thousand. Almost perennial revivals attended him. In 1799 he returned to Bristol to harvest seed he had sown in a single sermon the year before. Many had treasured up the warning of the text and were now prepared to "escape for their life." One of the first salutations he received on reaching the place was from a lady, who said, "I am glad to see you; you have come to reap the fruit of your labor." Many found the Saviour. "A beautiful cove on the sea-shore, surrounded by rising land, except where it opens into the ocean," was chosen as the place of baptism. A pulpit of drift-wood was hastily constructed. A large company listened to Stinchfield's words from the text, "Then they that received the word were baptized." Before the sermon was ended, many fell under the power of God, crying for mercy. Among the number were several sight-seers who came over in a boat from Pemaquid in high glee to enjoy the novelty of the scene. The candidates related their experience and forty-one were baptized. The next day about sixty converts came to the table of the Lord's supper. A few days later he baptized nineteen others.

From 1800 to 1806 he traveled from two to three thousand miles yearly and preached each year two or three hundred sermons. At their request to the Y. M., the Edgecomb Q. M. had a share of his services, as well as the Gorham. In 1803 he organized a church in his own town. In 1805 he was sent with Francis Tufts to petition the general court in Boston for an acknowledgment of the Freewill Baptists as a denomination. At five different sessions their suit was pressed without success. Still the several parish societies were incorporated without opposition. During this stay at the metropolis Brother Stinchfield became acquainted with ministers of the Christian Connection in and around the city. He occupied their pulpits, and preached once on Boston Common. He returned to his home with his sympathies and spirit enlarged and broadened. In 1806 his farm was rented to a man who had married his second daughter, and Brother Stinchfield gave himself up freely to his ministry. He ranged over much of Maine and a part of New Hampshire. From his own account, in 1806, he preached 354 sermons and baptized sixty-seven; in 1807, 436 sermons and baptized fifty-eight; in 1808, 440 sermons and baptized 245; in 1809, 484 sermons and baptized 303. Each year he traveled between two and three thousand miles. During a memorable week spent at Lincolnville, 1808, meetings were held from ten in the morning to ten at night. There was not an hour in which inquirers were not present intent upon the salvation of their souls. Stinchfield says: "I preached fifteen times and baptized twenty-eight. It was one of the happiest weeks of my life." The work spread into neighboring towns, and 170 were baptized and many more converted before Stinchfield returned home in August. In the great revival at Gray and New Gloucester in 1809, in which he baptized 150, he makes the record: "Baptized the last of the one thousand who have gone forward within eleven years."

In the war of 1812 his son-in-law who rented the farm fell as a soldier, and Elder Stinchfield went to his farm to toil

in support of the four small grandchildren that were left. For the next seven years he was confined to the vicinity of his home, but he managed to preach two or three hundred sermons yearly and to find in his narrowing sphere many precious seasons. When Cochranism ran riot, he published a pamphlet defending the truth in 1819. He had previously published a journal of his labors up to 1811. In 1820, he had entered his sixtieth year and was somewhat corpulent. Infirmities of age were creeping on. In his itinerating ministry he went west from home, visiting York, Portsmouth, Kittery, and Rye. The next year he made a tour east, visiting many of the churches he had built up ten years before. Some of his friends were dead, some fallen away, but many were firm and waiting to welcome him. At Kittery he enjoyed a revival, baptizing between eighty and ninety. In 1829 he visited Boston and viewed the parade in honor of Lafayette. He served a term in the Legislature. He now entered his seventieth year, and he was not only old but, as Franklin said of himself, "heavy." Still he traveled more or less until 1835, attending Quarterly, Yearly and protracted meetings and visiting the churches. His memory and strength began to fail him; in September, 1835, he had a shock which nearly stopped the tongue which had told the story so long and so well. He continued in a shattered condition for two years and expired in an unconscions swoon August 18, 1837, aged 76 years. His record is on high. We have just hinted at his useful, busy labors. His praise is in all the churches; many shall rise up at the judgment day and call him blessed. Clothed with humility as with a garment, he was powerful in word and tireless in toil for the Master. Rev. J. M. Brewster, in Centennial Record, pronounces him "pre-eminently the apostle to the Freewill Baptist churches of Maine." For several summers after he was seventy years old, he continued to conduct the Sunday-school in his own place. Rev. C. F. Penney, of California, and Prof. Cyrus Jordan, assistant editor of the *Morning Star*, are among his grandsons.

Stinson, Rev. Joseph, son of Rev. William Stinson of the Christian Connection, was born in Bowdoin, Me., in October, 1798. He married in 1823 Miss Mary W. Whittemore, after which for several years he resided in Litchfield, where he was converted and baptized by Rev. S. Hathorn, uniting with the Free Baptist church there in 1838. In March, 1842, he was ordained by Rev's N. Purington, C. Quinnam and M. Getchell. In 1844 he moved to Pittsfield of the Exeter Q. M., and joined the church there, a relation which continued during life. He served this church with acceptance to their edification. He was deeply interested in the Sunday-school of which he was superintendent. After an extended sickness he died Feb. 27, 1864.

Stinson, Rev. Wm. C., died in Pittsfield, Me., July 20, 1886. He was born in Richmond, Me., Feb. 14, 1803. At the age of twenty-one the care of his father's large family devolved upon him. He was converted in a revival under Rev. Dexter Waterman. About the year 1842 he moved from Bowdoinham to Pittsfield, taking with him his aged mother and three sisters. After his sisters had all departed, he married in 1848 Miss Lucy Fuller, who died in 1861. He was ordained in 1857, and in 1861 became pastor at Sabattusville, and afterwards at Leeds. In 1870 he returned to Pittsfield, where he remained till his death. His home during his old age was with Mr. and Mrs. Connor, whom he had led to Christ. He was an important factor in the establishment of the Maine Central Institute at Pittsfield. He helped to raise the first $10,000 subscription. The little which he had earned was twice put in to save the enterprise from wreck, but the trustees returned it to him when the danger was passed. When the last rally was made he gave the last $100 he had in the world to pay off the debt, and was cared for tenderly till death by his kind friends.

Stockwell, Miss Annie P., daughter of Martin P. Stockwell, was born in Dover, Mich., Oct. 12, 1852. She was educated at Hillsdale College, graduating in the class of 1875. Since 1881 she

has been a teacher in the schools of Cleveland, O. In 1873 she was made treasurer of the Woman's Missionary Society of the Hillsdale Q. M., and later was made secretary, holding the position until she removed to Cleveland. Since that time she has been home secretary of the Woman's Missionary Society for the Central and Ontario Associations, and Ohio and Michigan, discharging the important duties of that office with efficiency.

Stockwell, Dea. Martin P., of Clayton, Mich., was born in Cayuga County, N. Y., Feb. 11, 1818. His parents were Eliathah and Esther (Perkins) Stockwell. In 1841 he married Louisa Bailey, and their nine children living occupy good positions. Brother Stockwell has been deacon and Sunday-school superintendent of the Dover (Mich.) church since its organization. He has been a member of the State Legislature, and is a trustee of Hillsdale College. Occupying a prominent position in church and society, his steady, exemplary life, and his liberality in labors and in money have made his influence very helpful to the Master's cause.

Stokes, Alexis, a native of Virginia, died at his residence in Champaign, O., Oct. 13, 1867, aged 51 years. He was converted under the labors of Rev. C. Dudley, and licensed to preach Dec. 11, 1843.

Stone, Rev. John, was ordained in 1805, and labored in New Hampshire.

Storer College, at Harper's Ferry, W. Va., was founded in 1867. The schools among the freedmen in the Shenandoah Mission (*q. v.*) had evinced the need of a normal school, and Rev's L. Given and N. C. Brackett suggested this to the Home Mission Society as early as 1866. In February, 1867, Mr. John Storer, of Sanford, Me., gave President Cheney a pledge of $10,000 for founding this school, provided a like amount should be collected in the denomination by Jan. 1, 1868. This amount was raised, the greater part of it within the bounds of the present Central Association. "The Commission for the Promotion of Education in the South" was appointed by the Home Mission Board June 6, 1867, and was soon chartered. This commission had charge of the school until an organization was formed under the charter.

A farm of 150 acres on Bolivar Heights was purchased, but as better accommodations were secured, this has been used to aid the college by cultivation and the sale of lots. Four brick mansions, the residences of former government officials, but greatly injured by the effects of war, with the seven acres of land on which they stood, were given the college by vote of Congress in 1868. One of these, the Lockwood house, was previously loaned by the government for the opening of the school, and $500 were given by the Freedmen's Bureau to put it in repair. In November $6,000 were given by the Bureau to aid the school, and later $4,000 to renovate the shattered government buildings, $1,500 towards the running expenses, and $4,000 for the erection of Lincoln Hall. This timely, *providential* aid was solicited by President Cheney, Dr. Calder, President Brackett, and others. Gen. O. O. Howard conducted the Freedmen's Bureau at that time. Senator Fessenden of Maine, and Representative Jas. A. Garfield of Ohio were the champions of the college in their respective houses of Congress. Through the efforts of Judge Hoke, then a member of the West Virginia Legislature, notwithstanding the earnest opposition of those hostile to the education of the colored people, a charter was granted in March, 1868.

Myrtle Hall, a girls' boarding-hall, was dedicated, free of debt, May 30, 1876. The Woman's Missionary Society gave $1,000, the Jubilee Singers $600; many individual contributions were made, and a large amount was raised from the Sunday-school children of the denomination by solicitations in *The Myrtle*. Anthony Hall, the old chapel remodeled being retained in the left wing, was dedicated May 30, 1882. Deacon L. W. Anthony, of Providence, R. I., made a memorial offering of $5,000 for its erection, and a like sum was raised by the Woman's Society.

The normal department was opened Oct. 19, 1867, with nineteen pupils. In March, when the charter was granted,

Lincoln Hall. Anthony Hall. Myrtle Hall.

the average was seventy-five. It has steadily increased in numbers and influence. At first, bitter opposition from the white population was encountered. The teachers were ostracized and severe threats were made. This opposition is now overcome, and President Brackett, once of all men most hated and despised, has been for years a member of the city government. The school has won a place in the hearts of all.

One hundred and ninety-eight pupils are now in attendance. One hundred and fifty-eight have graduated, of whom several have become ministers, editors, doctors, lawyers, and successful business men. Some five hundred teachers, the most of them Christians, have gone out from the school to aid in promoting the intellectual and religions development of the colored race. The departments in the school are now three—the state normal, the academic, and the industrial.

The buildings are Anthony Hall, Lincoln Hall, and Myrtle Hall—as shown in the illustration—fronting to the east, with the Shenandoah on the south and the Potomac on the north. Eastward are the Lockwood House, the Morrill House, and the Brackett House. These buildings and the grounds are valued at $60,000. The invested funds of the college amount to $20,000. Rev. N. C. Brackett has been at the head of the institution from the first, and to him much of its success is due.

Stovenour, Rev. Fred, son of Christian Stovenour, was born in Morrow County, O., Oct., 18, 1834. He began a religious life in 1863 and the following year was ordained by the Richland and Licking Q. M. He has since ministered to Congregational and Free Baptist churches, and is now pastor of the Salem and Bear Creek churches of the Salem Q. M., Indiana. His ministry has been attended with good.

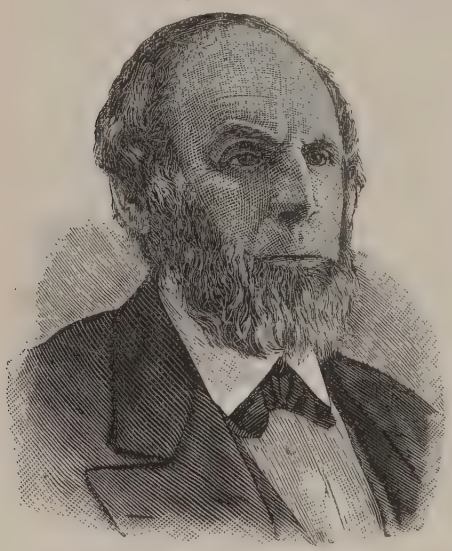
Stover, Rev. Samuel, died in Smithfield, Me., Jan. 10, 1866, in his 64th year. He was converted in 1820, and was baptized by Rev. D. Young, uniting with the Stark church. In 1835 he was licensed by the Anson Q. M., and was ordained Nov. 14, 1839, by Rev. D. Williamson and others, at which time he was a member of the Second New Portland church. In 1854 he became a member of the North Belgrade church. He was engaged mostly in the work of an evangelist, his labors being confined largely to the Anson, Wellington and Waterville Q. M's. He preached his last sermon at Springfield, where after an illness of three months he died peacefully. He was cautious, thoughtful and progressive.

Strafford, Rev. Warren C., died in Lynn, Mass., of consumption, May 11, 1857. He was born in Bath, Me., Nov., 14, 1823. He confessed that he owed his conversion (at the age of eighteen) to the faithfulness of a Christian mother. He was baptized at Bath, by Rev. F. Moulton, in February, 1842, and commenced preaching in November, 1845, for over three years leading an itinerant ministry in northern New Hampshire. He moved to Strafford, Vt., in June, 1849, and was ordained in Plymouth, Vt., June 8, 1851. He preached in Strafford till January, 1853, when he moved to South Weare, N. H. Here he preached his last sermon. He moved to Lynn, Mass., to suffer for four years and to sweetly pass away to be with Jesus.

Strafford Academy, at Strafford, N. H., was reorganized in 1848. The school was first started by the churches of the New Durham Q. M., but that body not being able to act in corporate capacity, the institution was incorporated in the name of the proprietors. The building was erected in 1833, and the school opened in the spring of 1834 under the instruction of Joshua D. Berry. The school afterwards passed into the possession of the Y. M., which held it by trustees of its nomination. For several years the school prospered; students came to it from a considerable distance. After the reorganization in 1848, the school took the name of Strafford Academy. In 1866 Rev. Daniel Austin, of Portsmouth, offered to endow the school with $5,000 if the trustees would honor him by changing the name to AUSTIN ACADEMY. The change was effected by an act of the Legislature, and the school again entered upon a season of prosperity. It has not been reported among the

schools of the denomination since 1881. Among the early principals of the school are the names Joshua D. Berry, Francis W. Upham, David Dickey, A. B., Porter S. Burbank, A. B., and Oren B. Cheney, A. B. Among the 1200 that have been educated in its halls, one, Vice-president Henry Wilson, has been honored by the nation.

Straight, Rev. Freeborn, W., was born in Washington County, N. Y., in 1806, and soon, with his father, William Straight, moved to Walworth, Wayne County. When about twenty-one years of age he was converted under the labors of Elder Lyon and united with the Walworth church. In about a year he was licensed to preach, and soon after, with Elder Marks, he went to Ontario, Can., where they traveled and labored



Rev. F. W. Straight.

with great success. Marks returning, he remained in Canada and supplied the Woodstock and London churches, forty miles apart, and preached at intervening points. More than a hundred were converted during the winter, and he was sent to New York for ordination in March, 1828. He remained in Canada several years and churches were formed which grew to become the Ontario Y. M. Returning to New York, he was inactive for a time. In 1841 he took up the work, and a year later he assisted Brother Bathrick at Conneaut, O., and Brother Dunn at Mecca, many being converted at each place. He was pastor at Conneaut two years, assisted in a great revival in Wellsburg, Pa., preached one year at Pennfield, N. Y., and settled as pastor of the church at Fairport for eight years. In the winter of 1851–52 he assisted Brother Bathrick again at Saco, Me., and more than four hundred were converted in the congregation, the revival being one of unusual power and extending also to other congregations and towns. He seemed almost inspired in his labors here. A part of the following winter was spent in revival work in Saco. After a year at Brockport, he settled at Manchester, N. H., where he remained three years and eighty were converted the first winter. After one year at Boston, Mass., and two at Saco, Me., he went to Conneaut, O., in 1861, and two years later to Jackson, Mich. He remained there nine years, reorganizing the church and carrying it through many difficulties. He then made his home in Lansing, intending to rest, but could not. He gathered fragments of several churches together at Grand Ledge, encouraged them to build their beautiful brick church, and by his visits aided the churches at Reading, Cambridge, Paw Paw, Bath, Macon, Delta and Leslie. Then in 1877, visiting the scene of his early labors in Ontario, he took charge of two churches in Zorra, and worked with the zeal and ardor of his youth until his sudden death, Dec, 23, 1878. Brother Straight was a man of large and commanding form, and of robust health, rather diffident unless aroused by some exigency, pre-eminently social and companionable. His intellect was of a high order, quick, discriminating and logical. He was several times a member of the General Conference. He died at the post of duty near where he preached his first sermon fifty-one years before, and was buried at Brockport, N. Y., near the scenes of his early ministry.

Strait, Rev. John, formerly of Rhode Island, after residing for a time at Stephentown, N. Y., was ordained at Plainfield, N. Y., Oct. 28, 1802, at the

organization of the church there. He continued its pastor until it became one of the strongest churches among the Free Communion Baptists. His preaching abilities were more than ordinary, but after 1813 his usefulness in this vicinity ceased and his future history is not known.

Stratton, Rev. George Worth, son of Henry and Letitia (Worth) Stratton, was born in Hernando, Miss., Sept. 30, 1849. He was educated at Holly Springs, Miss., and La Grange, Tenn. In 1869 he was married to Laura Chisholm, and the following year was converted at Memphis, Tenn., uniting with the Baptists. Being revived in 1876 at St. Louis, Mo., he united with the Methodists and in 1880 began evangelistic work. In 1885 he united with the Free Baptists, receiving ordination, and has since continued the work of an evangelist in the Central Illinois Y. M., where his labors have been greatly blessed. With great energy and devotion he continues the work.

Strawn, Rev. J. W., son of John Strawn, was born in Hawkins County, Tenn., in 1824, and was married to Mary A. Jennings in 1847, experiencing religion two years later. He received license in 1881, ordination in 1883, from a council of the Row Valley Q. M., Kansas, and has had pastoral charge of the Bethsaida church.

Streeter, Rev. Levi, died at his home in North Lisbon, N. H., July 27, 1886, aged eighty years. He was a member of the Littleton church. He was born and always lived within the bounds of the Lisbon Q. M. He had been a Christian over forty years, and thirty-five years an ordained minister, doing good work as an evangelist and supply.

Strong, Rev. William D., son of William and Elizabeth (Baily) Strong, was born in Greene County, Tenn., Jan. 5, 1833. He married Margaret Bruner in 1853, and has six children. He was led to Christ in 1849. License to preach was granted in 1875, and the following year he was ordained. He served as pastor of several churches in the Union Association, Tennessee, until 1886, when he joined the Methodists, with whom he had been connected in early life.

Strout, Rev. Alvah, died at his home in Bradford, Me., Aug. 24, 1881, aged 71 years. He was born in Limington, Me., and moved to Bradford about 1834. About that time he became a Christian and united with the church, and some two years later entered the ministry. His ministry extended over forty-five years, and he did much for the cause of Christ in the Sebec Q. M. His natural ability and studious habits made him an acceptable preacher. He left a wife with whom he had lived forty-five years, and eight children.

Strout, Rev. James, died in Exeter, Me., Sept. 26, 1878. He was born in Limington, Me., April 23, 1800. At the age of seventeen he was converted, but lapsed. While living in Harrison he lost his wife and a child, and in his affliction he returned to God. After removing to Bradford, Me., he united with the church in March, 1834, and soon began to preach. About 1835 he was licensed, and was ordained in March, 1839. He traveled extensively, often on foot, and preached mostly without compensation. He was a workman that needed not to be ashamed. He was a good citizen and elected to offices of trust. He was clerk and treasurer of the Penobscot Y. M. Though the church where he lived was broken up, he continued a zealous supporter of the denomination. His health and hearing failed a few years before his death.

Sturgis, Rev. Nathaniel, was born in Gorham, Me., Sept. 3, 1774. His father was a native of Barnstable County, Mass., and was an industrious mechanic. His mother, Temperance Gorham, was brought up in wealth and refinement, but was disinherited for marrying contrary to her parents' wishes. They thus settled in the wilderness of Maine, and began to break a tract of 200 acres. Nathaniel was the second son, and having a taste for learning, his father offered to bear the expense of a collegiate education on condition of his entering the ministry of the standing order, a proposition which Nathaniel refused. He was strictly brought up and well taught

in the common branches. In 1801 he was severely prostrated by fever; his soul was in agony. He prayed for relief, and when after six weeks he recovered, he was full of the satisfying love of the Saviour, and the twenty-four years remaining of life were consecrated to Jesus' service. In 1802 he married Sally Patten, of Buxton, and moved to a small farm he had purchased in Danville. In 1803 he united with the Congregationalist church here, and remained an active member till 1806, when he became dissatisfied with the sprinkling he received in infancy.

He took a regular dismission, and November, 1807, was baptized at Gorham during a session of the Free Baptist Y. M. Meanwhile his first wife had died, and he had married Betsey Woodman, who cared for his child. He saw the destitution of the place spiritually, and he began to preach free salvation. June 20, 1808, the preaching of the first Free Baptist sermon at his dwelling had led to an interest which grew into the establishment of a church. Sturgis must have begun his ministry here as early as 1810 or 1811. In 1812, the Danville and Poland churches were organized and he was chosen pastor. He was ordained in January, 1821, when about to set out on a preaching tour of 400 miles through Monmouth, Belfast, Eastport, and fifty miles beyond the Bay of Fundy into the Provinces. Oct. 20, 1825, while building a massive wall, a stone weighing over a ton, slipping, inflicted severe injuries, from which after much pain he died nine days later. He calmly bade farewell to his family and spoke joyfully of his home in heaven. He was an excellent counselor, and his sermons were decidedly practical and scriptural.

Summerbell, Rev. Martyn, son of Benj. F. and Elizabeth (Martin) Summerbell, was born at Naples, N. Y., in 1847. He graduated from the College of New York City in 1871, and from the theological department of the Union Christian College at Meron, Ind. He was converted in 1865. In June, 1866, he was licensed, and Dec. 20, 1867, he was ordained by the church of the Evangel, Brooklyn, N. Y., under charge of the New York Eastern Christian Conference. His pastorate at the church of the Evangel began Aug. 1, 1866, with a small Sunday-school and a membership of five women and one man. At the close of the relation in August, 1880, a new house of worship was left with a strong, self-supporting congregation. Sept. 1, 1880, he entered upon a six years' pastorate with the First Christian church of Fall River, Mass., during which fifty-two were added to the church, and funds were collected for the repairs of the house. Sept. 1, 1886, he became pastor of the St. Paul Evangelical (Independent) church, Thirty-fourth Street, New York City, but resigned in February, 1888, to accept the responsible duty of organizing and establishing the Christian Correspondence College of Stanfordville, N. Y., under the direction of the American Christian Convention. This college has for its aim the better equipment of the pastors of the Christian Connection whose early education has been limited. At the same time he accepted the call to become pastor of the Main Street Free Baptist church in Lewiston, Me., with the understanding that his standing in and relation to his own denomination in its general work should not be disturbed. He was regularly settled and installed by council Oct. 11, 1888. He has held very many prominent educational positions and has published a Ministers' Handbook which is widely used. In 1872 he married Lizzie P. Corwith, and has six children.

Summerlin, Rev. S., of Horton, Ia., son of Daniel and Elizabeth (Smith) Summerlin, was born at Norwalk, O., May 27, 1828, and married Sarah P. Crooks in April, 1858. He was ordained in 1861, and has been pastor of the New Haven, York, Wakeman, and Henrietta churches in Ohio, and of the Lester, Horton, Spring Valley, Six Mile Grove, Lincoln, Burr Oak, and Le Mars churches in Iowa. He has been active in the work of the denomination, serving in various offices in the Q. and Y. M's, and on the Iowa Home and Foreign Mission Boards, and is at present doing general missionary work for

the Y. M. He was a member of the General Conference of 1883. Revivals have attended his labors, and he has organized five churches.

Sunday-School Union, The Free-will Baptist, was organized at Great Falls, N. H., Feb. 24, 1836, by a convention called by the General Conference of the year before. The first Sunday-school of which we have any record in the denomination was sustained by Rev. John Foster in Wilton, Me., in 1819. General Conference in 1828, in answer to an inquiry from the Maine Western Y. M., stated: "We advise our brethren who are convinced of the utility of Sunday-schools to form them," etc. By 1831 our best ministers and churches gave them their hearty indorsement and support. On July 22, 1831, an editorial appeared in the *Morning Star* on the management of the Freewill Baptist Sunday-school of Limerick, Me., and a week later the *Star* opened a Sunday-school department in its columns. The General Conference in 1833, in answer to a request from the Kennebec Y. M., agreed that "the publishing committee and book agent be instructed to act as a Sunday-school Union for the connection until further measures shall be taken by the committee on the subject." This organization was effected, and a constitution adopted in the *Star* of June 16, 1834. Subscriptions were soon received for publishing books, and calls were made for libraries for schools. In 1834 agents were appointed for the organization and encouragement of Sunday-schools, and Rev's Samuel and P. S. Burbank were so employed in New Hampshire and western Maine. In 1835 renewed efforts were made to increase the resources of the union.

At length the Sunday-rchool Union, composed of the publishing committee and agent, desired an organization in which the denomination should be interested. Hence the call and response stated at the beginning of this article. Samuel Runnells, of New Durham, a co-laborer with Randall and an efficient business man, was made the first president, though over eighty years old. Enoch Place, S. B. Dyer, N. King, J. Buzzell, and John Foster were elected vice-presidents, Enoch Mack, secretary, and Wm. Burr, treasurer. Wm. Thayer, of Providence, R. I., was appointed general agent, without promise of salary or compensation. In their first annual report the committee stated that Mr. Thayer had "borne his own expenses incident to the prosecution of his agency to the amount of $400." He made the motion, which the committee unanimously supported, "That by the help of the Lord this Union will use its best efforts to have established, within three years, a well organized and well sustained Sunday-school in every church in our denomination." There had been collected and donated to the treasury $193.75 and a depository was established at Dover of 1200 books and 300 unbound pamphlets. A treatise upon organizing and conducting Sunday-schools was published about this time. The work of the Union was now flourishing, and General Conference in 1839, Thomas Perkins chairman, passed the resolution, "That we regard the Sunday-school cause as a bright harbinger of the millennial day, the era of glory on earth, in which all shall know the Lord, from the least to the greatest."

Local unions have been organized in different parts of the denomination. The Rhode Island Sunday-school Union has been doing good work in that body since its organization at South Kingston, in August, 1854, by the Q. M. Our first Sunday-school in the Shenandoah valley was planted at Harper's Ferry by Rev. N. C. Brackett in 1865. The same year a Sunday-school was organized at Cairo, Ill., by P. C. Talford. Our first Sunday-school west of the Mississippi was organized by Rev. N. W. Bixby in Iowa in 1848. Our first Sunday-school in India was at Sambhalpur.

The Printing Establishment has rendered the schools of the Union untold aid. In 1833 it published a catechism for children of sixty pages prepared by David Marks. In 1844 *The Sabbath-School Repository* was issued, a periodical publication in pamphlet form. But after one year for lack of patronage it was discontinued. In 1844 General Conference called for a Sunday-school publication and in May, 1845, the *Myrtle* was issued

(see *Myrtle*); in January, 1873, *The Little Star* appeared (see *Little Star*). In 1867 the establishment published a "Question Book" by Rev. G. H. Ball, and another for children entitled, "The Story of Jesus," by Mrs. Mary L. Clark. Two years later she wrote another called, "The Wonderful Works of Jesus." Soon followed the helps on the International Lessons, first appearing as Lesson Leaves with notes and hints by Rev. J. A. Howe, of Lewiston, in July, 1873. The *Star Quarterly*, under the editorship of Rev. G. C. Waterman, appeared in 1881. Junior and Primary Quarterlies were subsequently issued. In 1889 the *Myrtle Buds* first appeared. Since 1857 the Sunday-schools of the denomination have been reported in the *Register*.

Surratt, Rev. John H., of Vista, Raleigh County, W. Va., was born in Fayette County, Va., in 1847. His parents were John T. and Nancy (Combs) Surratt. He married Jannette Cantley in 1868, and with his wife joined the Free Baptists in 1884. The same year he received license, and June 13, 1886, he was ordained. He labors as an evangelist in the Raleigh Q. M., of which he is clerk.

Sutton, Rev. J. A., son of John S. and Mary A. (Addis) Sutton, was born in Hamilton County, O., Dec. 10, 1847. He was converted at the age of sixteen years, and ordained Oct. 24, 1874. His first pastorate was with the Mainville and Waynesville churches. In 1879 he received and accepted a call from the Green Camp, O., church, which he still serves. Under his labors the church has enjoyed a steady and healthy growth. He has also supplied at Broadway and other neighboring churches. During his ministry he has taught several terms of school and held various town offices. In 1886 he was a delegate to General Conference. He has been twice married, Nov. 28, 1869, to Mollie E. Cox, and March 22, 1883, to Mrs. Ella A. Kniffin.

Swaim, Rev. Lawson C., son of George W. Swaim, was born in Scioto County, O., April 16, 1846. He was converted at the age of twenty-three years and began preaching soon after, but was not ordained until 1878. The most of his time has been devoted to evangelistic labor and several hundred persons have been converted under his preaching and baptized by him. He has organized four churches and is now pastor at Madison and Scioto. In March, 1866, he was married to Feemelia Woodruff.

Swain, Rev. William, was born in Brentwood, N. H., May 25, 1788. Converted at the age of twenty-one, he united with the Baptist church of his native town. He married Miss Sally Drake, Nov. 22, 1810, and in 1816 moved to Pittsfield, where he soon became connected with the Free Baptists. At the age of thirty, feeling that he was too old to heed the call he heard to preach, he remembered the sacred words, "And Jesus himself began to be about thirty years of age." He commenced preaching in March, 1820, and was ordained as evangelist June 7, 1827. He moved next year to Chichester, where he raised up a church of which he remained the beloved pastor nearly forty years till his death, about 1865. It was said by one who knew him, "If the New Testament should be lost to the world, from the chambers of his own retentive memory he could have replaced it." He was strong in faith and an example to his flock. Rev. E. Tuttle attended his funeral.

Swan, Rev. Isaac, died at Tunbridge, Vt., his native town, June 27, 1857, aged 54 years. He was licensed by the Strafford Q. M. May 17, 1839, and soon after removed to Woodbury in the Wheelock Q. M., where he did good work for sixteen years. His health began to fail through asthma and he returned to Tunbridge. He began to preach at South Vershire the spring of 1857, and left in that place his dying testimony.

Swan, Rev. Oren L., of Argyle, Me., died Nov. 20, 1840, aged 32 years. In 1838 he moved from Hermon and began soon to conduct meetings around Argyle. Considerable interest prevailed, and in June before his death he was ordained by the Exeter Q. M. and himself and wife with the six converts baptized were constituted a church. Soon others were baptized and added to this church. His

sickness was short and painful, but he met God in peace.

Swarts, Dea. Jacob, son of John and Mary (McLinne) Swarts, was born in New York, N. Y., July 29, 1823. With slender opportunities for an early education, he yet by his trustworthy efficiency has steadily advanced, having been notary public and justice of the peace under three governors of Rhode Island. He served the state militia as captain and major. While the Greenwich Street church, Providence, was a mission interest in Sprague's Hall, he was converted in December, 1871, under the Rev. J. Mariner and united with the church, which he has many years efficiently served as deacon and trustee. He married July 15, 1843, Miss Mary M. B. Lockwood, and in October, 1855, Miss Phebe Dyer.

Sweatt, Rev. John, a native of Gilmanton, N. H., died at Toledo, Ia., Dec. 18, 1884, aged 78 years, less eight days. He was converted when nineteen years of age, and began to preach about seven years later. Sept. 30, 1841, he was ordained at Orange, N. H. In January, 1843, he moved to Fort Jackson, N. Y., where he organized a church and remained until 1856, when he returned to New Hampshire. Here he held official positions in the town and served in the Legislature. In 1865 he settled on a farm in Iowa. He continued faithful to the end.

Sweet, Rev. Daniel A., died in Johnston, R. I., after a protracted illness, June 28, 1861, in his 57th year. He was converted about 1840, and two years later began to preach. He was ordained by the Six Principle Baptists about 1845, but holding views on open communion differing from them, he with his church in 1856 united with the Free Baptist Q. M. In 1858 he added twenty-three to his church by baptism. He was self-sacrificing, upright, and a consistent minister of Christ. His funeral sermon was preached by Rev. R. Allen.

Sweet, Rev. Joseph N., a native of Kentucky, becoming incensed at the practices of slavery, moved to Fayette County, O. He was converted about 1821, and ordained by the Little Scioto Q. M., Feb. 19, 1854; being connected with the Bloom church and retaining the confidence of all to the end. He was a soldier in the war of 1812, and was interested in the overthrow of slavery. His death occurred May 13, 1871, when 81 years of age.

Sweet, Rev. Nathaniel, brother of Rev. Daniel A. Sweet, died in Johnston, R. I., in the autumn of 1873, aged 67 years. He had been in the ministry nearly fifty years, and many were brought to Christ through his labors. The last few years of his life his health failed, and his own support mainly occupied his time.

Sweetland, Rev. V. D., was born at Palmyra, Me., Sept. 7, 1837. His father was a native of Cushing, Me., and his grandfather Sweetland, a Revolutionary soldier, was a native of Providence, R. I. He studied in the academy, and was a member of the First Maine Heavy Artillery in the war, serving two years. He took part in the desperate charge of May 18, 1864, at Spottsylvania, and was wounded. His conversion, which was sudden and radical, occurred in the autumn of 1862. He began to preach in 1876, was licensed June 9, 1877, and ordained at Palmyra, by James Boyd, John Cook, M. H. Tarbox and others, June 18, 1879. He has preached at Plymouth four years, at St. Albans eight, at Palmyra six, at Harmony five, and at Unity one. He has had as many as four churches under his care at one time. He has baptized fifteen, attended about two hundred funerals and married sixty-one couples. He has been supervisor of schools, town clerk five years, and has represented his town in the Legislature one term.

Swett, Rev. David, died July 13, 1869. He was born in Gorham, Me., in 1792. He was ordained in 1822. In the Montville Q. M. in 1824 at Dixmont and Newburg, he baptized 106 during three months. His ministry was confined to Maine, New Hampshire and Vermont.

Swett, Rev. Hale, son of Capt. Joshua Swett, was born at Gorham, Me., Jan. 1, 1800. He experienced religion at the age of sixteen, and was ordained in 1831 at the January term of Bowdoin Q. M.

After a brief and earnest ministry he died Aug. 8, 1834. His funeral service was attended by Rev. Joseph White.

Swett, Rev. Jesse, the brother of Rev. Hale Swett, was born in Gorham, Me., in December, 1806. He found no lasting satisfaction in the pleasures of this world, and in 1827, in the midst of a revival, he sought and found Christ. He was baptized by Rev. C. Phinney, and united with the church at Windham. In 1828, while in Dover, N. H., with his brother, trying to advance the cause of Christ, he began to consider seriously the duty of the ministry; already he had three brothers in the ministry, and one sick at home. He continued to exhort about home till 1830, when he spent some time near Bowdoinham and Litchfield. His work was blessed, and in January, 1831, he was licensed by the Gorham Q. M., and in June, 1832, ordained by the Bowdoin Q. M. In September following, the Second Richmond church was organized by him with fifteen members. Here he resided till the spring of 1837, during which time the church grew to fifty members. Failing health occasioned the renting of his farm and his removal to serve the church at Leeds. After some temporary relief, failing strength caused him to return to Richmond, where a happy death came to his relief from the fell consumption March 15, 1840. His remains were borne for funeral services to the home of his father-in-law, Captain Sanford, in Bowdoinham, where the sermon was preached by Rev. Stephen Purington.

Swett, Rev. John, born in 1790, was ordained in 181–, and labored in New Hampshire.

Swick, Rev. C. C., son of Benjamin R. and Hily Ann Swick, and brother of Rev. Anna Barton, was born in Howard, Steuben County, N. Y., Dec. 31, 1828, and married Jan. 9, 1856, to Esther M. Pangborn. He accepted Christ in 1876. He received his education in Elmira, N. Y., and was ordained Jan. 16, 1887. He is connected with the Branch Q. M., Michigan.

Sylvester, Rev. Bradbury, of Wayne, Me., was born in Leeds, Me., Nov. 19, 1815. His parents were Hervey Sylvester, of Leeds, and Hannah (Brown) Sylvester, of Greene. He became a Christian when seventeen years of age. In 1838–39 he was a student at Kent's Hill, Me., and 1840 at North Yarmouth. In September, 1868, he was licensed, and Sept. 29, 1877, was ordained by the Bowdoin Q. M. He now preaches only occasionally. He was married, July 4, 1840, to Miss Lydia A. Bean, of Wayne. She died in 1864. His present wife was Miss M. C. Morse. He has two children.

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Tabor, Rev. James V., M. D., was born in Upham, Kings County, N. B., May 15, 1820. His parents were Jesse and Mary (Vaughan) Tabor. His grandfather Tabor, of New Bedford, Mass., was a British soldier in the Revolutionary War, and moved to New Brunswick in 1782. At the age of seventeen years James became a teacher in the parish school, and pursued that calling ten years. His license to teach a parish school, if not the first, was among the first granted to a Dissenter in New Brunswick. He was second colporteur of New Brunswick, and first colporteur of Nova Scotia for about three years. His conversion was July, 1839, at the age of nineteen. He was licensed May 12, 1850, and ordained July 24, 1851, and became pastor of the Sterviac Baptist church. After nine years, during which he baptized 207 converts, he returned to New Brunswick, and became agent of the *Christian Visitor*, and also agent for the Union Society, which embraced the four benevolent causes of the denomination. In 1861 he came to Maine, and after three years in the ministry with churches in that state, he enlisted in the same regiment that his son had joined, and served till the close of the war. In the army he preached under the direction of the Christian Commission.

In 1865 he entered the medical department of Howard University and graduated in 1867. In 1874 he joined the Free Baptist denomination, and the same year organized the Glenwood church in Aroostook County, and became its pastor. He is now (1887) pastor of that church, and also of the Hodgdon. During his ministry in Maine, he has baptized fifty-three converts. His other pastorates have been at Winslow, Stetson and Amity. He was married March 1, 1841, to Miss Mary Thorne, and has three children living.

Tallman, Rev. Ezra P., a native of Galway, N. Y., united with the Penfield church in his twenty-third year, and was ordained when twenty-eight. He became pastor of the Perrinton (Fairport) church, formed at the time of his ordination, and remained with it four years. He then spent nearly three years at the Biblical School at Whitestown, and afterwards was pastor of the Middleville and Norway, Byron, Penfield, and Elba and Alabama churches successively. After caring for his father, Deacon Tallman, in his last sickness, he preached occasionally, and died Aug. 21, 1867, aged 53 years. He was highly esteemed by his brethren, and his preaching was well adapted to develop spirituality and to establish gospel principles among the people.

Tanner, Brighton, N., son of Chester and Alzina (Tiffany) Tanner, was born in Chester, O., in 1852. He was educated at Geauga, O. In 1885 he consecrated his life to God, and May 20, 1888, license to preach was granted him by the Geauga and Portage Q. M. He was married in 1871 to Sarah D. Warner, and five children cheer their home.

Tanner, Rev. F. B., a native of Rhode Island and grandson of Francis Tanner of England, died in Chautauqua County, N. Y., April 26, 1874, aged 81 years. He began preaching when seventeen years of age, and was ordained in 1823 while laboring at Gaines, N. Y., where he gathered a church and remained until 1832. His subsequent labors were mostly in Chautauqua County, N. Y., though in 1845 he was in London, Ont., and four years later in Wisconsin. As a minister he was highly regarded by those who knew him best.

Tappan, Rev. Edmund M., died at Lawrence, Mass., after severe suffering, Dec. 12, 1860. He was born in Sandwich, N. H., Sept. 3, 1824; he was the eldest of ten children. His mother, Dorothy Beede Heard, was a descendant of James March, of Portsmouth, N. H., and his father, Jonathan Tappan, was descended from Abraham Tappan who came to Newbury, Mass., in 1637, exiled from England, according to tradition, for daring to hold opinions too democratic. His fondness for study led him to make much of his slender early advantages. At the age of seventeen he left home to work out his own fortune. He lived in a family at Danvers, Mass., for nearly three years, attending an efficient district school for two winters. He returned to Sandwich, N. H., and spent three months as a pupil in the High School. Stopping a short time in Danvers he went in the fall of 1844 to the High School in Douglass, Mass., and the next winter taught his first school in Uxbridge. In the spring of 1845 he entered Smithville Seminary, and in August, 1847, Dartmouth College. He was converted in May, 1845, and was baptized by H. Quinby Aug. 9, 1846, joining the North Scituate church. His resolution to make the law his calling now became shaken. In college through overwork the first symptoms of consumption began to appear. In 1849 he married Miss Lucretia Logee, of Blackstone, Mass., and thought for a time of giving up his college course till his strength should improve. But he returned to Hanover determined, as he says, "to go through college or die in the attempt." He graduated June 29, 1852, with high testimonials and free from the burden of debt.

He accepted chiefly from denominational considerations the principalship of Geauga Seminary, Ohio. He was ordained just before setting out for this seminary in Foster, R. I., Aug. 18, 1852. After three terms in Ohio he settled

with the Waterford (Blackstone) church in May, 1853, and remained till Oct. 1, 1857. He then entered upon his pastorate at Lawrence. For three years he labored "with the mutual attachment between pastor and people growing daily stronger." In May, 1860, he suspended his labors, hoping to gain strength by rest. In September he returned full of hope. He preached once in great feebleness after his return. Very precious revivals attended both his pastorates. He had a lofty aim in life and worked patiently to realize it. As a preacher he was "always practical, largely instructive and ceaselessly earnest." He loved his denomination deeply, and corresponded much for the *Star*, and for years contributed to the *Quarterly*. His wife and daughter live at Camden, N. J.

Tarbox, Rev. M. H., was born at Kennebunk Port, Me., Sept. 8, 1824. His parents were Daniel and Susan (Hanscom) Tarbox. He prepared for college at Farmington, Me., and Lewiston Falls Academy, and graduated from Waterville College in 1849, and Bangor Theological Seminary in 1855. He was ordained by the Kennebec Q. M. in 1851, and was pastor at Sabattus, Me., three years; at Bangor, Me., seven years, where a house of worship was built, revivals being enjoyed at both these places; at Kendall's Mills, Me., one year; at Amesbury, Mass., three years; at Cornishville, Me., one year; at Dover, Me., four years; and at Houlton, Me., three years. Revivals resulted from his labors at Dover and Houlton, a church being organized at the latter place and a house erected. He was also missionary in the city of Lewiston three years, and in the Penobscot Y. M. for a like period. Subsequently moving to Minnesota, he became pastor of the Elk River church, and did much to strengthen it. He was married in 1856 to Adrianna Weymouth, and in 1882 to Mrs. M. E. Nash. He has five children, one of whom, O. C. Tarbox, graduated from Bates College in 1880 and is practicing medicine in New York City.

Tash, Rev. James M., of Lincoln, Me., died in South La Grange, June 17, 1880. He was born in Wolfborough, N. H., in 1811. He was converted early in life, and over thirty years he preached the gospel in Exeter, Me., and other places. For many years he was unable to read on account of poor eye-sight, but he could repeat whole chapters of the Bible from memory. He lived a faithful Christian life. His last years were spent with his son in Lincoln.

Tash, Rev. Robert, died in Exeter, N. H., in April, 1869, aged 79 years. He was a colored man. He gave his heart to God in his youth, and early pursued those studies that would soonest fit him to preach the gospel. He labored in several fruitful revivals in Epping and Nottingham, N. H., and in North Berwick, Me. He was ordained by the New Durham Q. M. in the fall of 1827. His case came before General Conference by reference from the New Durham Q. M. because objections had been made to his ordination. The General Conference resolved that the color of a candidate for the ministry should not be an objection to his ordination.

Tasker, Rev. Ebenezer, died at Dixmont, Me., in 1831, in his 55th year. He had been a deacon in Ossipee, N. H., from which he removed to the place of his death, where he was ordained in 1822. His labors were confined to near his home, where as stationary preacher he was very useful.

Tasker, Rev. Friend D., son of William and Parney (Harvey) Tasker, was born in Jackson, Me., July 31, 1850. He became a Christian at the age of twenty-eight. In January, 1879, he was licensed, and in December, 1880, was ordained. He has held several pastorates and in 1887 had charge of the Atkinson and Charleston churches. In 1888 he gave up the former church. His home is at Corinna. He has baptized forty converts. In October, 1881, he married Miss Mary A. Page (deceased). In January, 1885, he married Miss Gracia Files. He has one child.

Tasker, Rev. Levi B., died in Centre Sandwich, N. H., Aug. 29, 1875. He was born in Strafford, N. H., March 21, 1814. He entered Strafford Academy at its opening in 1834, and con-

tinued four years. He had saved $300 by working at the shoemakers' trade, which he now used for his education. In 1837 he was converted. The prayers in his behalf when he became a Christian included the petition that he might be called into the ministry. For seven years he fought his convictions, and the remembrance of these prayers made the conflict more distressing. Unable to study, he left school and returned to his trade. As a layman, he was very active in the church in Northwood, which he joined at his conversion. He served as clerk and superintendent of the Sunday-school. While a student, he sent out the first call for a county temperance

Rev. L. B. Tasker.

society and was active in its organization. He was excluded from his church because he opposed its withdrawal from the Rockingham Q. M. in hostility to the strong anti-slavery stand which the Q. M. had taken, but he was afterward restored.

In 1845 he yielded to his convictions, was licensed and was soon after ordained. He itinerated for a few years, and then settled in Sandwich in 1848. In that field he spent thirteen years out of the next twenty-six. Three times he went to other fields and as often returned. He once went to his native town and resuscitated the church at Bow Lake. Eight or nine years before his death he settled at Lyndon, Vt., and did valuable work there and in the Wheelock Q. M.

The Lyndon Institution was greatly indebted to him at its establishment. He was clerk of the Sandwich Q. M. and of the New Hampshire Y. M. many years. He was corporator of the Printing Establishment seven years and a member of its executive broad, also of the executive boards of the Education and Home Mission Societies, of the latter about twenty years clerk. He was an excellent preacher, a good pastor, a wise counselor, and a worthy citizen. He had taken charge of the church in Sutton, Vt., but after several months his failing health led him back to Sandwich, where he retained a pleasant home.

Tate, Rev. William E., died at Carbondale, Ill., March 20, 1866, aged 36 years. He was a man of good native ability, wise in judgment and discreet in his management of both whites and blacks. He had just begun to live a free life, and was fully devoted to the interests of his race. By his death our mission in southern Illinois met with a great loss.

Taylor, Rev. A. B., son of Rev. Wm. Taylor, was born in Southwold, Ont., Can., and died in Fond du Lac, Wis., Jan. 28, 1876, aged 30 years. He was converted when nineteen years of age, and soon began to preach with success. Soon after this he entered the theological department of Hillsdale College, yet preached upon the Sabbath. Revivals seemed the natural outgrowth of his preaching, and he was largely instrumental in organizing two churches. Completing his studies in 1873, he settled with the church at Fond du Lac, where he continued to labor until a few weeks before his death. Many were added to the church during his pastorate. As a sermonizer he depended largely upon the vivid presentation of practical truth. His short life was useful, and his early death greatly lamented.

Taylor, Rev. George A., son of William and Mary W. (Cowperthwaite)

Taylor, was born in Huntington, Ind., Nov. 14, 1842. In 1859 he was married to Nancy A. Rogers, and was ordained by the Blue Earth Valley Q. M., Minnesota, June 13, 1869. He assisted in the organization of the Medo, Minn., and Dallas, Wis., churches, was formerly clerk of the Blue Earth Valley Q. M., first clerk of the Minnesota Southern Y. M., present clerk of the St. Croix Q. M., and is a member of the Minnesota Y. M. Home Mission Board. As a citizen he has held the offices of assessor, town clerk, chairman of the board of supervisors, justice of the peace, member of the school board, and he served in the First Minnesota Infantry in the late war. The Dallas (Wis.) church is now under his care.

Taylor, Rev. Manchester B., was born in North Scituate, R. I., Oct. 9, 1804. Converted at the age of twenty-four, he was baptized by Rev. R. Allen, joining the church in his native place. Owing to a sense of his own unworthiness, he resisted a call to the ministry for over twenty years. In the spring of 1858 he was ordained as pastor of the East Putnam church, Connecticut, which relation he sustained till his death. The church was blessed by his labors, building for themselves a pleasant house of worship. He enjoyed the confidence and esteem of his ministerial brethren. For a few months he suffered with the heart disease, finding relief in death Sept. 14, 1865.

Taylor, Rev. William, Jr., was born in Sandsdown, Ont., Can., March 20, 1823. He married Elizabeth Bodine in 1844, and Mary Morse in 1850, and has ten children now living. He was brought to God in 1841 and ordained in 1858. His labors have been in Ontario, western New York and Michigan. He has aided in building several meeting-houses, has baptized several hundred converts and represented the St. Joseph Y. M. in the General Conference of 1883.

Tedford, Rev. Charles E., son of Leonard W. and Harriet N. (Hawthorne) Tedford, was born in Topsham, Me., Sept. 24, 1850. He was converted when about nineteen years of age. He prepared for college in Nichols Latin School, and studied in Bates College. He was licensed in June, 1872, and was ordained Feb. 22, 1887, by a council called by the church at Limerick, Me. He has been pastor at East Livermore, Chesterville and North Freeport. He has been superintendent of schools in Limerick three years. He married Dec. 10, 1885, Miss Eva M. Mears.

Temperance Society, The Freewill Baptist, was organized in October, 1871, at the General Conference held at Hillsdale, Mich. Since 1866 a temperance convention had been held in connection with the anniversaries. Though the organization was thus tardily effected, yet the Free Baptists from their origin had not been slow to espouse the cause of sobriety.

Randall, in this respect a man many years before his time, was himself almost, if not quite, a total abstainer. Once at a Q. M. in New Durham, at his barn, he drove a man from the premises who began to sell liquor in an adjoining shed. The ridiculously small amount of "one gallon of rum" furnished for his funeral, which was attended by hundreds, is noteworthy in communities in which deacons and even ministers were engaged in keeping distilleries. Rev. Clement Phinney used to say: "I would rather sleep in a temperance man's barn than to sleep in a palace owned by a rum-seller;" and Rev. Albert Purington, having carried a load of barley ten miles to market, preferred to carry it home again rather than sell it for distilling purposes.

In connection with the Q. M. in Upper Gilmanton, N. H., in 1820, the leaders by the consent of the selectmen of the town posted notices forbidding "the sale of spirituous liquors in the streets or near the meeting." The next year the Weare Q. M., "earnestly recommended" to its members "not to use any ardent spirits on funeral occasions, except where the person died of some contagious disease." In the November number of the *Religious Magazine* was an article against "The use of Rum at Funerals." Our denomination fully identified itself with the American Temperance Society organized in Boston in 1826. Rev. John Chaney drew up the first pledge he ever

saw, and did what he could to stay the tide of intemperance at Farmington, Me. Later he moved to South Berwick, Me., and on account of his aggressiveness against this evil his life was threatened and he was mobbed in his house at night; murderous missiles were sent crashing through his windows. Our *Morning Star* was right on this point from the first.

In 1828 Hosea Quinby introduced a resolution in General Conference, which was adopted. The General Conference in 1832 passed a number of resolutions setting forth the evil at greater length. The first publication of the Printing Establishment was the issue in 1833 of a ringing sermon by Rev. Arthur Caverno against this evil, in which he said: "On whatever side the subject is viewed, whether in the manufacture, sale, purchase, or use, it presents its horrors. War, pestilence, or famine, presents no parallel. To me death upon the pale horse, and hell following with him, cuts not a more frightful figure." In 1839 and 1853 General Conference spoke in no mild terms concerning the use of tobacco. At an early date, too, our fathers passed the resolution: "That in our opinion, where temperance is the issue, it is the imperative duty of all Christians to give their suffrages only to such men as can be relied upon as the avowed friends of prohibitory law for the suppression of the liquor traffic." As early as 1841 General Conference declared that there was "neither evidence nor ground of inference from Scripture that Christ or the apostles made use of fermented wine at the Lord's supper or at any other time." Our churches were advised to prepare and use no other than unfermented wine at the communion table. Indeed, John P. Hale once said that wherever he met a Freewill Baptist he expected to "find a true friend of anti-slavery and temperance"; and Neal Dow said of us in June, 1880: "I have come in contact with a great many persons of that denomination—ministers, laymen and women—and I do not remember one who was not thoroughly a friend of this great movement. Their ministry has ever been among the most indefatigable, earnest and useful workers, never sparing time or labor in the cause. Without them the cause would not stand where it does to-day."

Tennessee. The doctrines of the denomination were first introduced in the extreme eastern part of this state some forty years ago. The churches arising from this source were, a part of them, situated in the extreme western part of North Carolina, and a few also in the southwestern part of Virginia; but they have been so intimately connected that they are here treated together. The French Broad Association of Baptists was divided over the Calvinistic and Arminian question, and the Arminian branch, led by Rev. Garrett Dewese, took the name Freewill Baptist, but practiced close communion. Connected with these churches were Rev. Moses Peterson and Rev. John Wheeler, both talented men, the latter a very successful revivalist, and both invited all Christians to the communion. They, with Rev. Wm. B. Woolsey, requested that each church might decide the question of communion to suit itself; but this was not granted and they were required to cease advocating open communion. This restriction led to the formation of a new body.

The Tow River Association was organized at Jack's Creek, Yancey County, N. C., Nov. 15, 1850. Rev. Jno. Wheeler preached the introductory sermon. Rev. Moses Peterson was called to the chair and Rev. Wm. B. Woolsey served as clerk. The churches were Jack's Creek, Pine Grove, New Liberty, Ramsey Town, Horse Creek, and Dry Fork. The total membership was 212. Eleven churches were reported the next year, and in 1852 the membership was 642. In 1853 the churches east of the Blue Ridge were set off to form another association. The history of that association is unknown. In 1854 there were in this association 388 members, and the ministers were John Wheeler, M. Peterson, Wm. B. Woolsey, N. Honeycutt, E. J. Campbell, D. P. Tipton, R. M. Johnson, R. Adkins, S. Adkins, S. Hensley, S. Honeycutt and F. Dewitt. In 1855 there were 488 members in fourteen churches. The

association continued to gain in strength, and though suffering from the evils incident to the Civil War, in which the Union people in this vicinity suffered much and Rev. W. Tipton was murdered, the reports for 1866 show a total membership of 902. Other associations have been formed from the churches of this, but the work of this association has continued to the present with good success. There are now (1887) eighteen churches, viz.: Tow River, Ramsey Town, Limestone Cove (Tenn.), Pigeon Roost, Burbank (Tenn.), Vian, Jack's Creek, Mt. Pleasant, Red Hill, Union, Spring Creek, Bethlehem, North Bend, Rock Creek, Cane Creek, Ball Creek, Shoal Creek, and Plum Tree. The total membership is 1097. The churches are all in Yancey and Mitchell Counties, N. C., except two a few miles over the Tennessee line.

THE AMERICAN ASSOCIATION was organized Oct. 30, 1868, with eighteen churches, mostly from the Tow River Association. The total membership was 807. This body, commencing well, continued its work until the question of adopting the Q. M. system arose. This was supposed to be the system prevailing in the North, but was more nearly a system of circuits. The contest between the advocates of the "Treatise" and the "John Wheeler Platform" was spirited, and after 1877 the association was disorganized, some of the churches going to the Tow River Association, working under the John Wheeler platform, and others to the John Wheeler Y. M., working under a plan something like that suggested in the Treatise.

THE NEW AMERICAN ASSOCIATION was organized in November, 1881, by consent of the Tow River Association, and is in some respects a continuation of the former association, the location and some of the churches being the same. Its work has been well conducted. It now (1887) has 643 members in thirteen churches, viz.: Fair View, Dry Branch, Jewel Hill, Bear Creek, Chapel Hill, Swim's Chapel, New American, New Hope, Laurel Hill, French Broad, Mt. Yeadon, Sweet Water, and Red Hill. These, except two in Tennessee, are situated in the western part of North Carolina, in Madison and Buncombe Counties, and southwest of the Tow River Association.

THE UNION ASSOCIATION was organized Nov. 8, 1872, with thirteen churches and 581 members. In 1875 there were twenty-two churches, with 883 members, divided into the Hawkins County, Liberty, and Bear Creek Q. M's. The Hawkins County churches now belong to the Clinch River Association. The LIBERTY Q. M. now (1888) has 294 members in the Bell's Chapel, Bethany (formerly Chimney Top), Liberty, Woolsey College, New Cross, Grassy Creek, and Union churches. These churches are all in Greene County, except Liberty in Washington County. The Bear Creek Q. M., now called the HARMONY Q. M., has 280 members in the Big Creek, Clair Creek, Bear Creek, and New Home churches in Cocke County, the Cedar Creek and Midway churches in Greene County, and the Holston Chapel church in Hamblen County.

THE JOHN WHEELER ASSOCIATION, also called the JOHN WHEELER Y. M., held its seventh anniversary Sept. 1, 1887. It then reported the following churches, viz.: Friendship, Root Branch, Union, Cave Spring, Marshall, Cedar Bluff, Holston Valley, Stony Creek, Shady Valley, Gap Creek, Big Rock Creek, and Doe River. The total membership was 620. Piney Grove and Shell Creek were also reported the next year. This association once contained the Big Ivy, Bristol, Roan Mountain, Round Mountain, and Stony Creek Q. M's, but the Q. M. divisions have not been made prominent. The churches are located in the extreme northwest part of North Carolina and the northeast part of Tennessee, its territory extending also northward into Virginia. Among its ministers are Rev's R. P. Moore, J. W. Pannel, J. W. Chatham, J. E. Holden, S. D. Cox, A. A. Cox, D. M. Simmerly, T. J. Russell, and W. Miller.

THE CLINCH RIVER ASSOCIATION had a common origin with those above mentioned. It is situated west of the John Wheeler Association in Virginia and Tennessee. The Abley's Valley, Enterprise, Gray's Chapel, Ivy Point,

Merchant's School House, and Pine Grove churches were reported with 328 members in 1884, and accessions from the Hawkins County Q. M. have since been received. Its present estimated strength is four hundred. Rev. J. W. Pannel has been a leader in this association, and Rev's F. I. Stewart, R. S. Harris, L. Scott, A. J. Johnson, J. M. Shupe, T. E. Penly, and S. Estep have been associated with him.

The New Union Association of united Baptists is situated in the central part of the state, in the vicinity of De Kalb and Coffee Counties. It was organized Oct. 26, 1877, with the New Union, Boiling Springs, and Indian Creek (now Goodhope) churches. The total membership the next year was ninety-eight. Two of the original churches soon went into other relations, but their loss was made good by the addition of the Hurricane Grove, Shiloh, and Hollow Springs churches which had just before taken the name of Union Baptists. In 1886 the churches and members were, Goodhope forty, Hurricane Grove thirty, Shiloh thirty-seven, Hollow Springs seventy-two, New Palestine seventeen, Douglass Chapel thirty-five, Mt. View forty-one and Oddfellows Hall twelve. The next year the Pleasant View, Lancaster and Mt. Carmel churches were added, and the year following the Ragsdale Chapel, Buck Springs, and Chestnut Grove churches. The ministers in the association in 1888 were M. Curtis, W. H. Tramel, H. Ross, B. C. Tomason, H. Spicer, W. J. Stacy, T. N. Lowe, H. W. Farrell, Z. D. Duncan, E. G. Pirtle, W. F. Smith, W. N. Cates, G. W. Farless, A. Brindlea, Sr., and L. D. Marsh. The United Baptist Publishing Company has been organized with Rev. M. Curtis manager, for printing helps in denominational work.

The Cumberland Association of Freewill Christian Baptists is located in the north part of the state, east of the Tennessee river. It was organized in 1842 by Elders Robert Eaton and Wm. Gower. The Concord Association of Freewill Baptists was divided on the subject of the communion, and the Liberty, Charity, Heads, Blue Spring, and Sullivan churches, practicing open communion, withdrew to form this association. It has continued its work with good success. The churches now (1888) number eighteen, as follows: In the Dover Q. M., Liberty, Spring Hill, Rock Spring, Pleasant Valley, Bethel, Collison's Chapel, and Sinking Springs; in the Ashland Q. M., Good Spring, Heads, Bethlehem, Oakland, Charity, Mt. Zion, Shady Grove, Grange, Old Zion, Oaklawn, and North Nashville. The ministers are G. R. Head, W. B. Stewart, J. L. Welch, W. T. Mosely, G. W. Binkley, H. C. Pace, E. E. Collison, J. T. Brake, J. A. Albright, Thos. Hazlewood, and J. S. Defoe. W. H. Head and J. W. Gower, prominent ministers, have recently died. Among the laymen may be mentioned J. E. Hudgens, clerk; T. Watts, treasurer; S. W. Patterson, and R. S. Demumbra. The total membership of the association is 1221.

The Bethlehem Association was organized by Rev. C. C. Vandiver in 1839, in Perry, Wayne, and Hardin counties, in the south part of the state, and bordering on the Tennessee River. In 1884 it reported nine churches, viz.: Prush Creek, Canaan, Grassy Valley, Cedar Creek, Oak Grove, Aenon, New Hope, Sinking Creek, and Spring Creek. The present membership is estimated to be 500.

The Tennessee River Association was organized from churches set off from the Bethlehem Association in 1877. The location is in northeast Mississippi, northwest Alabama, and in contiguous portions of Tennessee. It contained in 1888 the following churches, viz.: Big Cypress, New Prospect, Ebenezer, Shady Grove, Pleasant Hill, Macedonia (Ala.), Macedonia (Miss.), Mt. Olivet, Harmony, Mt. Zion (Miss.), Mt. Zion (Tenn.), Antioch, New Liberty, Poplar Springs, Hopewell, Piney Grove, Bumpus Creek, Canaan, Brush Creek, Spring Creek, Pleasant Ridge, Brown Creek, Oak Grove, Birch Creek, Mores church, Caisy Creek, West Point, and Stephen Harbor. The total membership was 1062.

The Flat Creek Association was organized in 1879 with churches from the associations just mentioned. It is located in the southern part of Tennessee west

of the Tennessee river, and in 1885 was composed of the following churches, viz.: Flat Creek, Red Walnut, Bath Springs, Doe Creek, Solitude, New Home, Cross Roads, Harmony, Mt. Sinai, Union, and Antioch. The membership in 1888 was 634.

The Flint River Association was organized in 1881, with churches from the above associations. The location is in northwest Alabama, in Colbert, Lawrence, and Morgan Counties, on the south bank of the Tennessee river. The churches in 1884 were as follows, Emmanuel, Liberty (Morgan County), Liberty (Lawrence County), Mt. Zion, Union (Morgan County), Union (Colbert County), Shady Grove, Rocky Branch, and Union Hill. The total membership is now estimated to be five hundred.

These four associations having a common origin in the Bethlehem Association are united in a Quadrennial Meeting which held its third session in 1888. This body is increasing rapidly. It has an active ministry, among whom are, Rev's W. J. Webb, Jackson Webb, W. H. Morgan, S. C. Austin, J. G. Whitlock, J. W. S. Kenedy, J. M. Pratt and others who are aiding efficiently in carrying on the good work.

Tewksbury Rev. Bradbury V., son of Thomas and Elizabeth Tewksbury, was born in Hancock County, Me., Aug. 30, 1813. He received license to preach in 1852 and was ordained by the Athens Q. M. in Ohio, Dec. 24, 1854. His ministry of thirty-five years extended over the entire territory of the Ohio River Y. M. He served many of the churches as pastor, and was a successful revivalist, bringing many into the fellowship of the church. He was an earnest and faithful minister and took a leading part in the denominational work in his vicinity. He died at his home Nov. 4, 1888. He was married to Martha Wood, and, after her death in 1862, to Elizabeth Woods. Three daughters and three sons were left at his death.

Texas has not received very much influence from the Freewill Baptists, and some of the bodies which are said to exist are not known to us. The organizations that are known however, have the vigor of youth.

The Texas Association was organized in 1878. The Good Hope and Union Springs churches, in Rusk County, and the Union Chapel and Beckville churches, in Panola County, all gathered by Rev. A. M. Stewart, entered into the organization. The Lone Star church in Cherokee County, and the Rape's Chapel church were also gathered by Brother Stewart. The Beckville and Rape's Chapel churches have been scattered. The Bright Light and Christian Home churches, in Brazos County, were organized by Rev. T. H. Adams, with the assistance of Brother Stewart, in 1886 ; and the Old Prospect church, Rusk County, was organized in 1887 by Rev. Jas. R. Lunsford. Thus there are now seven churches in the association. The total membership in 1887 was 287. The ministers, besides those above mentioned, are W. T. Wood, E. Z. Phillips, I. Lunsford, and J. W. Loftis.

The Northwest Texas Q. M., located in the vicinity of Dallas, was organized in 1883, with the following churches: Randall in Dallas, St. Paul in Lancaster, Good Will in Arlington, and Mt. Pilgrim in McKinney. There have been added since, the Ebenezer church of Ferris, and the Walnut Springs church, both in Ellis County, and the Carrollton church. The ministers are H. E. Brown, A. Ferren, J. Ditto, Geo. Perry, J. F. Carr, and J. Olds. The seven churches had in 1887 a combined membership of 144.

The Denton Creek Association, northwest of Dallas, is composed of the Bethel, Big Springs, Corinth and De Soto churches. Rev's L. W. Miller, F. L. Phillips, J. W. Johnson, and H. Bryant are ministers in the association. The total membership in 1888 was 143.

Thomas, Rev. John, a native of New York, while yet young consecrated himself to God and his work. Soon after receiving license in Royalton, N. Y., he recommenced laboring in Michigan, receiving ordination at the Michigan Central Q. M. Feb. 23, 1839. There were then but few Free Baptist churches in the state, but giving him-

self, soul and body, time and talents, to his work, neither the poverty of the churches nor the roughness of the roads weakened his courage or diminished his fervor. Many log cabins were cheered by his genial presence, many rough schoolhouses were made houses of God and gates of heaven to converted souls. After laboring several years as an evangelist, he settled as pastor and spent nearly twenty-five years with the Wheatland and Fairfield churches of the Bean Creek (later Hillsdale) Q. M. His sermons were short and earnest, sprinkled at times with a little natural eccentricity and wit, and full of love. His sermons were practical and forcible, his life godly and earnest, and the whole enveloped in a cheerful, affectionate spirit, which seemed to be the most forcible element of his nature. After spending a little time in labor at Blackberry, Ill., he returned to the scenes of his former labors, and died Oct. 10, 1874, aged 58 years. He was an early and constant friend of Hillsdale College, and for some time a trustee.

Thomas, Rev. Nelson, died in Constantine, Mich., Aug, 7, 1848, aged 27 years. He was ordained three years before, had organized three churches and was a preacher of much promise.

Thomas, Rev. Porter, was ordained in Vermont in 1824, where he labored for a time. He spent some time in New York, and in 1832 became one of the pioneers in Michigan.

Thomas, Mrs. Sophia, daughter of Ezekiel and Nancy (Durgin) Chellies, was born in Limerick, Me., Dec. 14, 1814, and April 30, 1836, she married Samuel Thomas. She was converted in childhood, and early felt a call to preach. She made a resolute struggle for an education, and was greatly interested in God's work. In 1845 she gathered all the Freewill Baptists she could find in Biddeford to her house, where Jan. 15, 1848, a church was organized. Her husband became its first deacon. After many years of most devoted service she died at her daughter's home in Rochester, N. H., Jan. 22, 1888.

Thompson, Rev. George W., was born in Wisconsin in 1846. After serving in the army, he was brought to God in 1872, and united with the United Brethren in Kansas, receiving from them license to preach. Three years later he united with the Free Baptists, receiving ordination soon after. In 1882 he moved to Clearwater, Neb., where he has assisted in organizing several churches and continues to minister to them. He has baptized fifty converts.

Thompson, Rev. Harrison, was born in 1818 near Murphysboro, Ill. His parents were Isaac and Mary (Campbell) Thompson. In 1838 he married Nancy Grubb, who died in 1853. He was married the second time in 1854 to Sarah Pyle. He was ordained by the Open Communion Baptists in 1842, and in 1863 united with the Freewill Baptists in St. Clair County, Ill., and was one of the organizers of the Central Illinois Y. M. He has been instrumental in gathering seven churches and has baptized 225 converts. His influence was especially helpful in forming the Lebanon Q. M. (Ill.).

Thompson, Rev. N. B., was born at Milford, Del., Sept. 4, 1847. He was educated at Madison University, N. Y., and Crozier Theological Seminary, Pennsylvania. His early ministry was with the larger Baptist body, his ordination taking place at Nyack, N. Y., July 16, 1873. After serving as pastor of the Baptist church of Newport, R. I., he united with the Free Baptists in 1884, and held the pastorate of the church in New York City until 1888.

Thompson, Rev. Samuel, died near the place where he was born in Holderness, N. H., August, 1853, in his 75th year. He was converted in 1800 under the labors of Rev. Winthrop Young and united with the church at New Hampton. Here he soon after married and settled. In 1811 and 1812 he represented his town in the State Legislature. In 1816 he returned to Holderness, his birthplace, and at the organization of the church he united with it and continued a worthy member till his death. From Holderness he went two years to the Legislature. After shrinking from the cross, he began preaching and in 1836 was ordained to the ministry and, till

nature failed, did good work in his own town. He left a second wife and eight sons to cherish his memory. Rev. Thomas Perkins preached his funeral sermon.

Thompson, Rev. Thomas, was ordained in 182–, and labored in Maine.

Thompson, Rev. T. W., of Sumner, Me., was born in Litchfield, Me., in 1815. His parents were Joel and Rachel (Wilson) Thompson. He became a Christian at the age of eighteen, and was ordained by Rev. C. W. Goule. He has been pastor of the Carthage, Weld, and Livermore churches, and since 1880, of the Sumner church. He has organized one church and had three revivals. He was married in 1837 to Miss Hannah Hammond, and has two children living.

Thorn, Rev. Benjamin, died in Lewiston, Me., Dec. 4, 1864, aged nearly 86, being the oldest inhabitant in town. He had been carried there by his parents when a babe nine months old. He was born of pious parents at New Gloucester, Me., in March, 1779. When seventeen years old he listened to the first Free Baptist sermon in town, preached by Benj. Randall, and gave his heart to the Lord. The doctrines of Mr. Randall were embraced by his parents and by quite a number in Lewiston. Soon after, he went on foot with his mother, some sixty miles through an almost unbroken wilderness to Y. M., and was strengthened and edified and resolved on his future course of Christian labor. In 1800, a few persons with himself were organized into a church. His mother was a power in the new organization. She more than once reported the church by letter to the Q. M. Such was her desire to be present at Q. M. that several times she performed the journey to Westport, a distance of thirty-five miles, on foot. Taking her breakfast at home, she would set out, arriving there in time for the evening meeting. With her zeal for the denomination and for Christ, the son possessed a thirst for knowledge. He acquired a commendable knowledge of the Latin and Greek languages, knew something of the Hebrew, and studied the French language after he had passed his eightieth year. While his hands were employed in daily toil, his mind was busy with difficult questions of theology and philosophy.

In 1809 he was ordained at the age of thirty. He traveled and labored considerably in the central and western portion of the state. The old meeting-house was built a mile east of the river. The church disbanded and was reorganized in the village. His opening sermon was with great power and was long remembered. A few years before his death he became connected with a new church organized in the neighborhood. In September, 1828, he was chairman of the committee who condemned Rev. Moses McFarland for the heresy of Universalism. Oct. 12, 1831, he was chairman of the fifth General Conference at Wilton, Me. For his public labor he never received in all $100. He had ten children. His five grandsons served their country long and well in the late war. His strength of mind and body continued unabated till the last; indeed, some of his best discourses were preached a few days before his death. He left an infirm wife, who for sixty-five years had been most devoted and true.

Thornton, Rev. Abel, was born in Johnston, R. I., Aug. 18, 1799. During his minority he enjoyed such educational advantages as that part of the country afforded. Yet when twenty years of age he had not read fifty chapters in the Bible. In 1820 he was converted under the preaching of Miss Clarissa H. Danforth, and began to prosecute his Master's work with the same diligence as previously he had engaged in worldly amusement. In June he was baptized, and united with the church at Greenville. The conviction that God was calling him to the ministry soon began to take possession of him. The following winter he occupied in teaching. In July, 1821, he became an officer in a military company, and this partially diverted his attention from the heavenly call. He spent the next winter in teaching, and became more active in conducting meetings. After several trials at preaching and some discomfiture, he was licensed in May, 1823, by the Q. M., and the next fall preached successfully

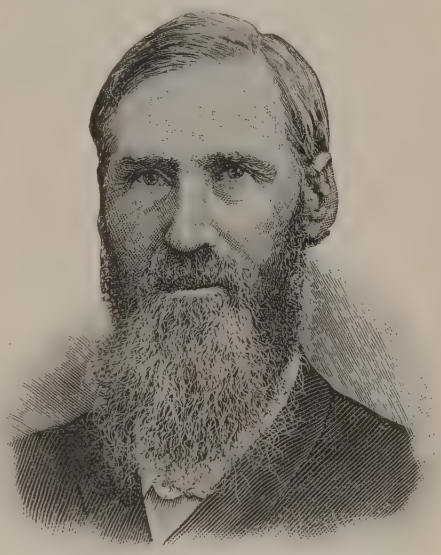
in Taunton, Wrentham, Rehoboth, and Norton, in Massachusetts, spending the winter in the last place.

In May, 1824, according to appointment, he met David Marks at Weare, N. H., and after spending six weeks in preaching in the vicinity, and attending the New Hampshire Y. M., he, with Marks, journeyed to central New York. He paid a brief visit to a relative in Eaton, and then devoted himself zealously to the work he loved, of announcing a Saviour's deep love for the lost. Eaton, Brookfield, Plainfield, Westmoreland, and Verona were the places of his labor. In Verona more than forty were converted, and a church organized. He was present at the Holland Purchase Y. M. at Groveland, August 28. He returned to Verona and preached at the same time in Floyd and Western, where a church embraced open communion. His work was blessed in Owego Q. M., and journeying south he reached Bradford County, Pa., in company with Asa Dodge. A revival began at Troy, and fifty were added to the church. From Troy, in February, he went to Spafford, Onondaga County, N. Y., and in six weeks he held thirty-nine meetings. Meanwhile he attended a select grammar school in Marcellus seventeen days of the time. In the revival at Spafford, the church was increased from eighteen to ninety members. Stopping a short time in Verona he reached Rhode Island April 30, 1825; in eleven months and six days he had traveled on horseback 2,891 miles, and attended 367 meetings.

He preached with the same ardor in his native state, and in June he attended the New Hampshire Y. M. at New Durham. Returning to Rhode Island he engaged for a short time in manual labor, preaching only on the Sabbath. But as this did not satisfy his heart, he was ordained as an evangelist at Smithfield, Sept. 5, 1825. For some time his health had been failing. Consumption of the lungs was claiming him. In the fall of 1826 he sought improved health at Newport, R. I., in vain. He died in deep peace Oct. 14, 1827. He was universally beloved. His published autobiography furnished funds for benevolent work in the Rhode Island Q. M.

Thurston, Rev. Nathaniel, was born in Freedom, N. H., in 1806, and ordained in 1828. He labored in Maine, New Hampshire and Massachusetts, and afterwards left the denomination.

Tibbets, Rev. Erasmus, son of David and Fanny (Russell) Tibbets, was born in Manchester, Ind., Sept. 10, 1830. At about the age of eighteen he experienced religion under the labors of Rev. H. B. Alger. In 1854, through the influence of Dr. Wooley, he began to study in Oberlin College, Ohio, supporting himself; but failing health prevented a completion of the course. Early in 1859



Rev. E. Tibbets.

he commenced preaching to the Middle Grove church, Illinois, and also at a schoolhouse near Rochester, Ill., where a church was organized under his labors. In October, 1859, he was married to Amanda M. Rice, of Lee, Ia., and Sept. 23, 1860, he was ordained. After prosperous work with the Boyd's Grove, Wyanet and West Kewanee churches (Ill.) until 1866, he moved to Iowa, where, (with the exception of a short time at Mineral, Ill.,) his ministry has been with the churches of the Van Buren and Wayne County Q. M's, impaired health interfering with the work at times. Good results have attended his ministry and he has held a high place in the

esteem of the brethren. He represented the Iowa Y. M. in the General Conferences of 1877 and 1886.

Tillinghast, Rev. John, was born in Kent County, R. I., and resided in Providence about thirty years, being converted in 1828, and ordained in 1833. He was a charter member of the Roger Williams church, a member of the first temperance society and the first anti-slavery society, and a leader in all moral reforms in the city. He also erected a free church in that city and published a religious paper several years. In 1853 he moved to Factoryville, Pa., and became a member of the Tuscarora church. He was a good man, very benevolent, a zealous worker, and the instrument in many conversions. He died at his residence, April 21, 1872, aged 64 years.

Timms, Dea. William, was born in Oxfordshire, Eng., Dec. 10, 1820. In 1832 his parents came to this country, and four years later settled in Wheatland, Mich., where he has since resided. He was converted in 1840, and was married six years later to Rebecca Eastman, his wife at the present. Two of their children are graduates at Hillsdale College. Brother Timms was clerk of the church for a long period, and has been a deacon the past twenty years. He has been a faithful, earnest, Christian worker, steady and persevering in his support of the church and of the interests of education and missions.

Tingley, Rev. Pelatiah, was one of the first to associate himself with Benjamin Randall at the rise of the denomination. He was the only one of the early fathers who possessed a scholastic education. Born in 1735, twelve miles from Providence, in the town of Attleborough, Mass., he experienced a work of grace at the age of sixteen and began to inquire what he might do to make his life useful to mankind. With the ministry in view, he entered Yale College in 1757, and graduating in 1761 spent two years in theological study. Ten among his college mates in a class of thirty afterwards became ministers.

He entered the ministry of the standing order and in 1764 was invited to candidate in the vacant pulpit at Gorham, Me. In 1766 he refused the call of the town for settlement. He afterwards took up his abode at Sanford, Me. The records show that no Congregationalist was settled here till 1786. It is probable that Mr. Tingley preached here and in other places as there were openings. He with a few others desired earnestly a revival. By faithful prayer and entire consecration, a signal work of grace pervaded his own soul, and the teachings of the word and searchings of the Spirit led him to the conclusion that sprinkling was not baptism.

When a Baptist church was organized in Sanford in 1772, Tingley became one of its first members. "The subject of his ordination was submitted to a council from five churches, and after a satisfactory examination he was ordained, Oct. 21, 1772, on a large rock in the open air. The sermon and charge were given by Elder Samuel Shepherd, and the hand of fellowship by Elder Hovey. 'The teaching elders and two of the private brethren then laid their hands upon him and one of them prayed.' He continued as pastor of this church for several years, and in 1775–76 frequently preached and baptized in Gilmanton, N. H." An instance is related of him not far from 1779. While reading his sermon one warm summer's day at New Market, N. H., his notes were blown from the desk and went flitting among the audience. His thoughts were that they were rather light, and he began seriously to think of having a gospel to preach that the wind could not blow away.

When the doctrine of general atonement was called in question, he took his position on the side of free sentiments, and so became identified with Randall, Lord and Lock in that section. These were contemptuously reproached as "freewillers," and their right to hold meetings separate from the standing order was denied. At one time while Tingley was conducting services, an officer with a writ from a justice of the peace appeared to warn him out of town. The constable was so agitated at the presence of the good man that he could not read the writ. Tingley kindly read it, and returning the paper with

words that shamed "the limb of the law," informed him that he was just leaving town to meet another appointment.

A church was organized of the believers at Ossipee Hill in Waterborough, Me., in 1785, and Tingley made his residence with them, and continued to reside there till his death, thirty-six years later. In both homes he was within thirty miles of Randall and "seconded his efforts with great success. His learning and meekness enabled him to render essential service in maturing the plan of organization." He was almost always present at the gatherings of the Quarterly Meeting. Of the thirty-four sessions of the Quarterly Meeting before the organization of the Yearly Meeting in 1792, Pelatiah Tingley was once chosen moderator and twenty-four times clerk. His cautious spirit can be seen from the words which he wrote from the Yearly Meeting in 1801 in reply to William S. Babcock of New Hampshire: "As to openly announcing our fellowship with your branch, we think it not prudent now (as we would do nothing rashly), and we are not certain but some incautious steps may have been taken by the Unity Q. M., and still we would 'hurt not the oil and the wine.'" The church in Waterborough had become large and flourishing; about 1798 Levi Chadbourne commenced preaching here, and soon joining the Calvinistic Baptists, all the church went with him except eight members. These rallied about Tingley and were organized and ministered unto by a young preacher, Henry Hobbs.

Tingley spent much of his time away from his home. He attended many ordinations with Randall, and usually took an important part in the exercises. He especially delighted to minister to the new churches which were then springing up. In 1802 we find him in Vermont at the Quarterly Meeting at Strafford, engaging in the ordination of Nathaniel Brown. "Prayer," says the record, "was offered by the venerable Tingley." In 1805 he was one of the advisers with Randall for submitting the appeal to the Legislature of New Hampshire whereby the denomination secured its first legal acknowledgment. In August, 1808, while Randall was confined at home in his last sickness, Tingley attended the Parsonfield Q. M. in the north part of Saco in the grove, and was one of the four preachers in that great revival.

But he had passed his allotted time of threescore years and ten, and the infirmities of age confined him more and more at Waterborough. Here he lived on, retaining a clear mind till his 87th year. His devotional spirit and denominational interest were still active, and irrepressible was his grief when the heresy of Cochran swept so much away. The Q. M. was held at Waterborough in January, 1821, and was a precious season, especially to Tingley. He preached one of his characteristic short sermons of eight or ten minutes. In the revival which followed there, under Clement Phinney, he attended the meetings in pleasant weather, and, as his neighbors and townsmen became Christians in large numbers, the great desire of his heart was realized, and he could say with Simeon, "Lord, now lettest thou thy servant depart in peace." A few months after this he requested a visit from several friends. Rising from his bed, he stood in his sick clothes and preached for a few minutes from the text: "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The sermon was rich in spiritual counsel. He now failed fast and died in the early autumn.

One characteristic of his when in the strength of his manhood was his terse wit. To a young minister who was talkative and who asked him what was Judas' "part of the ministry," Tingley replied, "I think it was the *talkative* part, sir." He wasted no words even on important occasions. At a Y. M. when asked to lead in prayer as peculiar responsibilities were about to be assumed, at a time when some would have occupied a half hour in petitioning the throne, this is his prayer as reported: "O Lord, teach us each to feel the need of thy grace, and seek it; to know thy will, and do it; to find our place and keep it.

Amen." His keen observation and close thought enabled him to utter condensed expressions full of searching truth and rare common sense. He was eminently spiritual. Religion was his theme and "he went about doing good." He bore decided testimony against the infidelity of Paine and Voltaire that was then popular, rebuked in no uncertain way the dancing and like vanity that was then prevalent, inculcated habits of temperance at an age when these were signally needed. He was eminent as an expositor of the word of God. John Buzzell writes of him in his letter to the General Baptists of England, setting his name only a little lower than Randall's: "Also our very useful and well beloved brother, Elder Tingley, is dead. He lived piously and died triumphantly." And the editor of the *Freewill Baptist Magazine*, of Rhode Island, puts his praises into verse:

"Tingley enriched his mind with classic lore,
And laid up knowledge as a precious store;
Not as a miser hoards his gold, to count,
To call his own, adoring the amount—
His time, his talents, learning, all were given
To truth, the cause of Jesus, and to heaven."

His one child, Mrs. David Barrows, survived him but a short time.

Tobey, Rev. Manning P., son of Samuel L. and Roxanna P. (Waldron) Tobey, of Kittery, Me., was born at Kittery Point, Me., Feb. 12, 1857. He fitted for college at New Hampton, N. H., class of 1880, graduated from Bates College, Lewiston, Me., in class of '85, and from the Cobb Divinity School of Bates College in 1888. He received license from the Rockingham Q. M. June, 1885. He began his pastorate at Water Village Aug. 5, 1888, where he was ordained by a council of the Wolfborough Q. M. Nov. 3, Prof. J. A. Howe preaching the sermon.

Tobey, Rev. Zalmon, died near the place of his birth, and of his second birth, while on a visit to his kindred at Canaan, Conn., Sept 17, 1858, aged 66 years. He was a man of liberal culture, graduating from Brown University in 1817, and of rare devotion and zeal, but of fluctuating theology. One intimate with him for forty years says. "The last book he read gave color to his opinions, owing perhaps to some obliquity of his reflective faculty." He was converted under and ordained some time in 182– by the Calvinistic Baptists, was seven years a member of the Free Baptist denomination, was sometime identified with the Christian Baptist connection and then returned to the Calvinistic Baptist body.

His first pastorate was at Fruit Hill, near Providence, R. I. Here he remained four years, when he entered on a ten years' pastorate with the Fourth Baptist church, Providence. He supplied a Baptist church in Portland, Me., and became pastor of a Christian church there. At Portsmouth, R. I., he was pastor of a Christian church for two years; then he became pastor for a few years of the Baptist church at Bristol, R. I. After a time with the Baptist church at Colebrook, Conn., he settled with the Baptist church at Pawtuxet, R. I., till he made his home in Warren, R. I., then preaching only occasionally.

During his first pastorate at Fruit Hill he was listened to with profit by Martin Cheney when under deep conviction. He baptized Cheney in June, 1821, and began with him a life of sweetest friendship. After Mr. Tobey became pastor of the Fourth Baptist church, he united with the Free Baptist Conference in 1826, though his church never joined. He now identified himself with the first interests of the denomination. From May, 1826, to May, 1830, he published three volumes of a work entitled, "The Freewill Baptist Magazine." He wrote fresh, inspiring articles for the *Morning Star*. He, with Rev. H. N. Loring, represented the Rhode Island Q.M. in the first General Conference at Tunbridge, Vt., in August, 1827. He wrote of the Conference in this magazine: "We believe that the cause in which we are engaged is the cause of TRUTH, and that it is their sincere desire to be followers of Him who was meek and lowly in heart."

In 1833, he withdrew from the Rhode Island Conference on account of a change of views respecting the future state. But he was always warmly attached to his Free Baptist brethren.

Tobie, Rev. Elisha M., was born in New Gloucester, Me., May 11, 1811. Though left an orphan young he yet took good courses, and experiencing religion in Chesterville, he was baptized Oct. 12, 1830, by Rev. S. Curtis. He obtained a good English education at Readfield Seminary, and was licensed to preach Aug. 23, 1834. The next year, Sept. 3, 1835, he was ordained, and met with good success as an itinerant preacher for over a year in the Bowdoin Q. M. He became pastor of the church at Hallowell in January, 1837, where in a short time the church increased from twenty to fifty members. Having suffered for some time with ill health, he fell asleep at last Aug. 29, 1838. "He was a pattern of piety, and stood as a waymark to heaven."

Tolman, Rev. Benjamin, died of liver complaint in Fitchburg, Mass., May 21, 1862, aged 80 years. He was born in Troy, N. H., April 15, 1782. In 1810 he was ordained. His name appears as pastor of the Ashby and Fitchburg church of the Weare Q. M. from 1833 till 1850; from this time till 1858 as pastor of the Fitchburg church. His preached but little for eight or ten years before his death on account of ill health.

Tolman, Rev. Thomas, a soldier in the British army under Burgoyne, settled in the southern part of Otsego County, N. Y. He hesitated to enter the ministry because of his lack of education, but was ordained in October, 1796, becoming pastor of the church near his home, and so devoted himself to study that he became an efficient minister. He was chosen moderator of the first Conference of the Free Communion Baptists in 1802. He also visited Upper Canada in 1820 and assisted in gathering several churches.

Tompkins, Rev. John Henry Clinton, a native of Killingly, Conn., was converted in Pennsylvania when about twenty years of age. May 17, 1845, he was married to Ruth Knight, and has two children. He was ordained in 1850, and was connected for some years with the Greenfield church of the Gibson Q. M. About 1865 he moved to Sullivan County, where he gathered the McIntyre and one or two other churches, and continued to labor devotedly with these and other churches until his death at Fox, Pa., Feb. 19, 1885, when 65 years of age. The Troy Q. M. passed resolutions of esteem and sorrow at his death.

Toothaker, Rev. Edward, died in Rangeley, Me., Feb. 12, 1879. He was born in Bowdoinham, Me., May 28, 1813. His parents moved to Rangeley when he was eight years of age. He became a Christian and a member of the church there in early life. He began to preach when about twenty-one, and was ordained at the June session of the Farmington Q. M. in 1849. His ministry was mostly within the limits of the Farmington and Anson Q. M's. His last pastorate was with the Phillips church. He was highly esteemed by those among whom he had faithfully preached the gospel forty-five years and lived an exemplary Christian life. He left a wife, five children and many relations.

Totman, Rev. Alpheus Morse, son of Edsel Samuel Totman, was born in Freetown, N. Y., April 2, 1835. He was converted when seventeen years of age, received license to preach in 1864, and was ordained Oct. 3, 1866. He ministered to the church at Pharsalia, N. Y., two years; at Norwich, N. Y., four years, baptizing more than fifty; at Liberty, Ill., four years, baptizing forty; at Mineral, Ill., two years, baptizing sixty-nine, and at Long Pine, Neb., two years. Taking up new work in Nebraska, he organized the Aurora church and remained with it two years; also organized the Stephenson and Brewer churches in 1885, and the Paddock church in 1886. He assisted in organizing the Clearwater Q. M. in 1885, and the Niobrara Q. M in 1886; and is superintendent of mission work in the latter at this time. Aug. 29, 1855, he was married to P. Janette Newton, and they now have four children.

Towne, Rev. Eli, a native of Maryland, was ordained in New Hampshire in 1822. He spent a few months in Rhode Island, labored among the early interests in Ohio, and died at Cincinnati, Oct. 3, 1823.

Towne, Rev. Francis W., son of John and Elizabeth (Mitchell) Towne, was born at Kennebunk, Me., Oct. 24, 1815. He studied at Limerick Academy and for a time taught. July 5, 1837, he was converted, and was licensed Sept. 14, 1857. He was ordained by the York County Q. M., in May, 1858. He has labored at Shapleigh, Kennebunk, South Parsonfield, Kittery, Kennebunk Port, East Parsonfield and East Hebron. He is now settled with the church at East Otisfield. His labors have been generally blessed with revival. He has helped four young men to the ministry and organized one church. He married Nov. 21, 1839, Miss Harriet N. Staples, and July 25, 1883, Mrs. Lydia A. Wiggin. His one child (formerly a high school teacher) is now employed in the Pension Office at Washington, D. C.

Towne, Rev. George Washington, was born at Waterbury, Vt., about 1810, and married Sophia T. Edson, Sept. 29, 1835. Two of their sons fell in battle in defense of the nation, and one a licensed minister, died early in life. Brother Towne was converted in 1831, and after years of mental conflict entered the ministry by ordination in 1844, Rev. N. W. Bixby and others serving on the council. About two years later he went to New York and spent ten years in the Lawrence and Clinton Q. M's; after which he settled at Oakfield, Wis., where, after many years' service, his labors now terminated by infirmity, he awaits the Master's call.

Towner, Rev. Benjamin, was born in Rome, Pa., July 8, 1803. His early religious experiences were with the Methodists, but he did not agree with them and was told that he was a Free Baptist, the first he had ever heard of the denomination. He immediately sought them, and spent some years in the ministry. He was especially gifted in singing and aided much in revival services. He died in Lawrence, Pa., April 2, 1866.

Towner, Rev. James I., son of Isaac and Julia Eply Towner, was born in Bath, Mich., Oct. 6, 1861. He was educated at Hillsdale College, and married Miss Hattie A. Conant, in 1883. In 1878 he consecrated his life to God, and June 18, 1884, he was ordained. His pastorates have been in Michigan, with the Howard City, Muskegon and Ortonville churches, having entered upon the latter pastorate in 1888. His brief ministry has resulted in good, and forty-four converts have been baptized.

Townsend, Rev. Bela, was born in Freeport, Me., Jan. 14, 1811. His parents were Noah and Anna (Johnston) Townsend. He became a Christian at the age of twenty. In June, 1846, at 35 years of age, he received license to preach and was ordained by a council of the Otisfield Q. M. He preached in sparsely settled places in the north part of Oxford County, where he had a revival and organized a church. He now (1887) resides at Newfield, Me. He has not preached, save at funerals, for the last twenty years. In 1870 he was appointed postmaster and trial justice. He was married Nov. 15, 1837, to Miss Arvilla Keyes, of Wilton, Me. He has five children. His three sons served in the war.

Townsend, Rev. Isaac, of Wolfborough, N. H., died Aug. 30, 1846, after an illness of ten years. He was born in New Market, N. H., in 1756, and at the age of two lost his mother, and four years later his father, a "New Light" Congregational clergyman. He then lived with a relative till, at the age of sixteen, he became an apprentice to a shoemaker and tanner of Berwick, Me., with whom he remained till his majority. He was in the Revolutionary War and was detained several months as a prisoner at Halifax. While in prison, he enjoyed, in the midst of the reckless profanity, the comfort of God. At the early age of eight he had experienced a hope; indeed, he could remember weeping when his father preached even earlier. On his way to Boston as exchanged prisoner, he was very much reduced with small-pox and fever and ague, but in the harbor hospital he partially recovered. He set out for New Hampshire, and a few months later settled at New Durham. In the summer of 1779 he married Experience Allard, and moved to a new tract of land

near by. He was baptized by Elder Benjamin Randall and united with the New Durham church in 1782. He was soon associated with John Buzzell as unordained preacher. In 1795 his wife died, and he afterwards married Lydia Evans, who survived him. He settled at Wolfborough, where a church of seven or eight members was gathered by him.

Isaac Townsend and John Buzzell were both examined at Middleton, Buzzell's home, Oct. 24, 1792, and Buzzell was ordained the next day before an audience numbering 1000 persons. The day following a large band marched over the hills, and at Wolfborough proceeded to ordain Townsend as pastor of his church. A few hours later, the established order ordained and settled Ebenezer Allen in the town, and for some time Congregational opposition was persistent. But the church grew under the instructive ministry of Townsend. He made occasional preaching tours abroad with Randall and others. Religion was his whole theme during the tedious years of his last sickness. He lived to see his church number over one hundred members. Rev. H. D. Buzzell preached his funeral sermon from the text II Tim. 4:7.

Tozer, Rev. Robert Hall, was born at Abergavenny in Monmouthshire, Eng., Dec. 20, 1831. His father, John Tozer, was a merchant of that place and an officer of the Baptist church. He was the youngest of several children and was named from the celebrated Robert Hall, the pastor of his parents, who died the year he was born. He was converted at twelve but did not openly confess Christ. At the age of seventeen he came to America with an elder brother, and soon after united with the Baptist church at Naples, N. Y., of which his brother, Rev. Edward Tozer, was pastor. When twenty-one years of age he felt an unmistakable call to the ministry, and gave up his carriage making and went to Oberlin, O., to pursue a course of study. After two years of close application in the preparatory department, he entered college and graduated in 1860. Next year he entered the seminary at Rochester, N. Y., but after a year and a half ill health compelled him to relinquish his purpose. For a time he preached under license in Baptist churches, with a growing conviction that his views were not in accord with the denomination. He united with the Free Baptists and was ordained by them. His pastorates were Sherburne, Putnam and Fairport, N. Y., Waterbury Centre, and West Derby, Vt., Meredith Village, N. H., Taunton, Mass., and East Corinth, Me. He went from the last place on account of failing health to Florida in January, 1889, and died at Brantley March 29, aged 57 years, 3 months. He was twice married; first to Miss Elizabeth J. Bancker, of Rochester, N. Y., in 1863, to whom were born three children. She died in 1873 at Waterbury Centre, Vt., while he was pastor of the church and principal of the seminary. In 1875 he married Miss Emily F. Waterman, of Providence, R.I., a sister of Mrs. L. W. Anthony. He was an earnest Christian and able preacher.

Tracy, Rev. A. P., grandson of Rev. Jonathan Tracy and son of Jonathan and Sallie W. (Smith) Tracy, was born in Vassalborough, Me., in 1833. From four to twenty his life was spent in continuous study. He studied Hebrew two terms under Rev. M. H. Tarbox. At the age of nineteen he entered Colby University, Waterville, Me., but the course was cut short by sickness, as was the course during the first year in the Theological Seminary at Whitestown, N. Y. He was ordained at a Q. M. held at Gardiner, Me., in the church of which he was then pastor, June 21, 1855. He has enjoyed revivals in all but one of the following ten pastorates: South Montville, Rockland, Hallowell, and Corinth, Me., Rochester, N. H., Boston, Haverhill, and Lynn, Mass., and North Danville and Sutton, Vt. He married Sabra Mills, who, with five children, is still living.

Tracy, Rev. Christopher, was born in Durham, Me., in 1758. He was baptized by Elder Randall in 1781, and was one of the original members of the Durham church, of which he remained a member until his death. Soon after uniting with the church he commenced

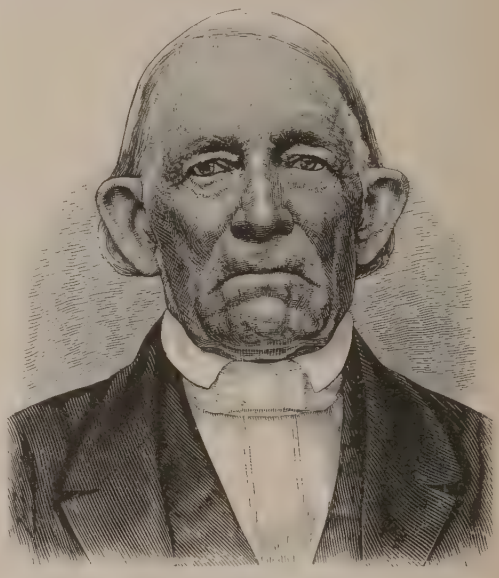
to hold meetings and improve his gift as he had opportunity.

He was ordained in 1808. His labors were not confined to his own church in Durham. He traveled as an evangelist, mostly in the eastern part of the state. He was a well educated man for the times, a man of excellent judgment, and earnest as a public speaker. Rev. John Buzzell speaking of him to a grandson remarked, "Brother Tracy was usually found in the council room in my chamber in Parsonfield among the few original ministers that used to meet there for deliberation on matters connected with the interest of the denomination, and his advice was always sought on questions of importance as a safe counselor."

He had four sons who were licensed preachers; one of the number only was ordained, Rev. Jonathan Tracy. Rev. George Gould was a grandson of his. He died in Durham, Nov. 1, 1839.

Tracy, Rev. Jonathan, the eldest son of Rev. Christopher Tracy, was born in New Durham, Me., Dec. 28, 1782. He was converted at the age of sixteen and baptized by Rev. E. Stinchfield, uniting with the First Church at New Durham. He was soon active in religious work. When a young man he moved to Minot, where by his industry and economy he provided a home in which he entertained with hospitality his Christian brethren. In September, 1812, he took a letter from the New Durham church, and with twelve others was embodied into the Danville and Poland church. He and James Libby, of Poland, were ordained Feb. 24, 1828, by the Rev's J. Jordan, Jona. Clay and Joseph White. Though not enjoying the privileges of the school, yet by extensive reading he gathered a large fund of knowledge. He has been called "Scripture Tracy," from his remarkable familiarity with the Bible. He went teaching and preaching from house to house in his itinerant ministry, more especially in Maine and New Hampshire. A friend said of him, "I suppose Brother Tracy has stopped at my house a hundred nights, but I never knew of his staying to breakfast. In the morning he was up and off before the family were stirring." He embodied several churches and assisted in ordaining many ministers.

In addition to his extensive labors as evangelist he was settled pastor at Lewiston, Minot, Poland, Danville, Mechanic's Falls, Sabattus, Sumner, Paris, Harrison, Otisfield, Bridgton, Naples, Denmark, Auburn and Litchfield. He baptized during his ministry between seven hundred and eight hundred converts, a number of whom through his influence and



Rev. Jonathan Tracy.

encouragement became able and successful ministers of the cross. Some winters he administered baptism very frequently. In the winter of 1830 within three months he baptized at thirteen different times. At one time he stood in the icy water while forty-five converts were passed to him through the place that had been cut in the ice. "Minot, April 22, 1838," he records, "by request of the candidates I baptized Brother Benj. Hutchins and wife both at once. They stood side by side with their arms around each other, while I baptized them as easily as I could have baptized them separately."

He was early and earnest in the temperance cause and against slavery. At one time a crowd stood all around the hall where he spoke to see "old Elder

Tracy mobbed." An ex-Congressman came with eighteen men armed for the conflict, but the crowd was so dense that they could not force an entrance. For their unrighteous conduct which followed, they were fined in Portland eighteen dollars each. Brother Tracy was faithful in all his engagements, honest and just in all his dealings, was esteemed and beloved by those who knew him. He died in the service at Wales, Me., Jan. 24, 1864, aged 81 years. His funeral was attended in Lewiston, Me. The appropriate text had been his life's motto, 1 Cor. 15: 58, "Steadfast, unmovable, always abounding in the work of the Lord." The Rev's A. P. Tracy, of Sutton, Vt., and O. H. Tracy, of Biddeford, Me., are his grandsons.

Tracy, Rev. Olin Hobbs, son of Ferdinand and Sylvia Jane (Hobbs) Tracy, was born in Auburn, Me., July 4, 1857. His father was the son of Rev. Jonathan Tracy, and his mother the daughter of Rev. Henry Hobbs. He became a Christian at the age of thirteen. He prepared for college in Nichols Latin School, Lewiston, Me., from 1876 to 1878. Entering Bates College he graduated in 1882, and from Bates Theological School in 1885. He received license to preach in April, 1884. June 24, 1885, he was ordained by Prof. J. Fullonton, D. D., and others. In 1886 he accepted a call to the Jefferson Street church, Biddeford, Me. He has had revivals in his work. He was married Nov. 3, 1884, to Miss Susie E. Barbaric.

Trafton, Rev. W. H., son of N. B. and Mary A. (Edgerly) Trafton, was born Aug. 14, 1846, at Acton, Me. He was converted at the age of fifteen. He graduated from the High School at Great Falls in 1868. In September, 1879, he was licensed, and Oct. 26, 1883, he was ordained by the Sandwich Q. M. He has been pastor at Brownfield, Me., two years, at Madison, N. H., three years, and of the Second Strafford church since April 1, 1885. May 17, 1880, he married Miss Mary A. Jose, and has one child.

Treadwell, Rev. Albert, was born in Stanley County, N. C., Nov. 25, 1853. He was married to Belle Williams in 1876, and became pastor of the Point Pleasant (Mo.), church, New Madrid Q. M., about 1885, to which he is now ministering.

Treatise, The, embodying a concise statement of the doctrine (*q. v.*) of the denomination, was first published in 1834. The first General Conference in October, 1827, had appointed a committee, consisting of John Buzzell, George Lamb, Enoch Place, S. B. Dyer, Reuben Allen, and Nathaniel Brown, to report at the next Conference a general statement of the fundamental doctrines of the Freewill Baptists, but no report was made. At the sixth General Conference in October, 1832, efficient measures were taken for publishing a treatise on the faith and usages of the denomination. The committee consisted of John Buzzell, T. Perkins, J. Foster, J. White, D. Quimby, E. Watson, and Chas. Morse. These submitted a general outline of such a treatise to the Conference in October, 1833. After revision by Hosea Quinby and Samuel Beede, it was carefully examined by the Conference, and referred for verbal improvement without change of sentiment to the publishing committee, who were to act jointly with a committee of five appointed by Conference, consisting of John Buzzell, Henry Hobbs, Enoch Place, Joseph White, and Hosea Quinby.

The treatise was issued in 1834. In 1847 General Conference appointed a committee "on revising the usages of the connection," consisting of D. P. Cilley, R. Dunn, D. Waterman, S. Hathorn, and D. M. Graham. Accordingly the next year a revised treatise was published, containing besides the doctrine of the church much that was valuable for church members and clerks of churches, Q. M's and Y. M's. The work passed through several editions. Under the direction of General Conference in 1865 and 1868 the present treatise was issued. It is mainly a revision of the previous treatise, with such alterations and additions as were deemed necessary to make it expressive of the sentiments and usages of the denomination. The work was published

at Dover, N. H., Jan. 1, 1869, and was signed by the committee of revision, as follows: Hosea Quinby, E. B. Fairfield, A. K. Moulton, J. J. Butler, G. H. Ball, James Calder, O. B. Cheney, E. Knowlton, L. B. Tasker, J. L. Sinclair, and Theodore Stevens.

Tree, Rev. John, of Columbiaville, Mich., was born in Perth County, Ont., June 22, 1844. His parents were Daniel M. and Rhoda M. (Fuller) Tree. He was converted at Sweaburg, Ont., March 20, 1858, under the labors of Rev. M. Doyle; was licensed by the Oxford Q. M., Michigan, in August, 1874, and ordained just two years later by the same body. His ministry has been spent in the Oxford and Genesee Q. M's and vicinity. He has been pastor of from two to five churches and his regular Sabbath sermons have averaged 120 per year. He has engaged with success in many revivals, has organized several churches, and baptized over five hundred converts.

Trefethren, Rev. John, was the confidential friend of Randall at New Castle, N. H., before 1780, and assisted him in establishing and sustaining prayer-meetings. He moved to Cornville, Me., where he was one of the original members of the church organized there by Francis Tufts and Moses Dudley, in 1801. He was ordained as ruling elder with Ebenezer Scales at the Q. M. in Anson, Oct. 21, 1804. He was a good pastor and local preacher.

Tripp, Rev. Isaac, was ordained in 182–, and labored in Maine.

Tripp, Dea. John S., son of John S. and Sarah (Olney) Tripp, was born in Providence, R. I., May 16, 1820. He was thoroughly converted in December, 1841, and united with the Roger Williams church. He was appointed by his church with others to take charge of the Pond Street Sunday school and served them as teacher for sixteen years. He was appointed by his church to take charge of the mission at Arlington with Henry F. Davis. He provided preaching and had oversight of the prayer-meetings, himself moving into the vicinity. He has seen the mission grow into the self-supporting Arlington church, which he has many years served faithfully as deacon. He married, Nov. 25, 1841, Amy Cornell, and Nov. 25, 1853, Charlotte A. Page, and has three children living.

True, Dea. Charles, was born in Montville, Me., Nov. 6, 1813, and was born again eighteen years later. In 1836 he went to New York (Erie County), where he married Miss Esther Rhodes the next year. In 1842 they moved to Illinois, and seven years later to Lodomillo, Ia., where he became a useful working deacon, and in 1864 received license to preach. The next year, under appointment of the American Missionary Association, and supported by the Delaware and Clayton Q. M., he became a missionary among the freedmen, being assigned to labor with Brother Manning. Here he made himself useful in preaching, teaching, building cabins and in other ways, as occasion demanded, until compelled to seek a more favorable climate. He made his home at Prairie City, Ill., and while visiting Kansas died, Sept. 13, 1867. In choosing his locations in the West he had regard for opportunities for usefulness rather than wealth, and was highly esteemed for his work's sake.

True, Charles H., was born at Scales Mound, Ill., Aug. 19, 1847. He was converted in 1859, attended Hillsdale College, Michigan, 1864–65, and Prairie City Academy, Illinois, 1866–67, and received license to preach in September, 1868. He taught ten years in the Illinois schools and had charge of the church at Prairie City, Ill., 1875–76. His estimable wife, Thera I., to whom he was married Aug. 19, 1874, is a daughter of Rev. N. W. Bixby.

True, Rev. Ezekiel, was born in Corinth, Vt., June 5, 1814. He was fond of books in youth and became a Christian at fourteen, being baptized and received to church membership two years later. He began to preach at the age of twenty-one and was ordained at a session of the Corinth, Vt., Q. M., in 1837. In January, 1838, he began his first pastorate in Portsmouth, N. H., which continued about three years, and 100 were converted. He afterwards held pastor-

ates in Wells, Me., Ashland, N. H., South Berwick, Me., Pittsfield, N. H., Lake Village, N. H., Alton, N. H., Gilford, N. H., Farmington, N. H., Saco, Me., and Rochester, N. H. At the time of his death, which occurred suddenly, he was preaching at Walnut Grove, near Rochester. All his pastorates were marked by faithful service and gratifying results. He served as city missionary during a part of his stay in Portsmouth, and was a member of the school committee in most of the towns in which he lived. He was the founder of the Rochester church, and the edifice erected soon after his death was named in honor of him the "True Memorial Church."

Rev. E. True.

His active intellect, fervor and power as a preacher, warmth of sympathy and genial manners made for him hosts of friends wherever he lived. He died Feb. 18, 1883. His wife, Mrs. C. D. True, still resides in Rochester.

True, Rev. John, was ordained in 182–, and labored in Maine.

True, Rev. O. H., was born in Moultonborough, N. H., May 30, 1831. His parents, A. W. and Rebecca (Haines) True, gave him early instruction in religion and he was converted when about five years of age. He graduated from the literary department of the New Hampton Institution in 1858, and subsequently from the theological. He married Miss S. L. Bean, of Candia, N. H., in 1860, and, after her death, fourteen

Rev. O. H. True.

years later, he married Mrs. E. H. Hudson, of Johnstown, Wis. His ordination took place June 20, 1861, his subsequent ministry being with the churches at Lisbon and W. Lebanon, Me., N. Scituate, R. I., Nekimi, Rosendale, Fond du Lac, Evansville, Oakland, York Prairie, Monticello, Scott and Marcellon, and Winneconne, Wis. Much of the time his pastoral care has been bestowed upon two of these churches simultaneously. Revivals have attended his ministry, and the churches have been strengthened.

Trueworthy, Rev. Joseph, died Oct. 29, 1881, in Ellsworth, Me., where he was born May 12, 1816. He was converted when young, and united with the Baptist church in Ellsworth. When he became acquainted with the views of the Free Baptists, he joined the West Ellsworth church, of which he remained a member during life. In 1859 he was licensed by the Ellsworth Q. M., and in March, 1862, was ordained. He spent a few years in Aroostook County, working with his hands and preaching as he was able. The rest of his ministry was within the limits of the Ellsworth Q. M. His was an earnest work.

Tuck, H. P., son of William and Anna (Bond) Tuck, was born in Greene County, Mo., in 1848, and married to Mary A. Fitzgerald in 1878. He was converted in 1866, and licensed in 1882. His present home is La Grand, Kan.

Tucker, Rev. David A., son of Rev. William Tucker, was born in Jennings County, Ind., in 1845. He was married to Susanna Dorsh in 1868, and to them have been born ten children, all of whom are now living. He studied one year at Moore's Hill College and one year at Hillsdale. The date of his conversion is 1859, of his license 1870, and in 1872 he was ordained to the gospel ministry. His pastorates have been Franklin, Providence, Zion, Sparta and Union churches in Indiana. He served four years and four months in the late war, and has held the office of commissioner in the county where he resides. His present pastorate is with the Union and Zion churches.

Tucker, Rev. James, was drowned in the Mississippi river near Dubuque, Ia., Nov. 12, 1859. He had recently come from England, and at the time of his death was pastor of the Georgetown, Wis., church, and enjoying abundant prosperity. He was to receive ordination at the Crawford County Q. M., November 20, but was called higher.

Tucker, Rev. Joshua, died in Lincoln, Vt., Aug. 6, 1877, aged 77 years. He was converted in 1829, baptized by Rev. Stephen Leavitt, and united with the church in Washington, Vt. He soon began to preach, and was ordained in Williamstown in 1835 as pastor of the church there. He held this pastorate most of the time for ten years, during which more than fifty were added to the church. After 1845 he lived and preached most of the time within the limits of the Huntington Q. M. He was pastor at Starksboro' and other places. He was successful as an evangelist and was highly esteemed by all who knew him.

Tucker, Rev. William, was born in Beaver County, Pa., Oct. 7, 1820. His parents were poor, and when he was but one year old his father died, leaving four children to the mother's care. There were no free schools where he lived at that time, and hence his educational advantages were very limited. The family soon migrated to Indiana, and there his early years were spent in clearing the wild land by day, and studying the Bible by fire-light at night. He was converted in 1843, and in 1873 he was ordained to the ministry. He has preached for several churches in Ripley and other Q. M's, and his labors have been blessed to the conversion of a large number of souls. His present pastorate is with Franklin church. In September, 1839, he was married to Mary Oldham, and of their nine children three served as soldiers in the Union army, and one is a minister.

Tucker, Rev. Willis A., son of Frances A. and Lydia M. (Edes) Tucker, was born at Guilford, Me., Feb. 10, 1853. He received an academic education at Monson and Foxcroft, and graduated from Cobb Divinity School in 1888. Converted in April, 1877, he was licensed in June, 1878, and ordained by the Rockingham Q. M. Oct. 29, 1888, as pastor of the church at Hampton, N. H. While a student he saw ten converted, and thirteen added to the church at Bean's Corner (Second Wilton). He supplied Sabattus church for six months. In 1879 he married Martha S. Hammond, and has two children living.

Tufts, Rev. Benjamin, a native of Damariscotta, Me., was converted in 1802, and became connected with the church in Phillips, Me., where he was ordained in 1822. The same year he moved to Ohio, where he united with the Mainville (Hamilton) church, and continued to preach as opportunity presented, going as far west as Indiana. He died at Mainville, O., Aug. 27, 1849, aged 72 years.

Tufts, Rev. Francis, a native of Medford, Mass., united with the Farmington, Me., church at its organization in 1793. He had come from Nobleborough ten years before. He was ordained in 1795. His social position was high and he became a leader in the vicinity and a firm supporter of the usages of the Freewill Baptists. Late in life he moved to Hopkinsville, O., where he died in

October, 1833, being then in the 90th year of his age.

Tufts, Rev. John F., died in Mainville, O., in 1881, aged 56 years. He spent the flower of his youth and the strength of his manhood in the Master's service among the churches of the Miami Q. M. He received license to preach the gospel about 1846, when connected with the Rossburgh church, and was ordained about three years later, having spent some time in the Biblical School at Whitestown. He was a prominent man and much loved in the Miami Q. M., where his long service and generous, noble, Christian example won the esteem of all. A few years also were spent in Iowa. He represented the Ohio Y. M. in the General Conference of 1850.

Turner, Rev. Abel, died at South Dover, Me., Sept. 29, 1878. He was born in Hebron, Me., March 14, 1811. His parents moved to Foxcroft, where at the age of twenty he became a Christian. He was baptized April 13, 1832, by Rev. Abner Coombs and united with the church. His parents were Congregationalists, but his convictions from the study of the Bible led him to join the Free Baptists. He soon after began to preach in Sebec and other towns. In 1833 he was licensed by the Sebec Q. M. and was ordained January, 1835. About this time he married Miss Lydia A. Nichol, of Corinth. Her literary attainments greatly aided him in his work. He had a choice library, and while preaching diligently applied himself to his studies. He read the Bible through thirty-two times and committed to memory a large portion of it. He was the author of "The Church Member's Book," and "An Appeal to Conscience." Rev. E. Knowlton once remarked, after listening to one of his sermons, "I wish some of the D. D's could preach as much sound theology in the same length of time as our Brother Turner has." In 1870 he moved from Glenburn, Me., to Minnesota, where his second wife soon died, leaving four children. His health was somewhat impaired, but he continued to preach. In 1874 he married again and settled in Wisconsin in a happy home. In two years his health failed very much. He died while on a visit to friends in South Dover. Many hundreds were converted under his ministry.

Turner, Rev. Francis, was ordained soon after 1820, and labored in New York.

Tuttle, Rev. Alexander, was born in Nottingham, N. H., Jan. 2, 1804. He was sixth son of Joseph and Hannah Tuttle. He was converted at the age of fifteen, and soon after was baptized by Rev. Samuel B. Dyer, and joined the church in his native place. After deep conviction he began to preach, and in January, 1825, entered upon an itinerant ministry in Maine, revivals generally attending his labors. In August, 1831, he married Miss L. Bennett, of Northwood, and settled on the homestead to care for his aged parents. July 3, 1832, he was ordained as an evangelist, and soon after became pastor of the church at Nottingham, which relation he sustained for thirty years, till death. During his ministry many were baptized and united with the church in other places. A convenient house of worship was erected at home, and 125 were added to the church. He was representative in the Legislature. His strong constitution gave way six months before his death, and arranging his business, he chose Rev. Ezra Tuttle, his nephew, to preach at his funeral. "He was sound in doctrine, strong in faith, mighty in prayer and exhortation, and loyal to his God, his country and mankind." He died July 4, 1863.

Tuttle, Rev. Ezra, son of Nicholas and Rachel (Lucy) Tuttle, of Nottingham, N. H., was born July 16, 1817, and died in Providence, R. I., July 7, 1888. He studied in Nottingham, Barrington, and Newbury. Converted in August, 1827, he was baptized in March, 1829, by Rev. William Merritt, of the Christian Connection. Licensed to preach in May, 1843, by the Nottingham and Deerfield Q. M., he was ordained as an evangelist Sept. 6, 1846, by J. Marsh, S. B. Dyer, G. D. Garland, and B. Van Dame. He traveled for two years and then became pastor of a small interest in South Boston, receiving aid from the Home Mis-

sion Society. The interest greatly increased on his hands. He after this was pastor at Deerfield, N. H., seven years, at Milton, where he organized the church in 1860, for three years, at Deerfield again till November, 1865. Under the auspices of the Home Mission Society, he organized Ithaca church at Richland Centre, Wis., and was its pastor till April, 1870. He now returned to the Milton, N. H., church till October, 1871. He then served the Second Lebanon church two years, Second Strafford church one year, West Lebanon, Me., three years; served the New Durham Q. M. as home missionary, Second Strafford church till May, 1882, Beach Ridge church, North Berwick, Me., till, his health failing, he moved to Providence, R. I. He has baptized 148 converts, married 163 couples, and officiated at over four hundred funerals. He has been a member of the executive boards of the Education, Foreign Mission, and Home Mission Societies. He was for a long time clerk of the New Durham Q. M., and frequently served as moderator. He also served on school boards in Deerfield, Milton, and North Berwick. He was town treasurer at Richland Centre a year. He married April 5, 1842, Miss Mary H. Savage, of Charlestown, Mass. But three of their seven children are living. Fred H. Tuttle, after serving in the war and rising to first lieutenant, is now cashier of the Exchange Bank at Rice Lake, Wis.

Tuttle, Rev. James, was ordained in 181–, and labored in Maine.

Tuttle, Rev. John G., died in Lowell, Mass. June 23, 1846, aged 44 years. He was born in Lee, N. H., and when eight years old thought he was converted, and bore public testimony at the time to that effect. His parents soon after removed to Effingham, where he joined the Free Baptist church by baptism in 1824. Licensed to preach in 1833, his labors were blessed in and around Eaton. In 1837 he was ordained at Wolfborough, at a Q. M., and settled in 1839 with the Second Gilmanton church. In the five years that followed the church increased from seventy-three to one hundred and thirty-three members. He was called to Danville in 1844. He spent six months with the church at South Weare. But failing health compelled him to relinquish his ministry, when he removed to Lowell, Mass., where he died. He was a faithful minister.

Twort, Rev. William Joseph, son of William W. and Harriet (Mann) Twort, was born at St. Leonards-on-Sea, Eng., in 1846. He studied at the Mile End Road Academy, London, Eng., and theology at the United Free Methodist School, England. Converted in 1865, he was licensed in 1867. He was ordained Sept. 14, 1871, by W. H. Yeomans, John Stevens and others. He has held pastorates in Lyman, Buxton, Gorham, Windham, Raymond, Otisfield, Canton, and with the Pine Street church, Lewiston. He organized churches at Windham Centre and Peru. He has baptized over two hundred. He was called in July, 1889, to Lynn, Mass. He married Mary Huxtable in 1866, and has five daughters.

Tyler, Rev. Amos, died at Big Spring, Wis., Aug. 13, 1876, aged 74 years. He was born in Piermont, N. H., and his early ministry as a licentiate was with the Methodists. In 1834 he moved to Hatley, Que., Can., where he united with the Free Baptists, and was ordained Oct. 21, 1836. Here he preached in various townships until 1855, when his health became impaired and he moved to Newport, Wis. With returning health he again engaged in ministerial work, gathered the Big Spring and Kilbourn City church, and engaged in many revivals in the Sauk County Q. M. He was eminently social, very helpful in prayer and exhortation, and benevolent in his gifts, especially to the needy interests near his home. His daughter is Mrs. Rev. W. E. Dennett.

Tyler, Rev. Job C., of Canaan, N. H., died Sept. 1, 1879, in his 81st year. When four years old his father, Job Tyler, moved to Canaan. He was converted when about twenty-one, and joined the Baptist church. He soon after identified himself with the Free Baptists, and was one of the first who united with the church in the town.

Without thought of preaching, he held meetings which resulted in conversions. When he found himself doing the work of a preacher, he was filled with surprise and shame because he had allowed himself "to be so carried away by zeal without knowledge," and resolved to do so no more. He had only the education afforded by the common schools of the town. "Go preach my gospel," continually sounded in his ears, and, finding darkness in refusing and delight in preaching, he yielded at length, and was ordained in 1833. He preached constantly in the towns of Canaan, Orange, Grafton, Enfield, and Hanover, until laid aside by old age. He was the main instrument of God in revivals in other places, especially in East Andover. For years he preached in his own dwelling-house.

Tyler, Rev. Thomas S., died in Chelsea, Me., May 20, 1861. He was born in Augusta, Me., Feb. 8. 1798. Converted at the age of eighteen, ten years later he began to preach free salvation, in which he firmly believed. He pursued his ministry as his temporal circumstances permitted for ten years under license of the Anson Q. M. Removing east of the Kennebec river and uniting with the Windsor Q. M., he was ordained at Windsor, June 25, 1836. His services were divided between a dozen little churches, including Gardiner, Augusta, and Windsor. He attended their conferences, and preached to them in turn on the Sabbath. In December, 1839, he lost an eye by accident, and the other for eighteen months was so impaired that he could not read, yet he continued preaching, relying on his wife and children for help. He possessed native talent and a heart devoted to Christ. And his labors were blessed.

Tyrrell, Prof. Bernard, son of Joseph and Caroline Tyrrell, was born in Albemarle County, Va., March 15, 1859. He was converted when sixteen years of age and graduated at Storer College in 1879 and at Hillsdale College (Classical) in 1888. From 1879 to 1883 he was a teacher in Paw Paw, W. Va., McGaheysville, Va., and Storer College. Since graduating at Hillsdale he has taught Latin and Greek in Storer College for a time; has lectured in New England and elsewhere upon educational subjects, and is now (1889) agent for Storer College in collecting endowment funds.

U

Ulmer, Rev. Matthias, died in Appleton, Me., June 24, 1878, aged 69 years and 9 months. His father died when he was young, and being the oldest, the care of his mother and a large family devolved upon him. He fulfilled his trust well. He early became a Christian and was a pioneer worker in every good cause. He organized the first temperance society in that part of the state, in March, 1828. His bold stand against slavery gave him a prominent position in political matters. He lost a son in the war. His labors were mostly with the people of the Montville Q. M., and for fifty years he spared neither time nor money for their advancement. His fine business talent made him efficient in the management of churches.

Underhill, Rev. James P., son of Amos Underhill, and a native of New Hampshire, went with his father, in 1811, to reside in Aurora, N. Y. He was converted in 1838 and ordained in 1845. He faithfully performed the duties of his sacred office, preaching in various places, but retaining his connection with the Aurora church, and serving as its pastor many years. He died April 5, 1884, aged 74 years.

United Baptists, is a name given to several associations in Tennessee, Iowa, Kansas, Arkansas and Missouri. They believe in a general atonement, free communion and the washing of saints' feet. Sufficient information concerning them has not been received.

V

Vail, Rev. C. L., was born on Long Island, N. Y., in 1806, and died in Windsor, N. Y., Dec. 23, 1887. He was converted at the age of twenty and joined the church in West Windsor. Here he was ordained Nov. 3, 1840. His pastorates were West Windsor, N. Y., South Killingly, Conn., and Constantia, Franklin, Oxford, Virgil and Dryden, and Richford, N. Y. He continued in active service until seventy-three years of age. He was ready to every good work, and left many sincere friends.

Valentine, Rev. Robert T., was born in North Carolina in 1812, and, because of his race, enjoyed no advantages. He was ordained at Fairfield, Ia., in May, 1877, and ministered to the Albany church. He was a good man, and faithful to his Master.

Vanamburg, Rev. Freeman, died in Bath, N. Y., Aug. 3, 1871, aged 78 years. He was born in Fishkill, N. Y., served in the war of 1812, and after a few years settled in Bath, where he continued to reside. In 1824 he and others were converted under the labors of Elder Z. Dean, and later were organized into a church. Sept. 4, 1836, he was ordained, and continued a worthy laborer until strength and life failed.

Van Amringe, Rev. Henry H., died in Philadelphia, Pa., his native city, May 24, 1862, aged 66 years. He graduated from Columbia College in 1815, and soon entered upon the practice of law in Chester County, Pa. In 1844, though he had a brilliant legal and political career, he devoted himself to the Christian ministry. He labored as an evangelist and lecturer in Pennsylvania, New York, Ohio, Illinois and Wisconsin, assisting that state to its "homestead exemption law," and wrote much for the press. He united with the Free Baptists in 1854, and became pastor of the churches in Burlington, and Mt. Pleasant (Racine), Wis., and at Prairie Centre, Ill. His wide knowledge and sweet temper endeared him to all.

Van Dame, Rev. Bartholomew, died in Nottingham, N. H., April 3, 1872. He was born June 21, 1807, in Arlandeerven, Holland. His early life was spent with grandparents. At the age of nine he could read but little. He then resided for three years with his uncle, a physician at Alkmaer, twenty miles from Amsterdam. He here became enamored of a sea-faring life and was placed by his uncle under the care of John C. Long, of Portsmouth, N. H. After Long had become commodore of the U. S. Navy, he informed Mr. Van Dame in 1860 that he was allowed to leave home in early life in order to keep from him a large fortune which had been left by a relative. In July, 1819, he left his native land for the sea and began to learn a new language, through disuse losing knowledge of his native tongue. After cruel treatment on the sea, he ran away in Portsmouth, N. H., in January, 1822, and penniless and thinly clad, fell in with Josiah Clark, of Epping, N. H., in a store at Portsmouth, and went to his home that evening. After eight months with him he went to live with John Dow, near by. Here, in his sixteenth year, he began to read in words of two syllables with a class of small children. After many accidents, one of which permanently maimed his right arm, he reached his twenty-first year, when Mr. Dow paid him $55 and a new suit of clothes. With these he started out into the world, thirsting for an education. He had in Epping acquired a good common school education. Hiring out that summer, his right hand was so weak that he had to tie it to the snath of his scythe. The December following, while attending district school, he was thoroughly converted. In the spring he entered at Lee the school recently opened by Dr. Timothy Hilliard. At this time he boarded with a family of Friends, Cartland by name. With this noted family Van Dame afterwards went on lecture tours. Dr. Hilliard now deeply impressed him. He read through the New Testament while walking two miles to and from school. After three terms with Dr. Hilliard he taught three months in Epping, having in his school forty pupils, most of whom had attended

school with him. He taught a short time in New Market, and again entered the school of Dr. Hilliard, sometimes acting as his assistant, laboring as necessity compelled him and practicing the most rigid economy.

In the spring of 1830 he entered New Hampton Institution with other Epping students. He walked twelve miles to Dudley Leavitt at Meredith, to have Mr. Leavitt show him where his mistake was in calculating the time of an eclipse of the sun. Aug. 14, 1830, he was baptized in Epping by Rev. Israel Chesley, of Durham. In September he opened a school at Wadleigh's Falls. During the winter of 1831, while teaching, he prepared and published 500 copies of a small hymn-book, partly original. He studied mathematics, of which he was especially fond, four months with Dudley Leavitt. In the winter, he kept school there, having three of Mr. Leavitt's daughters in his school, one of whom became a teacher in the West Indies, and another a missionary in the Sandwich Isles. He studied Latin with Dr. Hillard. For three years he taught to gather funds, uniting meanwhile with the Greenfield church, under the charge of Rev. John Kimball, where his membership remained till his death. John D. Philbrick, afterwards superintendent of the Boston public schools, now recited Greek to him, and Mrs. Rev. J. L. Sinclair, then a young lady, recited Cicero. He entered Strafford Academy in the spring of 1835, having Prof. John Fullonton as his classmate in Latin and Greek. His arduous duties left but a very few hours for sleep. The next vacation he was licensed by his Q. M. to preach. He had previously prepared in manuscript a work of nearly four hundred pages in arithmetic, and was well prepared to teach this department at Strafford Academy. In 1836 he had under his instruction Henry Wilson, afterwards Vice-president of the United States. During vacation he preached frequently in Barrington, New Durham and Farmington, and saw several converted.

He entered the Congregational Theological Seminary at Gilmanton Centre soon after his graduation at Strafford Academy, and attended the meetings of Rev. Peter Clark, two miles away, sometimes preaching for him. He lectured July 4 in Farmington on "Temperance," "now as always showing himself the indefatigable, irrepressible Van Dame." After teaching in various places in New Hampshire and Maine, in November, 1837, he came to Epsom, N.H. He supplied the vacant pulpit in connection with his teaching, and during an extensive revival he held seventy meetings. Here, April 10, 1838, he was ordained by Arthur Caverno, John Kimball, Daniel P. Cilley. The next day he attended the ordination at Canterbury of Rev's Joseph and Jeremiah Clough, and Dr. J. M. Harper. The next day, April 12, he baptized six, and soon after two others.

He now became broken in health through this excessive labor. He left his pastorate at Epsom, and opened a private school at New Market. In 1840 he settled in Pittsfield, teaching and occasionally preaching. During twenty-five years his teaching, lectures and travels were now interrupted by seasons of the most painful sickness. During forty years he taught thirty years in all. Nottingham Union Institute was built by friends of his and of education, and Dec. 17, 1849, he entered upon his fifty-seventh term of teaching there. He taught in all ninety-four schools, 3,150 different pupils, all of whom he catalogued, keeping an account of them in their future course, and making notes concerning their progress and success. He loved his pupils and magnified his office.

He traveled considerably; his diary in 1854 notes the fact that during the past thirteen years he had traveled more than 10,000 miles. He came and went, visiting Washington and the South, looking on statesmen whom all the country were thinking about, and studying the magnitude of the offense of slavery under his own keen observation. He went to gatherings, sacred, secular, patriotic, delivering speeches abounding with information, resplendent with wit and fancy, rendered especially interesting and fascinating by the quaint individuality of the man. His voice

was clear and ringing, and as he talked every feature and muscle of his little body seemed to speak. On one occasion he held the attention of a mixed audience at Greenland, N. H., for five hours. He had a Sabbath at Hampton as a supply for Brother Hutchins. He preached an hour and a half, and pausing, said: "Brethren, it is so rainy you will not care for an intermission; I will preach right on," and spoke an hour and a quarter longer, keeping the people interested to the end. He delivered the first two lectures on anti-slavery ever delivered in Manchester. He was early outspoken concerning teetotalism. As his school duties would permit, he went in New Hampshire, Maine and Massachusetts, giving ringing lectures on these great reforms.

He left in manuscript 10,000 closely written pages composed since 1834, among them a hymn-book, dictionary, chemistry, arithmetic, geometry, grammar, besides lectures on anti-slavery and temperance. A small volume entitled, "Outdoor Thoughts and Indoor Suggestions," he hoped to have published before his death. For several years feeble health forbade his teaching, and in comfortable homes he was a welcome guest. He was always cheerful and fond of children. At his funeral a sermon prepared by himself in verse was read. Having willed to several churches and to the benevolent enterprises of his denomination his personal effects, he wrote in his epitaph:

"This world I leave without a debt behind,
At peace with God—I trust, with all mankind."

Dr. John Fullonton writes of him: "You can not overdo your testimony to this wonderful little man of Strafford Ridge memory. I always regarded myself as a hard-working student. But I found in him a match, and more, though the only one during my whole course of study."

Vanvalkenburg, Rev. J. G., was born in Albany, N. Y., June 11, 1803, and died in Wayne, Pa., April 15, 1874. His early ministry was with the Calvinistic Baptists, and for some years in Ohio. He united with the Free Baptists some twelve years before his death. He was a good counselor, a lover of books, and was much respected.

Van Vecten, Rev. Abraham, pastor of the Prairie Grove, Ia., church, died near that place, Sept. 3, 1865.

Van Wormer, Rev. William P., was born in Gilead, Mich., Dec. 3, 1854. His parents were Philander and Melinda (Wolfe) Van Wormer. His education was obtained at Coldwater Seminary, and at Hillsdale College, in the college and theological departments. He was led to Christ in 1872, received license in 1881, and was ordained March 15, 1885. He has ministered to the Snow Prairie, West Reading, South Allen, Leslie, and Osseo churches, and is now pastor of the Rome and Cambridge churches. He was married Dec. 21, 1879, to Mary E. Adams, and has two children.

Vaughn, Rev. Hiram, a native of Rhode Island, was converted in New York in 1832, and removed to Brunswick, O., in 1839, where he joined the Freewill Baptists. He was ordained in June, 1840, and, after very earnest and successful labor in the ministry, died in June, 1846, aged 30 years.

Vaughn, Rev. H. W., son of William and Betsey (Whitman) Vaughn, was born at East Greenwich, R. I., May 31, 1820. He was married in 1844 to Adelia Clark, and in 1887 to E. Huffman. He was father of four children, three of whom are living, one son being a lawyer of prominence. He has had the care of several churches in Ohio, Indiana and Michigan. His conversion took place in 1842 and his ordination in 1856, the council being composed of Elders Seth Parker, E. Root and Thomas Dimm. He has been twice a member of the General Conference, has organized two churches and had several revivals. His present pastorate is Pleasant Ridge, Ind.

Veasey, Rev. Jeremiah, was born in New Hampton, N. H., in 1789. In youth he became interested in the Saviour and was baptized by Rev. Aaron Buzzell when about twenty-six, joining the church in Tunbridge, Vt. He was licensed some two years later and labored in Norton, Royalton and Hartford, with success. He was ordained by the

Sandwich Q. M. at the place of his birth by Rev's Perkins, Knowles, Pinkham. He was full of religious earnestness, eminently courageous and held truth with an iron grasp. His last days were filled with joy. He died at Gilford, N. H., Dec. 10, 1860.

Veney, Rev. Joseph Daniel, was born March 10, 1850, in Rappahannock County, Va. Soon after the Civil War he became a participant in the religious services held by Sister Dudley (afterwards Mrs. Bates), in the old log stable at Martinsburg. He was, even then, modest and dignified in manners, manifesting such spirit and characteristics as gave evidence that God had chosen him for the ministry. In 1868 he entered Storer College and finished the normal course in five years, graduating in 1873; after which he spent one year at Hillsdale enjoying the advantages of the theological department, which he greatly prized. He was drawn away from Hillsdale by the needs of the work in the Shenandoah valley, where his influence and labors were helpful in many ways. His pastorate at Berryville, which continued several years, was a very successful one. In 1879 he became pastor of the Pond Street church, Providence, R. I., which was prospered during his connection with it. Failing health, with consumptive tendencies, caused his return to West Virginia. When near the end, he was bolstered up in bed that he might see the students and teachers gathered at the Shenandoah for baptism. This scene, recalling so much that was dear to his heart, was his last view of earth. He died March 27, 1885, greatly loved by all. Brother Veney occupied a prominent position among the clergymen of his race, both in the Shenandoah valley and in Providence, and his influence in encouraging his people to seek education and to make progress in all that pertains to a true Christian manhood was manifest in the results. Endowed with traits which peculiarly fitted him for his work, he was true to his mission in life. His biographer says: "Few of us have any adequate idea of what a cultivated Christian gentleman has to bear when he gets into a region where it is an offense for him to walk by the side of a fellow-mortal; where he dare not enter a lecture-room or a church unless he first makes sure there is a gallery or at least a corner for *lepers* like himself; where, when pressed by hunger, he must meekly ask at the door of a restaurant or hotel if there are accommodations there for colored people. The colored man or woman who, under such circumstances, can maintain both self-respect and a Christian spirit is a hero. Many fail to maintain either. Brother Veney did both. Enough such men would save the country."

Vermont. When our first church in the state was organized in 1793 Vermont had enjoyed her right of statehood but two years and her population was less than 90,000. For ten years previous, in the peace following the revolutionary strife, emigrants had been pouring in on the east and south into the great valleys on both sides of the Green Mountains, and were felling the lordly forests and founding homes, while some were pushing across the arbitrary boundaries of Lower Canada and settling in the adjacent province of Quebec. Before 1780 the Calvinistic Baptists had planted but two churches in the state, and these were in the extreme southwestern corner. Before 1790 they had founded thirty-two others and were exerting a wholesome influence in most of the southern counties. Many of the original settlers from Massachusetts and Connecticut had brought in state Congregationalism. But not till 1797 was an act known to have passed the Legislature for the support of parish churches, and then the act ordered that each local church be "of such denomination as a majority of such town or parish thought proper." When all state support of churches was abolished Oct. 24, 1807, only about 100 Congregational clergymen were settled in the state.

Our Y. M. in 1887 contained six Q. M's, with forty-nine churches and 2,716 communicants. For many years the lone church at Strafford and later the two Q. M's that were formed reported at the Y. M. in New Hampshire. Delegates to the Y. M. requested that one of the four sessions be held in Vermont;

after two or three postponements it was unanimously granted, and the first session in Vermont was held Feb. 6, 1808, at Bradford. The session in February, 1809, was held at Strafford. For several consecutive years the place selected was Tunbridge, where the first General Conference was convened Oct. 11, 1827. The three parent Q. M's came from three distinct beginnings. Each original body, with a new one gathered on its northern border, abides: The Strafford with the Corinth, the Wheelock with the Stanstead hold the eastern valley; the Huntington with the Enosburgh occupies the western slope; while at the end of each great valley on the north and on the south a Q. M. has become extinct—the Dover and the Rutland on the south, and the St. Francis and the Brome on the north. An unauthorized Q. M., according to the polity of that day, was held Saturday, July 4, 1801, at the house of Gideon Leavitt in Wheelock for conference. Representatives from the churches of Hardwick, Danville, Sheffield and Sutton chose Rev. Joseph Boody from Barrington, N. H., chairman, and Rev. Joseph Boody, Jr., from Hardwick as clerk. The next day was a Sabbath of spiritual blessing. From these churches and from Strafford requests were presented in June, 1802, to the New Hampshire Y. M., asking that Q. M's be established in each locality; committees with discretionary power were appointed to visit each place; accordingly P. Tingley, John and Aaron Buzzell and the representatives from Strafford, Corinth, Tunbridge, Vershire, and probably Brookfield met at Vershire and organized the STRAFFORD Q. M. June 16, 1802, designating it the "STRAFFORD ASSOCIATION."

The first church in Vermont was organized in Strafford, by John Buzzell, with nine members, early in 1793. It was a scion from the New Durham church. Robert Dickey, one of Randall's members, working as a hired laborer with a relative, saw the wickedness and needs about him; while using his "excellent gift of exhortation," about thirty were hopefully converted. Hearing of the revival others came in, engendering doctrinal controversy. The church wrote "to the Baptist church at New Durham, N. H.," as early as Sept. 10, 1791. After repeated visits the church was established. Rev. Nathaniel Brown was one of its original members. In 1801 Aaron Buzzell began a thirty-seven years' pastorate with the church. In 1798 Jeremiah Ballard, of Unity, N. H., came up the Connecticut valley, and organized a church of fifteen members at Corinth. From this second church in the state, whose light still glows in the Corinth Q. M., there have come six ministers. The first was Daniel Batchelder, who, having passed a satisfactory examination at the New Hampshire Y. M. in 1799, was ordained by their appointment at Corinth, October 4, the same year. This was our first ordination in the state, and the pastoral relation thus established continued twenty years. In 1800 the Tunbridge church was organized by Rev. Daniel Batchelder, from converts gathered by him, with the aid of Nathaniel Brown. Among the converts was Nathaniel King. The same year the Vershire church was organized. Possibly the interest at Brookfield had already crystallized into a church. N. Brown was ordained the day following the organization of the Q. M. (June 27, 1802), and N. King was ordained at Tunbridge four days later (July 1). Soon after, Eli Stedman was ordained, and the Q. M. had four ministers, five churches and 330 members, and was soon through Brown and Stedman sending forth its influence into western New York and southern Ohio. Churches were organized in Washington in 1802, in Bradford, the place of the first Y. M., before 1810, in East Randolph in 1810. In 1814 thirty-two united with the Tunbridge church. The Q. M. enjoyed great prosperity in 1816, and the church at West Brookfield was organized. The Y. M's, usually held within the limits of this Q. M., were seasons of refreshing. In August, 1818, every church within the Strafford Q. M. reported a revival interest. In May, 1821, Ziba Woodworth, of Montpelier, journeyed twenty miles to the south, and in newly settled Roxbury began an interest which resulted in the establishment of a church that year. At the Y. M. held at Strafford Oct. 6,

1821, in addition to reports from different parts of New England, interesting letters were read from New York, Pennsylvania, and Ohio. Encouraging information was constantly laid at the doors of the Strafford Q. M. from the entire denomination. A church was organized in Groton in 1822. The same year Rev. Timothy Morse, of New Hampshire, began so rich an interest at Windsor that a church was gathered of about sixty members. The Y. M. at Tunbridge in 1825 was one of unparalleled interest. James Sawyer, from Maine, and J. White, from Rhode Island, preached on the Sabbath, and T. Morse, from New Hampshire, says: "A more solemn day I have not witnessed for years. Monday morning we went to the meeting-house at 9 o'clock, and there was no intermission till after sunset; during this time fourteen were hopefully converted. A meeting in the evening continued till 11 o'clock, and the reformation spread into Strafford and other towns till 300 were converted. "Thus, in the midst of living fire was this grand old Q. M. forming, though the light that enables us step by step to witness the conflict is unfortunately wanting. When the battle-cloud lifts and we look down upon the position about 1830, we find that the ten veteran interests whose origin we have traced had gained another ten. In addition to Strafford organized 1793, Corinth 1798, Tunbridge 1800, Vershire 1800, Washington 1802, Randolph 1810, West Brookfield 1816, East Roxbury 1821, Groton 1822, and the same year Windsor, we find in the field the Second Tunbridge, Northfield, Hartford, Orange, Hanover (N. H.), Plymouth, West Roxbury, East Brookfield, Topsham, and Kingston. Aaron Buzzell was still at Strafford, Nathaniel King at Tunbridge, while Ziba Pope and Nathaniel Bowles, with twelve other ordained ministers, were serving the nineteen churches of the Q. M. In 1833 Berlin and Moretown, Cavendish, Second Corinth, Mt. Holly, and West Windsor had been received, and the Q. M. had twenty-four churches, with a membership of 1294—far the largest in the Y. M., and the fifth Q. M. in size in the denomination, as it was the seventh in time of origin. The Strafford church now had a membership of 164, the First Tunbridge of 186, the First Corinth of 155. In 1834 the Newbury church was received, and in 1835 the Granville and East Williamstown churches. In 1836 the Q. M. yielded its thirteen northern churches, with a membership of about 700, to form the CORINTH Q. M. Its eleven remaining churches, the Cavendish, Granville, Hartford, Hanover (N. H.), Mt. Holly, Plymouth, Randolph, Strafford, First Tunbridge, Second Tunbridge, and West Windsor, had a membership of 584. Three years later there were 729; in 1843, 731. During the next fifteen years it decreased to 302. In 1840 the Second Plymouth church was added. In 1842 the Plymouth and Ludlow church appeared. The next year the church at Bridgewater (Bridgewater and Plymouth) joined. In 1842 Centre Tunbridge appeared with fifty-seven members, and a year later a church of thirty members was organized in East Tunbridge. In 1845 the old Second Tunbridge church lost its visibility, and the next year the East Tunbridge church disappeared. The First Tunbridge (East Hill) church prosecuted its work till 1879. Centre Tunbridge (later North Tunbridge, Tunbridge) exists in 1888, with seventy-five members. In 1846 a church with eighteen members appeared at Andover for a few years, in 1861 another with ten members at Hancock, and in 1878 a church at Plymouth with twenty-four members. The Q. M. has at present 288 members, with the three churches, Strafford (1793), East Randolph (1810), and Tunbridge (1842).

THE DOVER Q. M. (afterwards called the FRANKLIN Q. M.) was organized Dec. 6, 1828. Southeastern Vermont was early reached by the denomination. Accessions were largely from Calvinistic bodies. Wm. S. Babcock, a student from Yale College, settled in Springfield, Windham County, and from studying the Bible for infidel objections, was converted in 1800, and at once began to preach. May 4, 1801, he wrote a letter to the New Hampshire Y. M. desiring that his church of twenty-five members be instructed and received into fellowship. A committee from the Unity

(N. H.) Q. M., with Randall as chairman, went by appointment for the service. They also met Rev. Stephen Place, formerly of Rhode Island, at Weathersfield, where he had gathered a church of twenty-one members. To these two churches assembled, Randall "gave an account of the rise, progress, doctrine and discipline of the Freewill Baptists," to the entire satisfaction of both ministers and people. The union with the denomination was then consummated by giving the hand of fellowship. When John Colby, of Sutton, passed down the Connecticut river on his way to Ohio, he attended several meetings at Springfield with Wm. S. Babcock and Nathaniel Marshall. Heeding their advice, he was ordained there Nov. 30, 1809. Clarissa H. Danforth, of Weathersfield, was converted during this visit of Colby. Before 1810 a church was organized at Chester. In the spring of 1821 Miss Danforth's labors in Weathersfield were blessed by the conversion of 100 souls. The church organized by Rev. T. Morse at Windsor about 1822 was afterwards associated with the Strafford Q. M. A Calvinistic Baptist church in Dover, Windham County, with its pastor, James Mann, becoming dissatisfied with Calvinism and close communion, voted in May, 1821, that salvation was provided for all men, and the Lord's Supper was instituted for all Christians. A revival followed, and the same year a free church was organized in Dummerston. David Marks in 1822 found the church at Dummerston with eighty members. They called themselves Freewill Baptists, though they knew of no denomination by that name. His statement of doctrine satisfied them. This same year, 1822, Rev. Isaac Wellman and a small church in Brookline renounced Calvinism, and small Free churches were organized in Hinsdale, Cheshire County, N. H., and in Massachusetts at Zoar, Franklin County, at Florida, Berkshire County, and at Chesterfield, Hampshire County. A correspondence was opened with the Weare Q. M. in New Hampshire. Rev. T. Morse visited them in 1826, spending several weeks in Dover, where 130 were converted. These churches were this year received into the Weare Q. M., with six ministers and over two hundred members, but owing to the inconvenience of attending, they were dismissed two years later to form the Dover Q. M. In 1831 the Q. M. reported Dover with eighty-five members, Dummerston forty-five, Chesterfield (Mass.) thirty-seven, Florida (Mass.) fifteen, Gilford twenty-three, Hinsdale (N. H.) fifty, Halifax nineteen, Whitingham forty-seven; in all 321 members. But being isolated the Q. M. never united with any Y. M. As early as 1836 there were added in northwestern Massachusetts the Pittsfield church, organized the year before, the Amherst and Leverett church, the North Leverett church, probably a remnant of the church organized there in 1828; the Troy church, of southwestern New Hampshire, reported for one year. In 1840 the Dummerston disappeared, also the Amherst and Leverett church, but the Ashfield (Mass.) church was enrolled. In 1842 Gilford was lost, but the next year a church was added from Ware, Mass. In 1845 Chesterfield and Whitingham were lost, but a church was reported in Williamstown (Mass.), and one at Stephentown (N. Y.) from the Rensselaer Q. M. With the disappearance of the Dover church in 1845, the little Q. M., which for fifteen years had watered southeastern Vermont, now drifted wholly into Massachusetts, having its center over Franklin County. In 1849 no reports were rendered; the next year it appeared with its three western churches—Pittsfield, Stephentown, and Williamstown—shorn away, but with the Ashfield, North Leverett, and Ware churches, and a total of fifty-two members. The name was FRANKLIN Q. M. After three annual reports the Q. M. disappeared. No man can tell its work; a passing cloud may leave great fertility.

THE CORINTH Q. M. was formed in 1836 by the Strafford Q. M.'s yielding its thirteen northern churches as follows: First Corinth (1798), Vershire (1800), Washington (1802), Northfield, First Orange (East Orange), West Roxbury, East Brookfield, West Brookfield (1816, 1836), Topsham, Berlin and Moretown (1833), Second Corinth (1833), Newbury

(1834) and East Williamstown (1835). In 1836 a Second West Brookfield church was organized with fifteen members. In 1837 West Fairlee, Middlesex, and Second Orange churches reported. In 1839 a church was added from East Roxbury and the number reached 798. By 1855 several of the smaller churches had disappeared and the Q. M. had but ten churches and 349 members, while the Chelsea and Second Washington churches had come and gone. The Second Orange church, disappearing in 1853, reappeared in 1859 for a few years. The same year a church of nineteen members was organized at Groton. In 1875 the Q. M. had 355 members, with six of its original churches: First Corinth organized in 1798, Second Corinth 1833, East Orange (First Orange), West Topsham (Topsham), East Williamstown 1835, and Washington 1802. These all continue to the present. A small church at West Berlin, which disappeared about 1865, reappeared in 1882 and makes the seventh on the list. The Q. M. has 305 members.

THE WHEELOCK Q. M. was first known as the HARDWICK Q. M. In 1799 Joseph Boody, Jr., from New Durham, after preaching at Tunbridge, proceeded to Hardwick, where five members of the Calvinistic Baptist church were soon after excluded for sympathizing with his free gospel. Rev. Joseph Quinby, from Sandwich, N. H., about this time preached free doctrines at Sutton, and witnessed a revival. Men were stirred, too, under his message at Lyndon and Wheelock. In 1800 Randall was in the state near Wolcott, and lost sinners were restored. Eighteen were baptized by Joseph Boody, Sr., at Sheffield, and on the same day a branch of fifty-six members was formed in connection with his own church at Barrington, N. H., more than a hundred miles distant. In 1800 churches were organized at Hardwick, Sheffield, Cabot, Danville, Walden, and West Danville, in 1801 at Lyndon and at Sutton. July 4, 1801, a conference was held by brethren from the Hardwick, Sutton, Sheffield, and Danville churches at Gideon Leavitt's in Wheelock. Their petition to the New Hampshire Y. M. the next June, asking for the organization of a Q. M., was answered by a committee sent, consisting of Joseph Boody, Jr., and Aaron Buzzell, who Aug. 28, 1802, acknowledged them the Hardwick Q. M. The next day being Sunday, sermons were preached by Boody and Buzzell, and on Monday four deacons were ordained, with two ruling elders and two evangelists, Eliphalet Maxfield and Robinson Smith. Peleg Hicks, formerly a Calvinistic Baptist minister, with his two churches, united with the Q. M. It now had four ministers, Boody, Maxfield, Smith and Hicks, 260 members, and eight churches: Hardwick, Sutton, Sheffield, Upper Danville, Lower Danville, Cabot, and the two from the Calvinistic Baptists, names unknown. "One reason," says Benedict, "why the Calvinistic Baptists failed in this part of the state was the perpetual conflicts on the open communion question, arising from the prevalence of Freewill Baptists and the Christian Society." A church was organized at Waterford this year. At the January session of the Q. M. in 1805 Randall was present and afterwards visited most of the churches. Revivals were enjoyed at many places, especially at Sutton (Billymead), in which John Colby was converted. A church in Concord was organized in 1805, also one at Calais, Washington County. 1807 was a season of dearth; the Lower Danville church assumed the name Christian. In 1808 an interest was organized at Peacham, Caledonia County. Misunderstandings and lax government distressed the body. In May, 1808, at their request, a committee from the Y. M., consisting of Rev. A. Buzzell, S. Dana and James Spencer, visited them, and in 1809 some improvement followed. This year John Colby began his ministry for Christ. The last of 1810 he spent in Sutton, Burke, Lyndon, and Wheelock, baptizing fifty-one. On the last Sabbath in June, 1812, he preached his first sermon in the new meeting-house, not yet finished, at Sutton. A church at Montpelier was organized. In 1813 Colby labored in a revival at Wheelock, and baptized thirty. In 1816 Daniel Quimby settled at Lyndon, where he was a father

in Israel for over thirty years. Before the year closed, Sheffield, Lyndon, Danville, Cabot, and Montpelier were greatly revived. Sabbath evening, June 8, 1817, Deacon Colby returned to his sick son from the Q. M. holden at Wheelock, a meeting of peculiar power. Joseph and Daniel Quimby, and Nathaniel and Charles Bowles soon after stood at the door. The earnest prayers of these good men were answered in John Colby's convalescence, and soon he was attending meetings and baptizing the converts. The same month (June, 1817,) Clarissa H. Danforth began meetings at Danville, where the high sheriff was the first one converted. For several months she went from church to church in the Q. M., and large accessions were made. Early in 1818 Reuben Allen, from New Hampshire, commenced preaching at Wheelock and additions were made to the church almost every month during the year. Waterford was blessed. At St. Johnsbury a church was organized. The Y. M. at Sutton was one of great interest; the sermon by N. King was full of divine power. In 1819 Reuben Allen preached alternately at Wheelock and Cabot, baptized fifty, and organized two churches. During ten years the Q. M., through the services of J. Colby, Miss Danforth, and R. Allen, had been wonderfully edified and strengthened. In 1820, a church was organized at Woodbury. Miss Danforth preached till June, 1821, to large congregations in most of the churches. The church at Concord was organized by Daniel Quimby in 1821. The old church founded in 1805 soon waned. John Agertant, a licensed preacher from Cabot, had held meetings there as early as 1808, and after him Benajah Maynard and Rufus Cheney. A Freewill Baptist in town sustained a prayer-meeting for several years; finally a substantial church grew out of the revival under Daniel Quimby. In June, 1823, a revival began in Lyndon under D. Quimby, and in August in Sutton under J. Woodman. It spread to Burke, Sheffield, and Wheelock. Before February, 1824, not far from four hundred professed conversion. Quimby baptized eighty, and Woodman nearly as many. Never before was the Wheelock Q. M. so prospered. At the January (1823) session Joshua Quinby, of New Hampshire, made an appeal for the interest at Indian Stream, Essex County. Volunteers accompanied him to this settlement. Revivals attended their efforts and churches were founded in Canaan, the northeast town of the state, and across the river in Stewartstown, the extreme northern settlement in New Hampshire. In 1826 T. Morse went to Montpelier; he found there the remnants of three churches and labored with the central one, and after two months left a church of thirty-five members. In 1827 a church was organized at Worcester, Washington County. In Canada the interest culminated in the organization of the northern churches of the Wheelock Q. M. into the Stanstead Q. M. As early as 1799 Joseph Boody, Jr., engaged in revival work in northern Vermont, and was the first to preach there a free gospel. He had organized several churches by 1800. During this year, at the first burial in the town of Hatley, P. Q., Christopher Flanders, a Freewill Baptist layman from Newbury, N. H., who had come into the town the day before, on invitation conducted the funeral services. He settled in the town the next year and established a prayer-meeting. Some were converted, and in June, 1802, Avery Moulton, from Stanstead, with a Methodist minister, held there a few meetings. The people were interested and invited Joseph Boody and Robinson Smith to labor among them. Their labors in the fall led to the organization of churches at Stanstead and Hatley. After a few years Smith settled at Hatley and the church enjoyed great prosperity. The first ordination in Canada was that of Avery Moulton, at Stanstead, in 1806. In 1810 additions were made to the churches, especially to that in Hatley, and new interests were established. The war of 1812 with England made trying times for these churches. In 1818 Willard Bartlett moved to Melbourne; a church was organized and he continued to labor there for nearly forty years. In 1819 a church was organized at Compton, in 1821 at Durham. The Hatley church left the denomination at the Y. M. at

Corinth, Oct. 4, 1823, induced by "John Orcott, a preacher of the Christian Order," who came into town two years before and united with them. A small minority adhered to the faith of their fathers, led by Philip Flanders, son of the first Freewill Baptist in town, and were sustained by the Q. M. Feb. 2, 1828, the seven Canadian churches belonging to this Q. M. were dismissed to form the STANSTEAD Q. M. During 1828 Martha N. Spaulding, of Rhode Island, as an evangelist, gathered many into the churches, and Jonathan Woodman, after his services closed in the fall as chaplain of the Legislature, witnessed repeated revivals in which 100 were added. The complete report of the Q. M. in 1832 shows 531 members, nine ministers, and fifteen churches : the Hardwick, Sheffield, Cabot, organized in 1800, the Sutton 1801, the Waterford 1802, Concord 1805, 1821, Montpelier 1812, 1826, St. Johnsbury 1818, Indian Stream, Canaan, Stewartstown (N. H.) 1823, Worcester 1827, Random 1832, Wheelock (South Wheelock after 1850) and Charleston (after 1870 East Charleston), time unknown. In 1834 Brighton appeared for a year with six members, and Lyndon, where an interest was planted in 1801, was reorganized with sixty members, while Woodbury, organized in 1820, appeared in the report. In 1837 Second Sutton and Second Sheffield interests appeared ; in 1839 Glover, Second Wheelock (later Wheelock Hollow), and the next year Second Montpelier and Newark, where an original interest had been organized in 1815. At Walden (after 1862 Walden and Wheelock), where an original interest began in 1800, the church was organized about 1840 and retained its visibility for over forty years. About 1841 temporary interests appeared at Second Waterford, Second Danville (West Danville 1800), and Kirby, and a year or two later at Monroe, and at Orleans. The Coventry church, organized in 1841, was known as the Coventry and Brownington after 1860, and ten years later was reorganized in 1870 as the Brownington church. By 1845 churches were added at Albany, Danville (after 1870 called North Danville), Second Lyndon, Lyndon Centre (called Lyndon after the loss of First Lyndon or Lyndon Hill in 1857), Goshen Gore (Goshen Gore and West Wheelock in 1865). In 1846 Wolcott (after 1860 Wolcott and Hardwick) was organized, and soon after Colebrook. By 1860 Irasburg, Newport (Newport Centre after 1870) and Westmore had appeared, and the Q. M. had nineteen churches, with over seven hundred members. In 1861 Craftsbury and South Barton (reorganized in 1887) were added, and West Charleston in 1864. By 1870 East Haven and Stannard (soon Stannard and West Wheelock) churches were reported. In 1887 the Q. M. had 1160 members, with eighteen ministers, and seventeen churches : the First Sheffield 1800, North Danville 1800, East Charleston early, South Wheelock early, St. Johnsbury 1818, Sutton 1837, Second Sheffield 1837, Wheelock Hollow 1839, Albany 1843, Lyndon Centre 1843, Wolcott and Hardwick 1846, Newport Centre 1860, West Charleston 1864, East Haven 1870, West Derby 1870, Brownington 1870, and South Barton 1887.

THE STANSTEAD Q. M. was organized Feb. 2, 1828, with the seven Canadian churches from the Wheelock Q. M., as follows: First, Second (Creek church), and Third Stanstead, Barnstead, Compton, Hatley, and Durham, having a membership of about two hundred and twenty-five, with Abiel Moulton, who died soon after, and probably Willard Bartlett and Moses Norris as ministers. This year Martha N. Spaulding did good work within the limits of the Q. M. as an evangelist. In 1829 the Westbury church was added. In 1832 the Fourth Stanstead and Fifth Stanstead, East Hatley (after 1853 Hatley) and Newport (organized in 1829) joined. The next year the Ascott, Bolton and the Eaton churches appeared. The Q. M. now had sixteen churches, with 469 members. In 1837 the Second Eaton church was added, and the next year the Coaticook and Newbury. Melbourne (organized 1818, later Melbourne and Branch) joined the Q. M. in 1840, and Massawippi ; Chester Hurd organized the Newport and Eaton interest. This year the Q. M. had eighteen churches,

nine ministers and 709 members. In 1841 South Barnstead, Dudswell, and the Berry churches were added, and the next year Second Coaticook. In 1843 Clifton appeared, also the Barnston and Bafford. The number of members now reached 946. In 1844 nine churches were dismissed to form the ST. FRANCIS Q. M., but in 1847 returned to their old relations. Barnston was organized in 1851. In 1855 five churches, with four ministers and 176 members, were dismissed to form the HATLEY Q. M. In 1859 the West Stanstead church was organized.

THE UNION Q. M. (called STANSTEAD Q. M. after 1877) was formed by uniting the Stanstead and Hatley Q. M's in 1861. The Q. M. then had 519 members, eleven ministers, and eleven churches: at Stanstead (organized 1802), Hatley (East Hatley 1832, called after 1870 First Hatley), Melbourne (1818), Compton (1819), Eaton and Newport (Newport 1829, First Eaton 1833, church mostly emigrated, interests united 1840), Coaticook (1838), Massawippi (1840), West Clifton (1856, extinct in 1861), Shipton (1857), and West Stanstead 1860. In 1868 the Bulwer church was added with eleven members. For many years the Quarterly Meeting almost held its own. In 1879 ten churches were on the roll, with 368 members. But the number of ministers had decreased to five. In 1881 the four pastorless churches, having failed to report for years, were dropped. In 1887 the Quarterly Meeting had 264 members, four ministers, with five churches: Stanstead (1802), Compton (1819), Hatley (1832), Coaticook (1838) and Bulwer (1868).

THE ST. FRANCIS Q. M. was formed in 1844 by the dismissal from the Stanstead Q. M. of nine churches as follows: Ascott, Burnip, First Compton, Second Compton, Clifton, Dudswell, Eaton, Newport and Eaton, Melbourne, with nine ministers and 254 members. After three annual reports with a slight gain of members but with the loss of two or three ministers and churches, in 1847 this Quarterly Meeting returned to its original connection with the Stanstead Q. M.

THE HATLEY Q. M. was formed in 1855 by the dismissal from the Stanstead Q. M. of five churches as follows: Barnston, Dudswell, Eaton, Hatley, (East Hatley), Melbourne, with four ministers and 176 members. The Q. M. was not connected with any Y. M. In 1856 West Clifton was added and a year later Shipton. In 1861 the churches at Hatley, Melbourne, Shipton, and West Clifton, having a total membership of 166 persons, united with the seven churches of the Stanstead Q. M. to form the UNION Q. M. of the Province of Quebec.

THE HUNTINGTON Q. M. lies west of the Green Mountains. John Colby seems to have had Moses' privilege of looking over the land soon to be occupied by our Israel. In September, 1813, he went with his father, Deacon Thomas Colby, to Burlington, Vt., and preached to soldiers in camp and hospital stationed there in the conflict of 1812. But Charles Bowles was the Joshua of our interests between the lake and the mountains. He went piercing the snowy heights in March, 1817, and by June such had been the blessed increase that churches were organized at Duxbury, Hinesburgh, and at Shelburne, where the revival had begun. He first visited Huntington in July. God's grace was superior to the opposition encountered, and from 150 converts by August he organized the Huntington church, with sixty-five or seventy members. Rev. S. Webster from the Christian Connection and Rev. B. Minard united. In January, 1818, having enjoyed revivals in adjoining towns, a temporary Q. M. was held at Huntington, and a second Q. M. was appointed at Huntington, Sept. 12, 1818, with the understanding that a committee from the Strafford Q. M. should be sought for permanent organization. Probably, the churches already constituted were now members of the Strafford Q. M., as the records state that a committee was to be sought "to set us off as a separate Q. M." So according to appointment, Rev's Nathaniel King, George Hackett, Ziba Woodworth, and others from the Strafford Q. M. crossed the mountains to Huntington, and Sept. 12, 1818, the permanent organization of the Q. M. was

effected. In 1819 churches were organized at Stow and at Waterbury, and great prosperity was enjoyed through the abundant labors of Bowles, especially in the valley of the Winooski river. In 1820 Middlesex was added, Starksborough in 1821, and Richmond in 1822. In 1823 a letter was received by Rev. S. Robinson at Shelburne from Rev. J. S. Carter, of Benson, and a correspondence began which resulted in the reception from the Calvinistic Baptists of a church of sixty members in southwestern Vermont, and thus the interest was forming which culminated in the Rutland Q. M. While the Q. M. was making its southern outpost at Benson by the formal reception of this church in June, 1823, C. Bowles was pushing northward his well-directed labors, and the next month there was organized at Enosburgh a church of five members. Here at a session of the Huntington Q. M. in October he ordained Perley Hall, a licensed preacher from the Methodists. Before the year closed he added one or two other churches, and the foundation of the Enosburgh Q. M. was laid. Here in 1824 his labors were blessed till 140 confessed the pardoning power of God in their salvation. Churches were also established at Farnham, Can., and at St. Albans. For the establishment of the brethren in this vicinity Charles Bowles was made the bearer of a circular letter addressed to these churches in 1827. He saw every church more or less revived. While the first General Conference was in session in central Vermont, Oct. 11, 1827, Rev's Perley Hall, Alanson Kilburn and Nathaniel Ewer, with other delegates, met at St. Armand, P. Q., and organized the ENOSBURGH Q. M. After this organization in 1829 the Huntington Q. M. had fourteen churches as follows: Huntington, Duxbury, Hinesburgh, and Shelburne, organized in 1817, Stowe 1819, Waterbury and Stowe 1819, Middlesex 1820, Starksborough 1821, Richmond 1822, Benson 1823, and Putnam, Bolton, Jericho, Second Huntington, time of organization unknown. In 1832 but eleven churches reported, though new interests had appeared, as Third Huntington, Underhill, Lincoln, Hinesburgh (organized 1832). The membership in 1832 was 401. In the next two years it rose to 462, and the Dresden church reported. In 1835 four churches of this Q. M. united with three new churches to form the RUTLAND Q. M. In 1835 Bolton Reckerhill church appeared. In 1836 the Q. M. still had 394 members in eleven churches, including Waterbury (reorganized 1836, old organization 1819), with nine ministers. In 1837 Danbury and Second Starksborough were added, in 1839 Second Underhill (Underhill Centre after 1853). Second Huntington and the Warren churches appeared in 1840, Waterbury Centre in 1841, Second Stowe 1843, and in 1844 the churches at West Craftsbury and at Morristown. In 1846 the Q. M. had seventeen churches, with as many ministers and 676 members. Temporary interests appeared at Elmore in 1843, Second Middlesex in 1850, and Craftsbury in 1852. In 1856 Stowe, West Branch, was organized; in 1858, Wolcott, West Branch; in 1859, West Berlin, and in 1860 Jonesville. In 1860 the membership was 498, with twelve churches and as many ministers. In 1870 the Waterbury Centre church was divided to form the Waterbury Centre and Waterbury River churches. The same year churches were organized at Cambridge and at Fayston, and four years later at Morristown Corner, and at South Starksborough. The Q. M. now had sixteen churches, with 790 members. In 1887 the Q. M. has 634 members, with nine ministers, and twelve churches, as follows: Huntington 1817, Waterbury Centre 1819, Starksborough 1821, Middlesex 1823, Lincoln 1832, Underhill Centre 1839, Warren 1839, Stowe (West Branch) 1856, Waterbury River 1870, Cambridge 1870, Fayston 1870, and Morristown 1874.

THE RUTLAND Q. M. was organized in 1835 by the union of the four churches from the Huntington Q. M.: Benson organized 1823, Putnam (N. Y.) 1829, Rutland 1833 (West Rutland after 1845) and Dresden (N. Y.) 1834, with the churches in northeastern New York at Fort Ann, Warrensburg, and White Hall (all organized in 1835). The Q. M. had in its seven churches 215 members with two ministers. It was not then connected with the Y. M. In 1836 churches

were added at Caldwell and Danby with their pastors. From 1839 the Q. M. was reported under the Y. M. In 1839 Johnsburgh was added, in 1841 Minerva Branch, in 1842 Middletown and in 1843 Hadley. The Q. M. now had eleven churches, with seven ministers and 231 members. A church was organized at Day in 1848. In 1849 the Q. M. had 248 members with ten churches and nine ministers. The next year Bolton church appeared. Its four pastorless churches at Dresden, Fort Ann, Middletown, and West Rutland had failed to report for several years. In 1855 its five churches at Caldwell, Hadley, Johnsburgh, Putnam, and Warrensburg with nine ministers became known as the LAKE GEORGE Q. M. and united with the Central New York Y. M. See *New York*.

ENOSBURGH Q. M. began in the revival interest under Charles Bowles on the northern borders of the Huntington Q. M. At the same time a spark from New Dunham kindled at Farnham forty miles west of any Freewill Baptist church yet in Canada. A petition was sent to John Buzzell by several persons in Canada about 1825. The Parsonfield Q. M. sent Samuel Burbank and Benjamin S. Manson to their aid. After enduring hardships, toiling through snows for two weeks, they enjoyed a blessed interest. Manson returned in June, and went back to Maine in August to the Q. M. to secure ordination. John Stevens returned with him, and they organized in September the Farnham church. Alanson Kilburn, of Dunham, a Methodist local preacher, united with the church and was soon after ordained. The same year Rev. Nathaniel Ewer, from Vermont, moved into that part of the Province. In 1826 Samuel Hazelton, from New Hampshire, attended sixty meetings and organized a church at St. Albans, Vt. Charles Bowles brought a circular letter to those churches in 1827 and saw in every church a revival spirit. Oct. 11, 1827, Rev's Perley Hall, Alanson Kilburn, Nathaniel Ewer and other delegates met at St. Armand, P. Q., and organized the Enosburgh Q. M., with its nine churches: St. Armand, Brome, Farnham (1825) in Canada, and East Franklin, First or North Enosburgh (1828), Second or South Enosburgh (1827), Bakersfield (1826), Fairfield, and Cambridge churches in Vermont. Three others united within the next nine months, probably the East or First Farnham (1825), Dunham (1826), and Bolton (1828), or perhaps St. Albans (1826). In 1832 West or Second Farnham and West Franklin were organized and St. Armand was on the roll. The Q. M. now had fourteen churches, with eight preachers and 235 members. During the next few years temporary interests appeared at Hog Island, Alburgh, and St. Avanon. In 1841 the Second Enosburgh interest was organized with eight members. In 1842 the Brome, Bolton, and Farnham East churches were dismissed to form the BROME Q. M. In 1845 an interest was organized at Berkshire with seven members, and another at East Farnham with ten members. The East Farnham, which joined the Brome Q. M., had disappeared. The Old East Farnham had been the First Farnham (organized in 1825). East Farnham (1845) was known as Second Farnham; West Farnham (1832) became First Farnham. In 1846 a church was organized with nine members at Lowell. The next year the Q. M. had 234 members against 235 in 1832. In 1850 Rice Hill appeared on the roll with forty-three members. In 1851 Bakersfield (old interest organized in 1826) was organized with fifteen members, and two years later Fletcher with twelve members. In 1858 the Q. M. had nine churches, four ministers and 238 members. The next year Sheldon appeared. In 1861 Bolton again appeared and in 1873 Brome was added. The Q. M. had 112 members, three ministers, and five churches: at Enosburgh (1823), Franklin, Farnham (East Farnham, 1825, 1845), Bolton (West Bolton 1828, 1861), and Brome (West Brome by 1842). The report in 1886 had these same five churches with five pastors and 109 members.

BROME Q. M. was organized in 1842 by the union of the Brome church, Rev. Moses L. Dudley pastor, with the two churches at Bolton (organized 1828) and Farnham East (1825) of the Enosburgh Q. M. The Quarterly Meeting had but one ordained minister and one licensed

preacher and a total membership of sixty-one. After two annual reports it disappeared, but reappeared in 1851 with seventy-three members. A church at Sutton was in the place of the Farnham East church. After 1852 it was reported not connected with any Y. M., and though then it had four ministers and eighty-three members, it gradually lost, till its last report in 1860 showed but three churches, with eighty members, and one minister, Rev. R. Austin.

Vilas, Rev. Aaron, son of Aaron and Deborah (Spencer) Vilas, was born in Derby, Vt., Oct 9, 1810. Converted in the summer of 1825, he was licensed by his church in February, 1856, and ordained in June, 1858. After being deacon of the East Farnham, P. Q., church eighteen years, and Sunday-school superintendent sixteen years, he now became its pastor. He has organized a church at West Bolton, also serving it as pastor. He has baptized forty converts. March 10, 1835, he married Fanny C. Kent and has five children.

Vincent, Rev Clarence Augustus, son of Augustus R. Vincent, was born in Bainbridge, O., Dec. 17, 1859. He was educated at Oberlin College, and pursued his theological studies at Yale and Oberlin. After a Christian experience of six years he received license to preach in 1885, and was ordained by the Free Baptists in 1888. He became pastor of the Buffalo, N. Y., church, and is prosecuting the work with success, having baptized sixty converts. He is also editing a monthly paper, *The Enterprise.* In November, 1888, he was married to Lucy S. Hall.

Virginia. The churches in the northeast part of this state had their origin in the Shenandoah Mission, and are connected with the Virginia and West Virginia Association. See *West Virginia.*

The churches among the white people in the extreme southwest part of the state had their origin in influences from Tennessee and North Carolina. See *Tennessee.*

W

Wabbey, Rev. Isaac, was a member of the Brothertown (N. Y.) church, to which he ministered. He was an eloquent preacher; but, like others of the Indian race, he was not strong in resisting temptation. For some time he was a useful minister.

Wade, Rev. Charles, was born in Gloucester, R. I., in 1791. Though the eldest of a large family of children and with little opportunity, he acquired sufficient education to enable him to teach. He married in 1812 Miss Sarah Pray, of Foster, and settled on his farm in western Gloucester. In 1823 he married Mrs. Abigail Bowen, thus uniting two families of four children each. Up to this time he had no fixed religious belief, though claiming at times to regard with favor Universalism. Converted through the faithfulness of an old friend, he was baptized and joined the Foster church in November, 1828, four months after its organization, Rev. Daniel Williams being pastor. He was ordained as deacon of this church Nov. 7, 1825, through the assistance of Rev's Reuben Allen and Joseph White. About this time the farm was abandoned for factory life. Four years were spent in Blackstone, Mass., during which he preached his first sermon, Feb. 12, 1826. For nearly ten years his labors as a minister were desultory. After a few years on his farm in 1834, he went for factory toil to East Killingly with his family. In 1837 he returned to his farm and lived there for thirty-seven years. In 1832 he changed his membership to Foster and Gloucester church, and in 1841 this church became destitute of a pastor and he was ordained.

Still managing the farm for support, he now began a useful ministry. Before the close of 1843 sixty-one converts had been baptized and added to the church. The Morning Star church was organized in 1846 and he was called as its first pastor. With this church he continued till his seventieth year, when he baptized some thirty-four converts and retired from active ministry. He took the

Morning Star from the first, was attached to his denomination, and was a close student of God's word. In 1875, on the death of his wife, he went to live with friends in Norwich, Conn. Here at the

Rev. Charles Wade.

age of ninety his good health was cut short by a severe shock, from which he never rallied. He died in his 93d year April 13, 1883. His son, Almon Wade, has for many years been a prominent member of the Roger Williams church, Providence, R. I.

Wade, Dea. Ebenezer D., son of Turner and Hannah C. (Farnham) Wade, was born in Woolwich, Me. While young he was converted in his native place under the Rev. Samuel Hathorn in the fall of 1841. For a year he followed the sea. In the fall of 1842 he went to New Sharon to learn a trade, where he was baptized in 1845, uniting with the Christian church. In 1846 he settled at Sangerville, and in 1850 he moved to Parkman, where he superintended the Sunday-school for several years. In 1863 he served in the Legislature. In 1864 he moved to Foxcroft, attending the Free Baptist church, and in 1875 moved to Dover. He united with the church there in June, 1880. In 1882 he was elected a member of the executive committee of the Maine Home Mission Society, and since 1882 has been its president. In 1883 he was delegate to General Conference from the Penobscot Y. M. In 1884 he was chosen deacon; he has also served his church as chairman of the trustees. For fourteen years he has been Sunday-school superintendent. He is a trustee of Maine Central Institute.

Mrs. Mary Ripley Wade, of Dover, Me., was born in New Sharon, Me., Aug. 8, 1823. Her parents were James and Betsey (French) Dyer. She became a Christian when about twelve years old, and at the age of fifteen was baptized by Rev. Joseph Edgecomb, and united with the East New Sharon Free Baptist church. She was educated in the High School of her native town, in the Seminary at Kent's Hill, Readfield, and in Bloomfield Academy. From the age of sixteen she taught twelve terms. About this time she wrote several poems, some of which were published in the *Mother's Journal and Family Visitant.*

Mrs. Wade is widely known as a prominent helper in Christian and philanthropic work, in which she is notedly generous and efficient. When a girl she was active in the "Martha Washington" temperance society, and later held a leading position in the "Daughters of Temperance." She has been active also in the W. C. T. U. In efforts in behalf of young people she has been especially zealous, by organization or otherwise developing in them a taste for intellectual pursuits, and interesting them in Christian culture. Always in the Sunday-school, either as a scholar or a teacher, many have been under her molding influence who are now filling useful positions in church and state. For many years she was treasurer of the Dover and Foxcroft church. In missionary work she has stood in the front rank. She is a charter member of the Woman's Missionary Society, and on its board of managers. She has been secretary and treasurer of the W. M. S. of the Penobscot Y. M. from its organization in 1874, except in 1879, when she was its president. In the W. M. S. of the Sebec Q. M. she has been sometimes president and sometimes secretary and treasurer; likewise

in the auxiliary of her church, where she has been also director of the Children's Band. She was early interested in the *Missionary Helper*. In all these varieties of benevolent effort she has shown also an abounding liberality.

She married Feb. 2, 1847, E. D. Wade, Esq., of Sangerville, who is now a dry-goods dealer at Dover and a prominent church worker. Their only son, Eben E. Wade, entered Bates College at the age of eighteen, graduated in 1870, and immediately became principal

Mrs. M. R. Wade.

of the normal department of Maine Central Institute. He had been in this position about two years when he died. Their elder daughter, Mary A., is the wife of Prof. Kingsbury Bachelder, of Hillsdale College, Michigan. She graduated from the Maine State Seminary (now Bates College) in 1870. The younger daughter, Mrs. Florence N. ("Hopestill Farnham") is the wife of S. S. Whitcomb, Esq., of Lawrence, Kan. She graduated from the Maine Central Institute in 1880, at the age of nineteen. She is a writer of merit. Many of her poems have appeared in the *Morning Star*.

Wainwright, Rev. C. C., of Charlestown, W. Va., was born in Alexandria, Va., Dec. 19, 1857. He married Lizzie Dunlap Dec. 27, 1877, and has four children. He was ordained about 1875, becoming pastor of the churches at Charlestown, and Shepardstown. He then studied at Storer College (about 1876–78), and has since ministered to the Charlestown church, to which more than one hundred have been added by baptism.

Wait, Rev. Alverdo, born in Plymouth, N. Y., March 22, 1805, and converted in January, 1836, died Aug. 13, 1849, in Cincinnatus, N. Y. He began to preach in 1844, and was ordained at the McDonough Q. M., June 3, 1848. He was interested in benevolent work, active yet unassuming, and labored with the Cincinnatus and Cortlandville churches until his death.

Wakefield, Rev. J. J., a native of Cornish, Me., died at Beaver Dam, Wis., July 28, 1865, aged 33 years. Such was the type of his piety that the church urged upon him a license to preach, and he was ordained May 30, 1853, at Neenah, Wis. He preached to destitute churches for a time and in 1854 became pastor of the Berlin and Fairwater churches. After four years he settled with the Johnstown church; but in 1860 he moved his family to La Crosse and traveled for his health, yet continued to work for the Master. His gifts were admirably adapted to winning souls, and his early death was widely lamented.

Wakely, Rev. Sidney, was born in Trowbridge, Wiltshire, Eng., Oct. 7, 1850. His parents were Simeon and Charlotte (Carr) Wakely. He came to the United States in 1869, when about eighteen years old. He was converted when sixteen and joined the Wesleyan Methodist church in Trowbridge. He joined the Free Baptist church at Lisbon Falls, Me., and was baptized by immersion. His early education was in the English Church school. He was licensed by his church Feb. 1, 1879, and by the Bowdoin Q. M. June, 1881, and was ordained at West Poland, Me., by the Cumberland Q. M., Oct. 4, 1882. He was pastor at West Bowdoin over a year, West Poland one year, Casco two years, at the same time a year at East Otisfield, and Bow Lake, N. H., three years. He settled at Kittery Point,

Me., March 1, 1888. He was married Aug. 22, 1870, to Miss Emma White, of his native place, and has eight children.

Walden, Rev. John, died in Willing, N. Y., May 20, 1873, aged 60 years. Otsego County was the home of his early life and his early labors were with the Methodists. Having removed to Allegany County, he united with the Free Baptists some seventeen years before his death and did efficient service. His labors were blessed in promoting revivals and winning souls to the Saviour.

Waldron, Rev. John D., son of Fred and Sarah (Smith) Waldron, was born at Wakefield, N. H., Sept. 5, 1841. He studied at Wakefield and New Hampton, and was converted in 1858. He was ordained in 1868 by Rev's M. C. Henderson, A. Shepard and F. H. Lyford. He has held pastorates at South Strafford, Vt., Lawrence, N. Y., Warren, Vt., Sutton, N. H., Amesbury, Mass., Portsmouth, N. H., and Strafford, Vt., baptizing in all 104 persons. In each pastorate the church has been revived. He married Marie E. McDaniel in 1863, and Jan. 25, 1887, Mrs. Abbie E. Merrill, of Manchester, N. H. He has two children living. South Strafford, Vt., was his first charge; to this he was called back in June, 1887, and is laboring there with blessed results.

Waldron, Rev. J. C., was born in Wilmot, N. H., in 1824. His mother's parents were Friends. He was converted at the age of eleven, and ten years later felt a call to preach, but delayed for over twenty years because he felt unprepared. He was licensed Jan. 29, 1868, at Manchester, and ordained Sept. 12, 1871. He was pastor of the Canaan and Orange church till 1882, and since that time of the Belmont church. He has baptized about seventy.

Waldron, Rev. Orrin Wynant, son of Wynant V. and Ann (West) Waldron, was born at North Creek, N. Y., July 13, 1859. He consecrated his life to God in 1878, and was educated at Hillsdale College, Michigan, in the college and theological departments, receiving honors from his literary society for excellence in oratory. While in college he supplied the churches at Scipio, Litchfield and Hadley's Corners, and afterwards became pastor of the church at Marion, O., receiving ordination Oct. 12, 1884. After a successful pastorate of three years he entered upon the work with the church at Saco, Me. He has baptized about thirty converts and assisted in revival work. Aug. 5, 1884, he was married to Mary E. Phillips.

Waldron, Rev. W. H., son of Jeremiah and Mary (Scott) Waldron, was born in Farmington, N. H., July 16, 1817. He was educated in Strafford Academy, New Hampshire, and Parsonfield Seminary, Maine, and studied in the Biblical School in connection with the latter. He was ordained Jan. 26, 1843, by E. Place and others. He held pastorates as follows: Farmington, and Lake Village, N. H., Lynn, Mass., Springvale, Me., Hampton, N. H., Pascoag, R. I., Ames, Fabius, Fairport, Norwich and Lowville, N. Y., and Milton, N. H. In all these places he had revivals and baptized 175 persons. He has preached at the ordination of several ministers and at the dedication of several churches. He has been a delegate to several General Conferences. He was married in 1846 to Miss Mary Green, and in 1856 to Miss Frances Payson.

Walker, Rev. Abel, of West Pittsfield, Me., was born in Union, Me., Sept. 25, 1814. His parents were Abel and Polly (Bowley) Walker. He was converted at the age of twenty-seven, and received license to preach in 1854. He was ordained by the Christian Baptists and joined the Free Baptists in 1881. He has had several revivals; has baptized about one hundred, and organized four churches. He married March 10, 1839, Miss Isabel Martin, who died leaving one daughter, the wife of Rev. T. P. Humphrey, of Bangor, Me. He married again Dec. 16, 1880, Mrs. Naomi Powers.

Walker, Rev. Charles P., died in Johnston, R. I., Jan. 31, 1877. He was born in Scituate, May 14, 1832. In 1850 he was married, and about eighteen months afterwards he was converted and

united with the church at Johnston. He was ordained and installed pastor of this church Nov. 28, 1861. He received only donations for his services, and worked in a cotton mill, of which he became superintendent. He preached also in neighboring districts. Zeal for winning souls characterized him both as a layman and as a pastor. He was faithful and diligent in business, and his Christian life was uniform and exemplary.

Walker, Rev. John, died in Ossipee, N. H., June 1, 1870, in the 86th year of his age. He was born in Rochester, N. H. His parents were poor and he was apprenticed when quite young, so his advantages for education were extremely limited. He was converted in the great revival at Alton, N. H., in 1805, was baptized by Rev. John Bradley, and united with the Alton church. He soon began to hold meetings which resulted in revivals. In 1824 he moved to Tuftonborough, where he married a second time. Tuftonborough, Wolfborough, Wakefield and Ossipee shared in his labors. In 1830 there was a great revival in Tuftonborough, in which he was deeply interested. The converts wished him to baptize them. Accordingly he was ordained at East Ossipee, by John and Wm. Buzzell, E. Place, and P. S. Burbank. In 1833 he moved to Ossipee, where he spent the remaining thirty-seven years of his life. His wife, with whom he lived fifty years, survived him, with four children.

Walker, Rev. J. Steward, son of Samuel W. and Elizabeth T. (Jenkins) Walker, was born at Norridgewock, Me., April 20, 1835. Licensed Sept. 12, 1874, he was ordained at Stark, Sept. 10, 1876. In the summer of 1881, after a few successful years in the ministry, his health failing, he finally became insane. He married Sarah M. Hodsdon, Nov. 25, 1860, and has three children living.

Wallace, Rev. George W., was born in Berkeley, Mass., and died in the Butler Asylum for the Insane, Providence, R. I., Sept. 11, 1880, in his 67th year. At the age of sixteen he was converted, and united with the church in Pawtucket, R. I. He was licensed in 1834 by the Rhode Island Q. M., and Aug. 23, 1845, was ordained at Rehoboth, Mass., as pastor of the church in that place. His other pastorates were Hebronville, Mass., Georgiaville, R. I., Farnumsville, Mass., in 1870 Gonic, N. H., Apponaug, R. I., about seven years, and from 1877 at East Killingly (Chestnut Hill) Conn. In April, 1879, he returned to Apponaug, where his health failed. His wife and several children survived him.

Wallace, Rev. John, was born in Mystic, Mass., in 1787, and was carried by his parents the next year to New Brunswick. In 1809 he experienced religion with the Baptists. Two years later he married a pious lady, and in 1814 he moved to Marmashe. In 1818, having moved to Belgrade, Me., he became interested in the reformation there prevailing, and joined the Free Baptist church. In 1830 he moved to Freeman, near the Kingfield line, and by his labors the small church was revived and strengthened till it became large and flourishing. August, 1838, he was licensed by the Anson Q. M., and May 11, 1845, he was ordained. He helped organize a church in the center of the town of Freeman, where he afterwards lived till his death, Aug. 19, 1851.

Wallace, Rev. J. W., son of John and Dorothy (Crawford) Wallace, was born at Addison, Mich., Oct. 5, 1841. He married Hannah Campbell Aug. 9, 1863, and has two children. He experienced religion in 1866, and received license in August, 1873, being connected with the Methodists. After a time he united with the Free Baptists, receiving ordination about 1884 in the Oxford Q. M., Michigan, where he has since labored as pastor of the Brockway, Capac, and Churchill churches, as well as at other places. He has engaged with success in revival work.

Wallis, Rev. Moses, was ordained in 1815, and labored in Vermont.

Wallis, Rev. Thomas, of Gilead, Mich., died Sept. 8, 1846. He had lately entered the ministry, and was well

qualified intellectually for the Master's work.

Walrath, Rev. J. H., son of J. J. and Marietta (St. John) Walrath, was born in Montgomery County, N. Y., in January, 1847. In 1874 he married Miss L. M. Mount. Entering Hillsdale College in 1871, he passed through both the academical and theological departments, graduating in 1878. He was ordained by the Hillsdale Q. M. in September, 1876, and has had the pastoral care of the following churches: Dover Centre and Jackson, Mich.; Waupun, Wis.; Sioux Falls, Dak.; Agency City, Lockridge, Waubeek and Central City, Iowa. For four years he was secretary and treasurer of the Wisconsin Home Mission Board. Other important positions which he has occupied are, viz., agent of the Free Baptist Western Association, state agent and evangelist of of the Iowa Y. M., and corresponding editor of *The Free Baptist* from its beginning to Feb. 15, 1888. In pastoral and evangelistic work, as well as in his official work for the denomination, he has been successful.

Ward, Dea. Charles P., son of Ebenezer and Nancy (Sheldon) Ward, was born in Dutchess County, N. Y., Nov. 11, 1811. In early life he settled in Herkimer County, and in 1841 was married to Miss Elmina, daughter of John and Anna (Dickinson) Tefft, whose gentle piety shone brightly in the home. His first religious associations were with the Presbyterians, but about the time of his marriage he united with the Free Baptist church in Norway. On removing to Jefferson County in 1849, he became one of the early members of the Philadelphia Free Baptist church, being its only deacon for many years, and serving in that capacity until his death, May 9, 1881. He was held in universal esteem for his consistent Christian life and his interest in all benevolent work. His three children in their early years were gathered into the home church, of which Ann L. and Charles E. are still members.

Ward, Rev. Duren James Henderson, Ph. D., son of Samuel and Eunice (Varnum) Ward, was born in Dorchester, Ont., Can., June 17, 1851. He was converted in 1874, and graduated from Hillsdale College, Michigan, in 1878, and a year later from the theological department. He was married to Miss Zuba A. Corss, August 18, 1875, and received ordination Oct. 26, 1879. He held pastorates at Pittsford, Mich., and at South New Lyme, O., enjoying revivals at both places. He was principal of Northern Ohio Collegiate Institute 1879–1882, took a post-graduate course at Harvard University, Massachusetts, 1882–85, receiving the degree of Master of Arts, and studied at the Universities of Berlin and Leipsic, Germany, 1885–87, receiving the degree of Doctor of Philosophy from the latter institution. He has since been librarian of the Harvard University Divinity School, and is now principal of the Model School in New York City.

Ward, Rev. John T., son of Deacon Chas. P. Ward, was born in Norway, N. Y., Jan. 20, 1847, and converted Jan. 20, 1858. He graduated from Whitestown

Rev. J. T. Ward.

Seminary in 1867, from Hillsdale College in 1870, from Andover Theological Seminary in 1873, and settled at Lexington, Mich., receiving ordination December 14 of that year. His subsequent pastorates have been Ashland, N. H.,

1875–78, Georgiaville, R. I., 1878–82, Park Street, Providence, 1882–88, and Jackson, Mich, 1888 to the present. These churches have prospered under his care, 119 converts having been baptized by him, and about one hundred and seventy added to the membership. He has been for six years a member of the Foreign Mission Board, and is also a member of the General Conference Board and a trustee of Hillsdale College. He was married in 1876 to Mary Tewksbury Cowell, of New Hampshire, who has been an efficient helper in pastoral work. She has also been active in temperance work and in the state work of the Woman's Missionary Society. Their daughter, Mary, united with the church when nine years of age.

Ward, Rev. J. C., died in Otis, Me., July 4, 1884, aged 64 years. He was converted in youth and entered the ministry about 1848. He was pastor six years of the Otis church, and his labors were highly appreciated. He was also engaged in teaching.

Ward, Rev. W. H., son of Obadiah and Sarah (Blethen) Ward, was born at Hartland, Me., Oct. 10, 1844. Converted at the age of twelve, he was baptized, uniting with the Christian church in Canaan, Me. In 1860 he moved to Lowell, Mass., and joined the Paige Street church. In 1871 he yielded to a call he had long felt and was licensed for the ministry. He studied three years in the preparatory school and three years in the Theological School at Lewiston, Me. While at the Theological School he visited Hartland, his birthplace, and in the revival meetings held about fifty were converted. He was ordained in 1877, by Rev's J. S. Burgess, J. Mariner and E. Manson. His pastorates have been at Bowdoinham, Me., East Rochester, N. H., Water Village, South Berwick, Me., Farnumsville, Mass., and Phœnix, N. Y. Revivals have attended his work and 125 have been baptized. He organized at South Berwick a Juvenile Temperance Band, which within a year numbered about two hundred. He married July 26, 1863, Miss Lydia V. Wills, and has two children.

Warner, Rev. William, was born in England, Oct. 25, 1796, and fought in the British ranks at Waterloo. Coming to America, he enlisted in the army of Jesus Christ in 1820, and soon received license to preach. His early labors were in the Province of Quebec, his ordination being received at Hatley, Jan. 17, 1837. Continuing in Quebec most of the time until about 1848, he then moved to Enfield, N. H., and labored there and in the vicinity a number of years. Afterwards he resided at New Hampton, and while there gave a very able lecture on the battle of Waterloo. About 1864 he moved to Clemensville, Wis., uniting with the Vineland church. His earthly life closed in May, 1872. He was an acceptable minister, serving his generation faithfully in his various fields.

Warren, Rev. Charles, was born in Durham, Me., Feb. 6, 1788. At the age of nine his parents removed to Troy and at twenty-three he settled in Thorndike. Converted June 15, 1812, he was baptized and united with the Free Baptists. A few years later, his brethren felt that he should be ordained and called as a council Rev's Moses McFarland, Samuel Whitney, and Simon Emery. He traveled from church to church in the Montville Q. M., dispensing the word of life. Moving to Plymouth June 6, 1835, he joined the Dixmont and Plymouth church and continued to work there in the Prospect Q. M. He was one of the first to advocate temperance, missions and education. After months of declining health, he died beloved and happy June 2, 1839.

Warren, Rev. J. S., son of Artemus and Eliza (Kerr) Warren, was born at Brockville, Can., Aug. 20, 1852. In March, 1871, he was married to Evelyn H. Wilson, and now has four children. He was led to Christ in February, 1873, and received ordination in May, 1880, Rev. G. B. Cutler and others serving on the council. He ministered for three years with churches of the Sanilac Q. M., Michigan, organizing the Fremont and Bethel churches, two years at Highland and two at Waverly, and then settled with the Hinckley and Royalton churches

of the Cleveland Q. M., Ohio. He has baptized thirty-one converts.

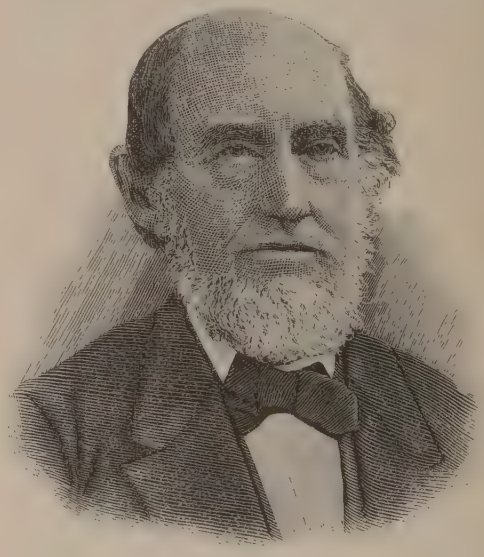
Warren, Rev. Peter, born in Limerick, Me., in January, 1818, was converted at the age of sixteen, and soon began preparation for the ministry. He graduated at Readfield, Me., and was in the Biblical School 1843–45. He sought improved health in the West, where he taught school. He was ordained by the Fond du Lac Q. M., Wisconsin, June 6, 1852. The next August he became pastor of the Boston, N. Y., church, and later of the Attica church. But health failing, he returned to Greenbush, Wis., where he died in the 39th year of his age. He possessed a mind of high order and was an able minister.

Warren, William, a native of New York, was converted when twenty years of age, and joined the Freewill Baptists because of their anti-slavery views. He died at Clinton, Wis., Feb. 21, 1848, aged 26 years, making the Freewill Baptist Foreign Mission Society his residuary legatee.

Washburn, Rev. F. M., became connected with the Sauk County Q. M., Wis., as early as 1879. He soon became pastor of the Evansville and Oregon churches of the Rock and Dane Q. M., and about 1884 of the Mt. Pleasant church of the Honey Creek Q. M. His labors in Wisconsin have been highly esteemed. He served for some time as treasurer of the Mission Board, and was a delegate to the General Conference in 1886. In 1888 he took charge of the important church at San Francisco, Cal.

Washburn, Rev. Hosea, of Madison, Me., died Jan. 19, 1883, aged 86 years. He was baptized when about thirty years of age, and soon began to preach, laboring mostly in Somerset County. In the early years of his ministry he worked successfully in revivals in many places. His exhortations were accompanied by tears, entreaties and earnest prayers. He founded the church at Pleasant Ridge. He left a large family.

Waterman, Rev. Dexter, son of Silvanus and Abigail (Jackson) Waterman, was born in Litchfield, Me., Jan. 13, 1807. He attended district school till his seventeenth year. Soon after leaving school, in May, 1825, he met with a change of heart, and after three years, in January, 1828, he was licensed to preach. At that time the denomination had no confession of faith, no established church polity, no benevolent societies, and had prejudices against special education for the ministry. Hence, stimulated to study neither by precept nor example, Brother Waterman says: "I have been crippled all my days." He was ordained in July, 1828, by Rev's Benj. Thorn, Abiezer Bridges, Samuel



Rev. D. Waterman.

Robbins, Joseph Robinson and Silas Curtis, and for six years led an itinerant ministry, witnessing many revivals in the Bowdoin and Edgecomb Q. M's. He then began to serve numerous small churches, often two or three and even four being under his charge at the same time. In the twenty-five churches thus served as many as 375 were converted and baptized. Four churches were organized by his help.

He became early interested in the temperance and anti-slavery movements, preaching, lecturing and voting; has been two years president of the Foreign Mission Society, a member of the board of corporators of the Printing Establishment since 1844, nine times a

delegate to General Conference. He was one of the four brethren that originated the call for the convention that organized the Education Society, Jan. 15, 1840, and joined in the efforts to endow that society. His two winters, of seven months each, at Harper's Ferry, were especially blessed. He is now trustee of Bates College and of Storer College. During more than fifty years of active labors Brother Waterman has been earnest in every good word and work. His sincere regard for the young men who are coming into the ministry is deeply appreciated. At over eighty years of age he is still active, conducting the preaching service every Sunday, and attending the other meetings of the church. May his useful life have a bright and beautiful ending. A shock of wheat fully ripe, may he be gathered in joy into the garner of our Lord. In 1887 he became pastor at Carroll, N. H.

Waterman, Rev. Granville C., son of Rev. Dexter and Mahala (Wentworth) Waterman, was born in Booth Bay, Me., May 4, 1835. He was converted when sixteen years of age. He received his education at Litchfield Liberal Institute, and at Bowdoin College. He received license to preach in 1863, and was ordained March 23, 1869, by Rev's D. Jackson, H. Perry, D. M. Stuart, G. H. Ball, and S. Aldrich. He has held pastorates in Lowville, N. Y., in Dover (Washington street), Laconia, and since 1886 in Littleton, N. H. He has baptized about sixty converts. For some years he was principal of Pike Seminary, New York. He has held important positions on the denominational boards. From 1881 to 1886 he was editor of the Sunday-school quarterlies, and for years has been prominent in Sunday-school work. April 20, 1861, he was married to Miss Julia A. Mansfield, deceased, and Dec. 4, 1873, to Miss Marietta Stewart, who had been for several years a successful teacher in Whitestown Seminary, and has since been active in literary and missionary work. He has three children, one of whom has graduated from Wellesley College.

Watkins, Rev. F. M., son of Wm. T. and Elmira L. (Beeman) Watkins, was born near Blanchester, O., July 18, 1857. He was converted in 1876, was married in 1878 to Sarah J. Hawkins, and received license to preach in 1886. He was ordained by the Salem Q. M., Indiana, Jan. 6, 1889, and is pastor of the Salem church, where he is prospered in the work.

Watrus, Rev. Hiram, was born in Williamson, N. Y., Jan. 26, 1815, and died in Boscobel, Wis., Jan. 25, 1874. He was converted in 1833, while living in Geneva, O., and ordained in 1861, while at Scott, Wis. He engaged actively in the work of the ministry in Crawford and Grant Counties, residing ten years at Marion, and in 1873 went to Boscobel, where he hired a house of worship, and soon organized a church. "He was rich in all the Christian graces," and his death was felt to be a great loss.

Watson, Rev. Abijah, was ordained in New Hampshire in 1803. Aug. 23, 1805, he baptized Samuel Appleby during a session of the Elders' Conference in Somersworth, N. H., and at the same time assisted in his ordination services. He afterwards left the denomination.

Watson, Rev. Elijah, died in Andover, N. H., Nov. 3, 1857. He was born in Nottingham, N. H., in 1777. He read his Testament with interest at the age of seven, at fourteen he was converted, and at twenty-three was baptized. Soon he began to hold public meetings. In 1803 he was ordained at Andover, where a revival attended him, and a large church was gathered as the fruit of his ministry. He continued his work at Andover and vicinity till 1806, when he moved to Springfield. His labors here were blessed. In 1816 he had an almost unanimous election to the State Legislature. He declined re-election, and in 1817 settled at Croydon. In 1819 he entered on a ten years' pastorate in and around Sutton, Vt., at one time having four churches under his charge. In 1829 he settled at Newport, and two years later returned to Andover, his first field of labor, where he reorganized his early church, and in the revival which followed many were added, among the number Rev. J. M. Bailey, of Saco, Me. He continued pastor here for some years,

leading an itinerant ministry in part, till 1846, when he felt that the infirmities of age disqualified him as pastor. His closing labors were with the Second Effingham church in 1848. He attended over nineteen hundred funerals, and solemnized as many marriages.

Watson, Rev. Guy, was born in Virginia Jan. 1, 1833. His parents were Robert and W. (Williams) Watson, and his early years were spent in slavery. In 1861 he escaped to the Union lines and enlisted in the navy. He was discharged at New Orleans, La., in January, 1865, after more than three years' service. He united with the First Freewill Baptist church there, having been converted in 1857. He was made a deacon the same year, and continued in that position until he was called to the pastorate of the church, and ordained in August, 1884. Since then the church has enjoyed continued prosperity under his care. He is very highly esteemed by his people.

Way, Rev. Russell, of Turin, N. Y., died July 23, 1848, aged 68 years. He was converted when about twenty years of age. In 1815 he was ordained. In his early ministry he gathered the Turin church, and remained its pastor to the end of a long and honored life. He was a ready speaker, an efficient and judicious pastor, a safe counselor and an ardent friend of the benevolent enterprises of the denomination.

Weage, Rev. John Jay, son of Ira and Keziah (Darling) Weage, was born in Cattaraugus County, N. Y., in 1830, and was born again in 1842. He received license to preach in 1855, and was ordained by the Honey Creek Q. M., Wisconsin, in 1863. He was five years principal of Prairie City Academy, Ill. (*q. v.*), and has held pastorates at Raymond, Wis., St. Albans, Paloma, Fairview, Wheatland, Burns and Kawanee, Ill., also six years with Congregational churches, and later ministered to the church at Smyrna, N. Y. He was married to Mary C. Dudley, daughter of Rev. D. Dudley, in 1857, and of their four children Edward is pastor of a Congregational church in California.

Webb, Hon. Lindley M., son of John and Martha M. (Mayberry) Webb, was born at Portland, Me., March 7, 1849. He studied at Gorham Academy, and graduated from Bates College in 1870. He entered upon the practice of law. He has represented his city in the State Legislature. He is a trustee of Bates College. He renders efficient service to our Portland church in the office of Sunday-school superintendent. Sept 15, 1874, he married Miss Clara L. Cobb and has four children.

Webber, Rev. David, died after a short illness in Georgetown, Me., Feb. 3, 1868, aged 79 years. He was converted at the age of thirteen in 1802 under the preaching of Benj. Randall. After having preached as an itinerant in towns around Penobscot Bay, he was ordained in Westport in 1821. His ministry was mostly confined to Westport, Georgetown and Phippsburgh.

Webber, Rev. Horace, died in Ossipee, N.H., Feb. 21, 1872, aged 65 years. He was born in Lyman, N. H. He became a Christian when about nineteen and soon began to preach. He was married in 1827, and Oct. 23, 1834, he was ordained. He was very successful as an evangelist, and spent much of his early ministry in that calling. He held ten pastorates, in every one of which souls were converted.

Webster, Rev. John, died in Montrose, Pa., Nov. 15, 1862, aged 69 years. He was born in Richmond, R. I., and converted at an early age. In 1816 he moved to Pennsylvania, where he gathered the Franklin church, of which he was a member thirty-five years. He was ordained Nov. 4, 1838, by the Gibson Q. M. He bequeathed $200 to the Foreign Mission Society.

Webster, Rev. Nathaniel, of Tamworth, N. H., was ordained in 1801 and for many years did good work in his itinerant ministry in Maine and New Hampshire. In 1804 he visited Richmond, N. H., in company with Timothy Morse, and having baptized thirty or more converts gathered by the unordained preacher, Nathaniel Marshall, organized a church. In 1809, during a sweeping revival in Maine, he gathered

several members and organized them into a church at Wells, Me. He died in 1827.

Webster, Rev. Samuel, of Bolton, Vt., died in 1826, after a ministry of about ten years.

Wedgwood, Rev. Dearborn, died in Farmington, N. H., Oct. 7, 1876. He was born in Effingham, Oct. 29, 1810. While working at the carpenter's trade in Dover, he was converted, and joined the church at the age of twenty-three. He was ordained when preaching with the First church in South Milton, Sept. 11, 1844, by Enoch Place and others of the New Durham Q. M. He moved to Farmington and labored successfully one year. His last pastorate was at Lee, where failing health compelled him to resign. He moved to his old home in Farmington two years before his death. His wife and seven children survived him.

Weed, Rev. Simeon J., son of Tracy H. and Cynthia (Cherrington) Weed, was born in Gallia County, O., March 11, 1854, and was married to Sarah R. Allison, May 15, 1878, and after her death in 1884, to Letitia C. Allison, in August, 1886. He received his education at Ewington Academy and Rio Grande College. In September, 1877, he was ordained and settled with the Harrisburg, O., church. His other pastorates have been at Jennerstown and Dunnings Creek, Pa., Cottonwood, Ill., and Colebrook and Green, O., where he labors at present. In all of these churches revivals occurred, resulting in a good number of conversions, and he has baptized ninety-four persons, of whom three are in the ministry. In 1883 he was a delegate to the General Conference at Minneapolis.

Weeks, Rev. Eliphalet, died in Chatham, N. H., July 24, 1881, aged 78 years. He was born in Parsonfield, Me. When seventeen years of age he was converted and united with the church in East Parsonfield. At the age of twenty-one he went to Chatham, N. H., then almost a wilderness, bought a farm and made him a home. There being no church of his denomination near, he joined the M. E. church, becoming a local preacher. He was honored by his townsmen with many important trusts, and thrice represented his town in the Legislature.

Weeks, Rev. Samuel, the sixth son of Leonard Weeks, was born in Greenland, N. H., Nov. 21, 1746. In early manhood he went to Stratham and served an apprenticeship of cabinet-making and also of house-joiner. He married Mary Ranlet of that place, and soon after set up his trade in New Market. About 1772 he moved to Gilmanton, and was one of the original members and standing clerk of the Baptist church formed there in November, 1773. Having commenced public improvement, he was licensed by the church May 7, 1777, on the same day with Edward Lock. June 15, 1780, fifteen days before the organization of the New Durham church, he was ordained as pastor of his own church. Tingley, who had preached at Gilmanton and baptized several there, now united with Benjamin Randall. Weeks believed in a general atonement and free grace; and true to his principles we find him, eight months after his ordination, assisting Randall in organizing a Free church in Tamworth. He was strong in argument and his assaults upon hyper-Calvinism were resistless.

Finding himself out of harmony with a majority of his church, he removed to the portion of East Parsonfield known as Weeks' Corner, and settled there in February, 1783, two years before the incorporation of the town, building a house, which is still standing, in which religious meetings were held. Here a Free Baptist church was soon constituted and Brother Weeks ministered unto it and to the numerous settlements springing up in the adjoining townships. Some of his church lived in Cornish. He was mobbed in Limerick, but one who mobbed him afterwards sought an interest in his prayers.

In March, 1789, the Q. M. session was removed to Parsonfield. At this place on the 7th the meeting was appointed at his house. A driving snow prevented the arrival of the brethren. But Weeks preached a sermon to the few neighbors who gathered, from "Get

thee up, eat and drink, for there is a sound of abundance of rain." Randall arrived that evening, and afterwards recorded in his journal: "The power of the Lord was wonderfully displayed in the conviction and conversion of souls. Perhaps nothing ever exceeded it in these latter days." A remarkable revival had commenced. Of the thirty-four sessions of the Q. M. before 1792, Samuel Weeks was nine times chosen moderator. He usually attended public gatherings of his people and labored incessantly to sow the seed in that new country which others were destined to harvest.

For in the winter of 1795 he met with an accident which cast a gloom over the thirty-seven remaining years of his life. Having gone to Porter, an adjoining town, to attend an evening meeting, on his return, while crossing a branch of the Ossipee, the ice broke, his horse stumbled and he was thrown into the water. In the confusion and darkness he lost his path, and could not find the spotted trees set to guide travelers. He wandered about, going back and forth in the snow in his frozen clothes. And when the January night was ended, he reached a settlement and was conveyed to his home. His feet were so badly frozen that parts of each had to be amputated. A gloom had settled down upon his mind from which he was never again quite free. For a year or two during the great revival of 1798 he seemed to rise above his despondent state, but deep despair came on again. Religion was his constant theme; his Bible, which he wore to pieces, was his constant companion. He died June 19, 1832, aged 85 years.

Wells, Rev. Theodore, a native of Herkimer County, N. Y., was born Oct. 28, 1822. He married Jane E. Fowler June 15, 1855, and moved to Iowa two years later. He received ordination in 1860, and engaged in home mission work in the South River Q. M. After four years in this vicinity, he took up work with the Pilot Grove church, which was greatly strengthened, and soon organized another church in the vicinity. But the exhaustive labors, at times amid great opposition, had weakened his strength, and he was compelled to relax his efforts. Later he was connected with the Le Mars church.

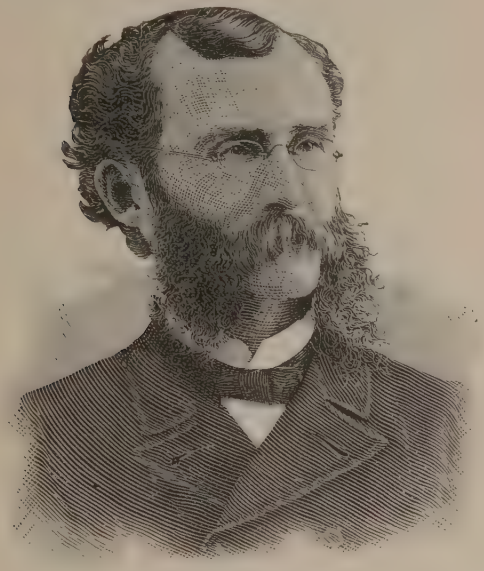
Wentworth, Rev. James J., was born at East Alton, N. H., July 25, 1803, and died at Strafford Centre April 1, 1887, aged 83 years. His childhood was passed amid scenes memorable in the early history of the denomination. He remembered a meeting held by Randall when he was only three years of age, at the house of James McDuffee, who killed a young heifer to aid in feeding the multitude gathered from far and near. The meeting continued nine days, and resulted in many conversions. Early in life he was deeply impressed with religious sentiments, but was not converted until the age of twenty-two. In a few weeks after his conversion he was baptized, and joined the church at East Alton. He then began to go from house to house and invite others to Christ. His first convert gave him inexpressible joy, and encouraged him to go on in the work. He took for his first text, "I am the door." A certain deacon raised a discussion on election, and so discouraged him that he did not attempt to preach again for two years.

Having fully consecrated himself to Christ, he preached in Rhode Island with some success. Returning to Rochester, N. H., fourteen were converted during a single evening. Feb. 11, 1829, he was ordained at Crown Point, Strafford, as an evangelist, and before the close of the year baptized thirty-eight converts. In eight days he traveled one hundred miles, held nine meetings and witnessed conversions in every place. In 1830 his labors were again blessed in Rhode Island.

May 29, 1831, he married Miss Clarissa J. Hall, of Strafford. His first settlement was at North Strafford, next Barnstead, Me., then Shapleigh, Me. He was afterwards pastor at Wolfboro', N. H., six years. Then he preached at Deering, Bradford, Sunapee, and Newbury. Here his health failed. He moved to Dover, and lived there five years. Then he preached in Gilford, and Waterboro' Centre, Me., and Bradeen's Hill, Me. He then returned to

North Strafford. Three weeks from the day of his funeral, his wife, with whom he had lived over fifty-five years, followed him, aged 77 years. Their graves are at Dover, N. H. All their nine children were converted in youth.

Wesley, Rev. Earnest G., lineal descendant of the Thane Guy de Wellesloe, or Welsloe, of Kent, England, A. D. 970, and of the same family as Rev. John Wesley, was born at Biggleswade, England, April 29, 1847. His parents were strict Episcopalians, and he was converted in early life. He lived several years at Buenos Ayres, South America, where he joined the Methodist church and received a license as local preacher. He came to the United States in 1871, and filled two appointments under the Protestant Episcopalians. He was immersed by Rev. G. H. Ball in Brooklyn, N. Y., and ordained by Rev's G. H. Ball, J. L. Phillips, N. L. Rowell and others in the Twenty-ninth Street church, New York City, Oct. 29, 1876. For eight years he was a successful teacher in the public schools of New Jersey, preaching as opportunity offered. In August, 1880, he was called as a supply to the Congregational churches of Monsey and Tallman, Rockland County, N. Y., with good spiritual results. In August, 1883, he assumed charge at a pecuniary sacrifice of a mission in Philadelphia, souls being brought to Christ. In August, 1884, he went to Lowell, and was pastor of the Mt. Vernon church, till, Oct. 1, 1888, he resigned to accept the pastorate of the Park Street church, Providence, R. I. He is the author of numerous hymns, some of which have appeared in the *Star*. He, in early life, both in England and South America, wrote for the secular press. He now employs his pen for the glory of God under an assumed name.



Rev. E. G. Wesley.

Wesley, Rev. James, son of James Mattison, was born in Harden County, Ky., Nov. 1, 1848. He was brought to God in 1882, licensed in 1883, and ordained by a council of the New Madrid Q. M., Missouri, Jan. 23, 1887, being connected with the New Madrid church.

West, Edmond, is the son of William and Almira (Leaper) West, and was born at Hess Creek March 29, 1860. He turned to God in 1876, and received his license in 1885.

West, Rev. John D., was born in Standish, Me., May 22, 1822. He gave his heart to God when about twenty years of age, and soon began to preach; but having hemorrhage of the lungs so that continued preaching seemed impossible, he studied medicine, graduating at the Medical College in Philadelphia in 1849. In the meantime he received license to preach, and was ordained in 1850 in Waterborough, where he settled. After preaching there and at Augusta and Unity, as health would permit, nearly seven years, he was pastor two years at Booth Bay, and at Parker's Head eight years, enjoying good success, when, health declining, he went to New York for medical aid and died Sept. 13, 1865. He was endeared as minister and physician to a large circle of friends, and was highly esteemed for his work's sake.

West, Rev. Joseph K., son of a Free Baptist minister, was born in Barrington, Shelbourne County, N. S., Jan. 20, 1846. He was licensed to preach by the Massachusetts Association in October, 1883, and was ordained by a council of the Montville Q. M., Maine,

at Islesboro Aug. 19, 1885. He has been pastor of the Islesboro church since Oct. 12, 1884.

Westerberg, Rev. August, son of Carl August Westerberg, was born in Sweden, in 1845, and after wandering on the sea for a time, came to Christ at the Island of Mauritius, Dec. 31, 1877, giving heed to the early instructions of pious parents. He served as missionary to seamen at Glasgow, Scotland, eighteen months. After coming to America he was introduced to the Free Baptists at Minneapolis, Minn., by the Rev. J. B. Jordan, and received ordination March 1, 1885. He has ministered to the Frankford and Pickwick churches in Minnesota, enjoying the blessing of the Lord.

Western Association of Free Baptists. In October, 1881, delegates from a few churches, chiefly of Minnesota and Iowa, met at Wykoff, Minn., and organized the "Northwestern Free Baptist Association." The object was unity of action among scattered churches, and general denominational work. The founding of the Free Baptist paper was determined upon at this meeting, and a Northwestern school was recommended. In October, 1882, the association met at Racine, Wis.; the constitution was amended, the name changed to the "Western Association of Free Baptists," with nine trustees representing Y. M's in Michigan, Illinois, Wisconsin, Iowa and Minnesota, and the association was incorporated under the laws of Wisconsin, in Racine County. Subsequent meetings were held as follows: in 1883 at Minneapolis, Minn., in connection with General Conference; in 1884 at Warren, Ill.; in 1885 at Masonville, Iowa, when offers of land and money for school sites from two localities were discussed and declined; in 1886 at Marion, O., when a bid for the location of a Northwestern college was made by Winnebago City, Minn.; in February, 1887, special session at Waterloo, Ia., when the purchase of the Free Baptist paper was resolved upon, and the college located at Winnebago City; in April, 1887, special session at Minneapolis, to consider the failure of the Waterloo action upon the *Free Baptist*. "The Western Free Baptist Publishing Society" was originated at this meeting, and the interest of the association in the paper was transferred to that society; in October, 1887, at Evansville, Wis., and in 1888 at Winnebago City, Minn. The geographical bounds of the association are not definitely defined. Y. M's are entitled to one delegate for a constituency of 1000 or major part thereof, and one for each additional 1000 or major part.

Western Free Baptist, The, is a sixteen-page quarterly, published at Kenesaw, Neb., by the Western Free Baptist Printing Company, Rev. A. D. Williams, manager. Brother Williams is also its editor. It is devoted to the interests of the Free Baptist churches in Nebraska and Kansas, giving information concerning their work as well as presenting papers on general topics. It began its course in October, 1884. The subscription price is twenty-five cents per annum.

Western Free Baptist Publishing Society, The, of Minneapolis, Minn., was incorporated in May, 1887, primarily for the purchase and publication of *The Free Baptist* (*q. v.*), but with general powers of a publishing house. The capital is $10,000—1000 shares of $10 each. Its stockholders are found in all parts of the denomination.

Westlake, Rev. John, was born in Hartland Parish, Devonshire County, Eng., Jan. 5, 1840. His parents were Robert and Elizabeth (Hartop) Westlake. In November, 1861, he married Miss Harriet L. Gibson. Nov. 1, 1861, he received ordination from the Wolf River Q. M., Wisconsin, and has had charge of the Harrisville, Greenburg, and Raymond, Wis., churches. He has also held the office of town treasurer.

Westley, Rev. Joseph, of Haddam, Kan., is a native of Kentucky. His parents were James and Polly (McNew) Westley. He was converted in January, 1848, when about fifteen years of age, and six years later married Mary Jane Olds. Of their three children now living John E. has received license to preach. Brother Westley was educated at Mt.

Vernon Seminary, Indiana, and afterwards spent some years in advanced study. He received license to preach in 1856 and was ordained by Bishop Baker. About ten years ago he united with the Freewill Baptists. He has had in all some eight pastoral charges, in all of which many conversions have been wit-

Rev. J. Westley.

nessed. He has also labored extensively as an evangelist and with much success. The conversions under his ministry probably exceed three thousand. He has baptized some ten or twelve hundred of the converts and organized several churches. His labors have been especially helpful to the denominational interests in Nebraska and Kansas.

West Virginia. The denominational interests in West Virginia and Virginia are considered in three sections, the first in eastern West Virginia, extending into Virginia and also into Maryland, arising from the Shenandoah Mission (*q. v.*), the second consisting of the interests which cluster around West Virginia College (*q. v.*), and the third in the Kenawha valley, arising from the labors of brethren from the neighboring churches in Ohio.

I. Harper's Ferry Q. M. was organized Jan. 26, 1868, with the Martinsburg, Charlestown, and Harper's Ferry churches, to which the Winchester and Berryville churches were soon added, when the total membership was 250. The Leetown and Staunton churches were added the next year, and in 1870 the Amelia Court House, Smithfield and Shepherdstown churches. The Kerneysville church was received in 1872, Pleasant Valley about 1880, Hagerstown (Md.), and Lovettsville in 1883, and Baltimore (Md.) in 1887. The Leetown and Smithfield churches were merged into the present Johnstown church. The Winchester, Berryville, and Staunton churches were dismissed in 1870 to form the Winchester Q. M., and the Amelia Court House church in 1877 entered the James River Q. M. The ten remaining churches now have a membership of 641.

The Winchester Q. M., located south of the Harper's Ferry Q. M., was organized in 1870 with the Berryville, Staunton, and Winchester churches. The Elizabeth Furnace, and Luray churches were added about 1873, Zion about 1878, Craigville, Halifax County, Second Halifax County, Needmore (now Blainsville), and Bunker Hill about 1880, and Scottsburg about 1887. The Staunton church was reorganized as the present Folly Mills church. The Elizabeth Furnace, Zion, and Bunker Hill churches have become extinct. The remaining churches have a membership of 441.

The James River Q. M. was organized in 1877 with the Richmond, West Point, and Amelia Court House churches. They were active a few years and then ceased to be reported.

The Virginia Free Baptist Association, called after 1880 the Virginia and West Virginia Association, was organized in 1870, consisting of the Harper's Ferry and Winchester Q. M's. The James River Q. M. was also connected with this association. The two Q. M's first named continue to the present with increasing numbers, and are accomplishing much for the Master.

II. Taylor Q. M., known after 1873 as the West Virginia Association, was organized about 1868 with the Fairview, Flemington, and Laurel Run churches. It is located in Taylor County

and vicinity in the northern part of the state. The same churches continued until 1887, when the Grafton church was added. The membership of the Q. M. in 1888 is 145. This Q. M. has been from the first connected with the Ohio River Y. M.

III. First Kanawha Q. M., located in Kanawha County, was organized in July, 1883. At Hampton, July 19, 1877, Rev. W. J. Fulton baptized E. M. McVey and wife, and James Shaver. These three persons, with Brother A. C. Shaver, employed Brother Fulton to preach regularly once a month until July 22, 1879, when they were organized into a church. Brother Fulton continued with them until 1883, when Rev. J. E. Cox became their pastor. This church (Kanawha) was the beginning of the denomination in this vicinity. It has grown to number 140 members, and has one of the finest houses of worship in the valley. Its activity brought other churches into existence, and in 1883 the Q. M. consisted of the Kanawha, Christian Bride, Liberty, Lewiston, Palestine, and Winifrede churches, with 247 members. In 1884 there were added the Alderson, Clear Creek, Dry Branch, Nazareth, New Salem, Rock Creek, Slaughter's Creek, West Charleston, and Sand Fork churches; and the next year the Fifteen Mile, Mt. Carbon, and Union churches. The New Salem, Rock Creek, and Clear Creek churches were dismissed to form the Raleigh Q. M. in 1884, and the Nazareth church to enter the Lincoln Q. M. in 1887. The Christian Bride and Slaughter's Creek churches have been merged into others, leaving the Q. M. in 1887 with twelve churches and 500 members.

The Raleigh Q. M., located south of the Kanawha Q. M., was organized in 1884, with the New Salem, Rock Creek and Clear Creek churches, from the Kanawha Q. M. The Baptistery Scene and Laurel churches were added in 1885, and Jarrold's Valley in 1886. The New Salem and Laurel churches were dismissed to the Boone Q. M. in 1886, and the four remaining churches now contain 179 members.

West Virginia College.

The Boone Q. M., southwest of the Kenawha Q. M., was organized in 1886, with the Laurel and New Salem churches from the Raleigh Q. M., and the Liberty, Martha, and Van churches recently gathered. The New Salem and Martha churches dropped out in 1887, and the Eliza and Pond Fork churches took their places.

The Lincoln Q. M., located west of the Boone Q. M., was organized in 1887, with the Nazareth church from the Kanawha Q. M., and the Camelton, Nine Mile, and Union churches.

The West Virginia Y. M. was organized Sept. 25, 1886, with the First Kenawha, Raleigh, and Boone Q. M's, which had been connected with the

Ohio River Y. M. (Ohio). To these the Lincoln Q. M. was added the next year, making a Y. M. with twenty-five churches and 875 members. The energy manifested in the growth of this Y. M. is displaying itself in present efforts to extend its work.

West Virginia College, at Flemington, W. Va., was founded in 1868. It was at first under the care of Rev. A. D. Williams. He was succeeded by Rev. W. Colegrove. After him Rev. D. Powell was agent of the school and Prof. O. G. Augir principal. Rev. Thos. E. Peden is now the president. Normal, preparatory and collegiate courses are arranged. Many have laid the foundation for usefulness here. Sixty-seven students are now in attendance, seven being in the college classes. The college is chartered by the West Virginia Legislature, and, with a suitable endowment, would accomplish a needed work in the state.

Wetherbee, Rev. Josiah, a native of Rindge, N. H., died in Grand Detour, Ill., Feb. 25, 1883, aged 92 years. He served as a volunteer in the war of 1812, to its close. He began preaching in Reading, Vt., in 1815, and was ordained in 1821. In 1820 he began a five years' pastorate in Stowe, Vt. He was then at Northfield two years, and at Huntington eight years, where the power of the Spirit was manifested in the conversion of many. Added numbers and deeper piety came to the West Rutland church during his pastorate the next two years. He then labored at Johnsburg, N. Y., and vicinity five years, and saw many converts. In one community of thirty families every adult was converted. Later he labored at Lebanon, Me., and Sandwich and North Hampton, N. H., where he remained until the death of his first wife, in 1855. His last pastorate was in Uniontown, Ia., where he preached three years. After this, again bereaved, he made his home with his children in Illinois. As a preacher he was clear, concise, and practical. He drew largely from the divine word, which so forcibly presents Christ as the lover and redeemer of sinners. He was an early advocate of temperance, and a friend of the slave, declaring that the nation must suffer for its sin; and he lived to see the freedom of the slave, which gave him great joy.

Weatherby, Rev. Samuel C., a native of Nassau, N. Y., died at Pine Valley, July 25, 1877, aged 67 years. When about nineteen he joined the Stephentown and Nassau church, and in 1843 he was ordained. After two years with the Crooked Lake church, he entered upon a pastorate of ten years with the Veteran church. In 1855 he commenced preaching at Dix, but health prohibited continuous pastoral work. He preached also at Odessa and Pine Valley. He was an instructive preacher, a wise counselor, a safe leader and a valuable friend.

Weymouth, Rev. Nathaniel F., son of John F. and Miriam (Staples) Weymouth, was born in Gray, Me., Oct. 3, 1818. He became a Christian at the age of twenty-one, and was licensed in September, 1852, at the age of thirty-four. After this he was a student five terms at New Hampton, N. H., mostly during his thirty-eighth year. He was ordained June 18, 1857, by the Exeter Q. M. His pastorates have been at Exeter, Plymouth, Burnham Village, Unity, Hermon and Dixmont, Me. The Exeter church was organized during his pastorate there. He has assisted in the organization of several churches and had revivals at Exeter, Pittsfield and Burnham. He gave liberally in building churches, and for the Maine Central Institute, of which he is a trustee. He has been clerk of the Exeter Q. M. twelve years. Since 1876 he has resided in Troy, Me., where, as a citizen, he has served in town offices. He was married in 1845 to Miss Judith P. Simons, and has three children living.

Whaley, Rev. E. B., was born Dec. 26, 1828, at Dale, Wyoming County, N. Y. His parents were David and Hannah (Been) Whaley. Sept. 10, 1849, he married Clarissa Nichols. In 1852 he became a Christian, was licensed in 1873, and received ordination in 1874. He has engaged in revivals and baptized about fifty converts.

Wheeler, Rev. Abel, died in Haverhill, N. H., March 13, 1870, on his 77th

birthday. He was born in Newport, N. H. He became a Christian when about twenty-six years of age, and twelve years afterwards moved to Haverhill and was one of the original members of the church there. He was licensed by the church, and soon after was ordained by the Lisbon Q. M. in 1832. He preached Christ faithfully in several towns until obliged by failing health to retire from the work. He was much respected for his honesty as a man and his consistency as a Christian.

Wheeler, Rev. Austin, a native of Gilead, Me., died in Prescott, Minn., March 24, 1873, aged 72 years. He was licensed at the age of twenty-six, aud ordained the following year. He moved to Otisfield in 1837, and subsequently labored in Hebron, Gardiner, Minot and Canton. Going in May, 1862, to reside in Minnesota, he soon organized a church, and aided in building up the Minnesota Southern Y. M. His baptisms numbered 231. He was a safe counselor and a good preacher, enforcing both with an exemplary life.

Wheeler, Rev. Daniel C., son of Job and Lucinda W. Wheeler, was born in Wells, Me., Dec. 3, 1827. He became a Christian in his youth, but wandered away. He afterwards united with the Boston, Mass., church, and was licensed by the Boston Q. M. in 1868. He was ordained at Farnumsville, by a council of the Rhode Island Association in 1870, and the next year settled at Chepachet, R. I. He has since preached in several places in Connecticut, Maine, New York and New Hampshire. In July, 1879, he left Wolfboro', N. H., and has had no pastorate since. He resides in Charlestown, Mass., and is in poor health.

Wheeler, Rev. George, son of William and Joannah (Nichols) Wheeler, was born in Rehoboth, Mass., June 7, 1817. He studied at Shelburne Falls, Mass., in the common school. Converted Jan. 26, 1836, he was ordained at Olneyville by Rev's G. T. Day, W. H. Bowen, B. F. Hayes and J. A. McKenzie. His pastorates are : Warren, R. I., West Campton, Stark, Milan, and Dummer, N. H. In 1875 he entered upon a nine years' pastorate at Block Island, R. I., during which 120 were added to the church, and a good parsonage was built and paid for at a cost of $2,200. He has preached in South Kingston, R. I., two and a half years; twenty-two were added to the church and the edifice repaired. He has enjoyed ten revivals, organized one church, baptized 300, attended 400 funerals, and solemnized 102 marriages. He married Aug. 1, 1839, Mary E. Grant, and Dec. 2, 1841, Mary E. Munroe, and has six children living. His home is in Providence, R. I.

Wheeler, Rev. John, a native of Rehoboth, Mass., died Aug 4, 1878, aged 90 years. In 1808 he married Miss Mary Franklin and moved to Richmond, N. Y. After serving in the army (war of 1812) he was converted, and in 1818 moved to Greenfield, O., where he began to preach, gathered a church and received ordination in September, 1825. After the church was put upon a good basis, he resigned the pastorate and labored in that region. He was a close student of the Bible and successful in winning souls.

Wheeler, Rev. Lovell, of Oshkosh, Wis., was born in Newport, N. H., April 24, 1800, and was married to Anna Brown in 1822. His education was obtained in the academy of his native town, and he was ordained by the ministers of the Weare Q. M. in August, 1831. His ministry was spent in New Hampshire, Vermont, Minnesota and Wisconsin. Several churches were gathered through his labors. His death occurred at his home, April 26, 1888.

Wheeler, Rev. Samuel, was born May 20, 1801, in Chesterville, Me., where he has since resided. His parents were John and Charity (Linscott) Wheeler. His grandfather, John Wheeler, Sr., came from England about 1770, and served in the Revolutionary War with courage and gallantry under Commodore John Paul Jones. Mr. Wheeler became a Christian at the age of seventeen and was licensed in June, 1841, and ordained at Vienna, Me., the following year in June, by a council of the Farmington

Q. M. He has been pastor of the following churches Chesterville, Second Wilton, First Wilton, First New Sharon, Norridgewock, Second New Sharon, Vienna, and Readfield, and has baptized 150 converts. He was the successful and honored pastor of the Chesterville church forty years. In 1864 he represented his town in the Legislature. He was married Nov. 11, 1823, to Miss Nancy W. Keniston. Of his seven children two sons are living.

Wheeler, Rev. Z. J., son of James and Esther (Grover) Wheeler, was born in Albany, Me., March 3, 1837. He was converted in 1856, and after many years, finally, encouraged by his faithful wife, he was licensed in November, 1874, at West Bethel, Me., by the Otisfield Q. M. He first settled at East Hebron, and for over two years attended, at the same time, Bates Theological Seminary. Meanwhile a revival occurred, in which sixty were added to the church by baptism. He then entered upon a pastorate of five years at South Gorham, where he was ordained Jan. 29, 1879, by a council from the Cumberland Q. M. While there he supplied at Scarborough, Buxton and Windham Centre. May 1, 1883, he settled at West Charleston, Vt., preaching fortnightly at East Charleston. He is clerk of the Wheelock Q. M. He married May 31, 1860, Lucy J. Hobart, who died in April, 1879. In June, 1881, he married Maggie Davidson. He has two children living.

Whitacre, Rev. Wilford, was born at Blanchester, O., Aug. 30, 1833, and died at his home, Iowa Falls, Ia., July 7, 1880. He was converted in early life, and having completed his college course at Hillsdale, Mich., became pastor successively at New Hope, Butterville, Goshen, Centreburgh, Chagrin Falls and Berwick, all in Ohio. At Centreburgh especially, much good resulted. At Berwick also 100 were converted under his labors. In connection with pastoral work he was principal of the Ohio Central Normal School. He was also for a time editor of the *Wilmington Journal* and later of the *Register*. In April, 1879, he moved to Iowa. His wife, Mary E., whom he married in 1858, was a constant helper.

Whitaker, Rev. A. H., son of Oliver and Hannah R. (Hollingsworth) Whitaker, was born at Kirklin, Ind., June 9, 1845, and was married Jan. 1, 1868, to Sarah Ellen Balcom. They have three children. Brother Whitaker was converted when eleven years of age, studied at Centreburgh Academy, Ohio, and four years at Hillsdale, Mich., and received ordination in January, 1871. He has been pastor of the churches in Waverly, Mich., Concord, Centreburgh, Rome, Broadway, Newton and East Liberty, O., and Honey Creek and New Berlin, Wis. In nearly all of these, revivals have been enjoyed under his labor. He has organized three churches and baptized about two hundred converts. Active in temperance and in every good work, he is highly esteemed among his brethren, both as a preacher and as pastor.

Whitaker, Rev. Jesse, was ordained in 1829 and labored in New Hampshire. He finally left the denomination.

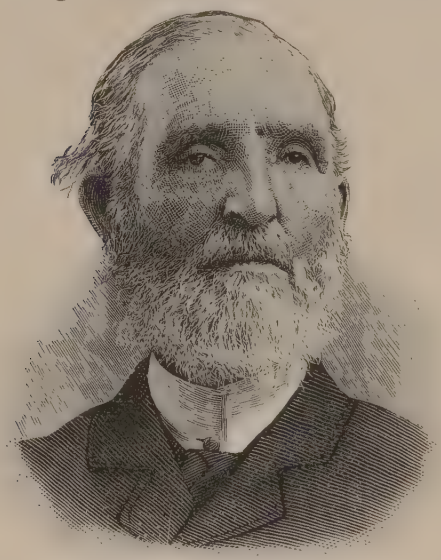
Whitaker, Rev. Richard B., son of John and Jennet (Banester) Whitaker, was born in England in 1839, and married Miss Ann Atkins in 1867. He was

Rev. R. B. Whitaker.

educated at Layland Academy, England. Having devoted himself to God's service in 1877, he received license to preach in

1881 and was ordained Nov. 26, 1882. His ministry has been with the church at Masonville, Ia., two years, and at Estherville three years, and he has entered upon the work with the churches at Hillsboro and Utica. Revivals have attended his labors with these churches, as well as also at Nashville, Minn. He is secretary of the Iowa Y. M., and much respected by his brethren.

Whitcher, Rev. Hiram, son of Simeon W. and Dorcas (Kittridge) Whitcher, who were formerly of Methuen and Andover, Mass., was born in Danville, Vt., March 18, 1809. The family moved to Sweden, N. Y., in 1815. Here in 182 3Hiram was converted, and uniting with the Union church of Sweden



Rev. H. Whitcher.

and Ogden, he received from it in 1829 a license to preach. During the summer he was chiefly engaged in study, and through the fall and winter attended Middlebury Academy. In the spring he assisted Elder T. Parker in a glorious revival at Penfield, and soon joined the church there, after which he was ordained May 30, 1830, by a council of the Bethany Q. M. In 1831 Brother Whitcher went into Chautauqua County and labored in revivals in many places there, and also in Cattaraugus County. Many converts were baptized, among them Miss L. Crawford and Miss H. Baldwin (afterwards Mrs. Cooley), our missionaries, also Dr. Kingsley, later bishop of the M. E. church. In 1832 he was married to Miss Lovisa B. Greno, and held meetings in Ohio, Michigan, and Pennsylvania. The following year was spent revisiting and confirming the churches in western New York. In 1834 he settled at Springville and entered the academy, preaching also in the vicinity. After this he labored with success at Aurora, Warsaw and Batavia.

In 1840 he, with others, served as a committee from the General Conference to arrange a union with the Free Communion Baptists. He preached also at Clinton, Poland, Unadilla Forks, and Whitestown. From 1845 to 1854 he labored in Rochester, N. Y. From there he went to Concord, N. H., under direction of the Home Mission Society. The following twenty years were spent in Maine, at Booth Bay, Bath, Augusta, Phillips, Falmouth, Saccarappa and elsewhere. After fifty years' active service he accepted a home provided by his brother, C. J. Whitcher, and moved to Brockport, N. Y., from which place he has rendered service to several churches. During his ministry Brother Whitcher has been engaged in many revivals, and has baptized 680 converts. An active, devoted life brings hopeful rest as it closes.

Whitcomb, Rev. Ebenezer, died in Chester, Mich., August 21, 1868, aged 51 years. For a number of years after his conversion he labored with the Methodists, but later united with the Free Baptists. At the time of his death he was clerk of the Grand River Q. M., and pastor of four churches.

Whitcomb, Rev. Samuel, died in Clarendon, Mich., April 7, 1867. He was born in Lisbon, N. H., June 1, 1788. Aug. 5, 1813, he married Miss Nancy Jacobs. In 1816 he was thoroughly converted. Soon after he moved to Lyons, N. Y., and joined the Presbyterian church. Disagreeing with them in doctrine, in December, 1819, he united with the Free Baptist church in his place. He moved to Hartland in April, 1822, and soon to Shelby, where he organized a

church in 1824, and was its pastor till he moved to Michigan in 1835. Here the next year he organized the Cook's Prairie church in Clarendon, where he retained his membership till death. Oct. 10, 1844, his wife died, and he afterwards married Miss Lydia Cowles, of Burlington, Mich. He was in sympathy with all denominational enterprises, a safe counselor, a practical preacher. He was once a member of General Conference. He labored on the farm to support his large family. For years his services were hindered by ill health.

Whitcomb, Rev. Simeon C., son of Hezekiah and Salome (Coffin) Whitcomb, was born in Thorndike, Me., Jan. 16, 1845. After he was eight years of age he lived at Hampden, Me., where he studied at the academy, also at Maine State Seminary. In 1862, at the age of seventeen, when partly fitted for college, he enlisted in the army as a private, and rose to second sergeant before the close of the war. At the age of twenty-two he was converted and soon felt called to preach. He was licensed in September, 1874. He graduated from Bangor Theological Seminary, and was ordained at Dover, Me., July 1, 1875. After a successful pastorate of six years, he accepted a call to Pittsfield, Me., in 1880, where after seven years' labor his ministry is more acceptable than ever before. He has baptized forty-eight converts. He is a trustee of the Maine Central Institute, Pittsfield, and clerk of the Maine Central Y. M. He was married Aug. 1, 1877, to Miss Celestia Cates.

White, Rev. George L., son of Hiram D. and Susan (Patch) White, was born in New Gloucester, Me., March 30, 1854. He was converted at the age of twelve, in meetings held by Rev. C. F. Penney. He entered Nichols Latin School in 1870, and graduated from Bates College in 1876. He taught school four years, the last year as principal of the graded school at Machias Port, Me. He began to preach Dec. 7, 1879, received license from the Chenango Q. M., New York, June 18, 1880, and was ordained the following January at Smyrna, by Rev's T. H. Stacy (who preached the sermon), W. N. Merriman, and C. E. Brockway. The first two were college classmates. He was pastor at Smyrna, and afterwards at Sherburne, N. Y., and later of the Brunswick Village church, Me. He supplied the First Brunswick church one year, till spring of 1887. In 1888 he became pastor of the church at Farmington, N. H. He was married to Miss Sarah J. Gummer, of Brunswick, in 1880, and has three children.

White, Rev. Joseph, was born in Standish, Me., May 24, 1789. At the age of thirteen he went apart into secret places to pray, and at the age of twenty he witnessed the baptism of 150 in his town by Rev's Z. Leach and S. Hutchinson. As Leach was coming up out of the water, he noticed a young man of serious face gazing earnestly, and grasped his hand, saying, "Come now and let us reason together, saith the Lord." These words God blessed to the conversion of Joseph White. He soon saw the shelterless condition of sinners and began to preach to them the glorious gospel. For several years he did not get far from home.

In 1814 he became deeply impressed with Colby's petitions for help in Rhode Island, and in company with Rev. Geo. Lamb May 1, 1815, he set out for this field, which for the next ten years was to be so richly blessed by his ministry. At Burrillville he met Colby, and for three months they preached together there and in surrounding towns. He returned to Maine, and was ordained November 4 at a session of the Yearly Meeting held at Fort Hill in Gorham. During the next twenty-two years of his ministry he was incessantly engaged in the Master's work. After a winter in Maine he made a second visit to Rhode Island in March, 1816. By June he left the state to visit the Yearly Meeting in New Hampshire and to make a tour into Maine, at his home administering his first baptism. He went by the last of summer back again for two months to Rhode Island. His labors proved so successful that churches in his native state detained him for eighteen months. A little previous to Colby's death, in 1817, Colby urgently solicited White to revisit Rhode Island. A revival had at-

tended his efforts at Parsonfield, Me. He went to Rhode Island for a while, but returned, and in 1819–20 ministered to the churches he had served in Maine around Standish, Gorham, Otisfield, Gray, and Danville.

For the next six years he spent most of his time settled in Rhode Island. May 16, 1820, he organized the First Smithfield church at Greenville, which so prospered "under his care" that at the Rhode Island Q. M. in October, 1821, the church numbered 144 members. He presided at the organization of the Quarterly Meeting, and at that time assisted in the ordination of the first Free Baptist minister ordained in the state. This year he was married, and the next his wife died at her home in Standish, Me., leaving an infant son. In the spring of 1824 he married her sister, Elizabeth Leavitt. In June, 1826, he attended the New Hampshire Y. M. at Sandwich and preached a most excellent sermon, from the text Luke 12:56, which was afterwards printed. He was a member of the second General Conference, and preached a discourse in memory of Rev. T. M. Jackson from the words, "Help, Lord, for the godly man ceaseth." Previous to this he had moved from Rhode Island to Standish, and now he moved for two or three years to Gorham. He was present at Yearly and Quarterly Meetings and ordinations, comforting the people and bringing consolation to sinners. He returned to live at Standish, preaching in 1831 half the time at Cape Elizabeth.

He was a member of the sixth and also the seventh General Conferences. With John Buzzell, Henry Hobbs, Enoch Place and Hosea Quinby, he was chosen by General Conference as a committee of revision for the denominational treatise published in 1834. Finally, after a struggle with consumption for three years in which he yielded, abridging his active labors inch by inch, beloved by friends, everywhere esteemed and respected, he fell asleep in Jesus May 17, 1837. Two days before his death he said, "I find support in the Christian religion, my soul rests in the bosom of God." "Life is none too good to wear out in the service of God" is one of his last remembered remarks. A son lives in Lewiston and a daughter in Standish.

White, Rev. Joseph, son of Stacy White, was born in Tennessee about 1856, and received ordination about 1881, in the Cairo Q. M., Illinois. He has since ministered to the Tiptonville and Commerce churches, his labors being blessed to the strengthening of the churches.

White, Rev. J. H., died Aug. 1, 1887, aged 60 years.

White, Rev. Marshall M., son of Denison and Loamy (Cook) White, was born at Plattsburgh, N. Y., in 1835, and married Charlotte C. Sweet, in 1860. He received license to preach in 1873, and was ordained June 13, 1875, by Rev. W. Whitfield and others. He was pastor of the church at Burke, N. Y., (Lawrence Q. M.) thirteen years, when he resigned because of failing health.

White, Rev. Thomas, died in Hodgdon, Me., Dec. 19, 1859. He was born in York County, N. B., in 1804, and was converted in the autumn of 1822, uniting with the Christian church of his native place. In 1829 he married and moved to Hodgdon, where he joined the Free Baptist church under the evangelistic labors of Elders Hathaway and Stillson. In 1840, feeling called of God, he entered upon the Christian ministry. He was ordained in 1853. He built, mostly by his own labors and property in his place, a neat little Free Baptist chapel.

Whitestown Seminary was opened by the Free Baptists in 1844, the faculty and students at Clinton Seminary (*q. v.*) being transferred to this place for increased accommodations. The buildings had previously been occupied by the Oneida Institute, under the presidency of Beriah Green. Rev. John Fullonton was principal the first year, after which he became pastor of the church, and taught in the seminary, retaining an active influence in the management of the school. Rev. D. S. Heffron, who taught several years, was principal 1845–46, and Prof. S. Farnham occupied that position 1846–53. The first year there were 225 students, and the num-

bers increased the next year. The Biblical School (*q. v.*) was conducted in connection with the seminary for ten years, and aided much in the early success and usefulness of the school.

Prof. Jas. S. Gardner became principal in 1853, and continued in that position until his death, in 1881. Under his guidance the departments of study were increased, and the seminary won an enviable reputation among the schools of the state. The buildings were increased to four in number, the central building, erected last of all, and called Walcott Hall in honor of Wm. D. Walcott, a generous patron of the school, being a beautiful brick edifice with well-fitted recitation rooms, and containing a commodious hall for rhetorical exercises. This school during its long and successful career has given instruction to more than ten thousand pupils, and among its alumni are many standing high within the denomination and in religious and secular life outside. It was a credit to the denomination for the successful work done and the lasting influence for good exerted.

By the election of trustees from the Presbyterian denomination, the institution was transferred to Presbyterian control. The state withdrew its aid to schools of this class at about this time. Financial embarrassments arose; the institution was estranged from those who had established it. In the midst of these difficulties Professor Gardner died, and the property was sold under a mortgage foreclosure. The buildings were used for school purposes until 1886. The "Ladies' Hall" has since been burned, and the other buildings are unoccupied. In 1889 the grounds were divided into lots to be sold for private use.

Whitfield, Rev. William, of Pierpont, N. Y., was born in London, Eng., Dec. 27, 1811. His parents were William and Elizabeth (Bentley) Whitfield. He was converted in September, 1830, received license eight years later, and ordination June 14, 1841. He assisted in organizing the Pierpont and several other churches; and, with the exception of two years in the Jefferson Q. M., he has resided at Pierpont since 1840, ministering to the people there, a part of the time preaching also in other places. He

Whitestown Seminary.

was for sixteen years clerk of the town, and has been for thirty-seven years clerk of the St. Lawrence Y. M. Among its churches he has had a wide influence. Though advanced in years, he still has an appointment each Sabbath morning at the home church. Three hundred and eighty-seven couples have been joined in marriage by him. In 1831 he was married to Diantha M. Axtell, and of their four children two still live and are active workers for God.

Whitley, Rev. Aaron S., died at his residence in Willseyville, Tioga County, N. Y., Aug. 8, 1881, aged 81 years. He was licensed to preach about 1833 and ordained in 1835, being a member of the Caroline church of the Owego Q. M.,

and residing at that time at Candor. He remained with this church until in advanced years, when he became a member of the Owego church. He was an efficient laborer in the ministry, having gained many friends and won to Christ many souls. He took a bold stand in the anti-slavery cause.

Whitman, Rev. Eugene Z., son of Zephaniah B. and Eliza (Chase) Whitman, was born in Woodstock, Me., Dec. 6, 1850. He married Dora V. Whitman Dec. 6, 1870, and has three children. Oct. 20, 1873, he was converted. He studied at Kent's Hill Academy, was licensed as a Methodist April 7, 1875, and held three pastorates, enjoying one revival in which twenty-five were baptized. Dec. 29, 1883, he was licensed by the Free Baptists, and was ordained at the Waterville and Sidney church, March 27, 1884. He entered the class of 1889 in the Cobb Divinity School, at the same time serving the church at West Bowdoin. In 1888 he took pastoral care of the Sabattus church. In a recent revival thirty-eight were added to the church.

Whitman, Rev. William, was ordained in Ohio soon after 1820, and his ministry, so far as is known, was in that state.

Whitmore, Rev. J. E., son of George W. and Rosetta Whitmore, was born in Islesboro, Me., in 1857. When three years of age his parents moved to Hampden. His father was lost at sea when he was five years of age. He became a Christian at the age of twenty-two under the labors of Rev. S. F. Pearson, of Portland. He studied at Hampden and at Bangor Theological Seminary. He was ordained June 10, 1886, and has been pastor of the Danforth church since 1885.

Whitney, Rev. A. L., of Holton, Mich., son of William and Elizabeth (Howard) Whitney, was born in Genesee County, N. Y., in 1831. He was married to Mary A. Hagar in 1855, and now has two children. His conversion took place in 1877. Two years later he received license to preach, and in 1884 he was ordained. He has ministered to the Hazel Grove church of the Holton and White River Q. M., Michigan, and now also to the Maple Grove church recently organized by himself.

Whitney, Rev. Geo. W., died in Rochester, N. H., September, 1878. He was born in Gorham, Me., June 14, 1792. He was a brother of Rev's John and Samuel Whitney. His father, Asa Whitney, died when he was about fourteen years of age. In 1810 he with his mother moved to Bridgton, then a comparatively new town affording few privileges. In 1813 he served as a soldier and was stationed in Portland. In March 1817, he married Miss Mary Whitney, of Buxton. In an extensive

Rev. G. W. Whitney.

revival in the winter and spring of 1827–28 under the labors of Rev. Samuel Lewis, assisted by Rev. Clement Phinney, he was converted, was baptized by the latter and united with the First church of Bridgton at its organization. The Lord having blessed his labors he was licensed by the Gorham Q. M. About three years afterwards he was ordained at a session of the Otisfield Q. M. held at Bridgton in February, 1835. His was the first ordination after the organization of the Q. M. He continued to serve the churches in Bridgton and adjacent towns, on the Sabbath mostly with those destitute, and during the week devoting much time also to visiting the churches, attend-

ing funerals, Quarterly Meetings and protracted meetings. At the same time he was compelled to labor on the farm for support. In the winter of 1839–40 there was an extensive revival, known as the great reformation, and several towns in which he had been preaching shared in it largely. In this work he took deep interest, and afterwards devoted all his time to the ministry. He lived in Bridgton until 1842. He was pastor of the following churches in the order named: Harrison, Gray, West Bethel, Sherbam, N. H., Gonic, N. H., North Berwick, Me., Hiram, East Parsonfield, South Parsonfield and Buxton Centre. In these pastorates of from one to five years each he baptized many and added them to the churches. He resided with a daughter in Bethel until her death, and afterwards with a daughter in Rochester. He was a member of the General Conference held at Topsham, Me. He gave the church at Rochester his earnest efforts; was a member at its organization and remained useful till death.

Whitney, Rev. John, of Gouldsborough, Me., went 150 miles to New Durham, N. H., in June 1785, to attend the Q. M., and there related his Christian experience and call to the ministry. The question of his ordination was referred to the next Q. M., when it was decided in the affirmative, and he was ordained at Westport, Sept. 7; Randall himself preached the sermon, Tingley made the consecrating prayer, and Hibbard gave the hand of fellowship. He was the first to be ordained to the ministry in the denomination, and for thirty years he was successful especially in awakening sinners in his evangelistic work. He frequently met with opposition in his preaching tours. He visited the frontier settlements with Tingley the year of his ordination, and souls were saved and a few churches organized. He went to reside at Edgecomb, where a church of twenty members was organized by the aid of Hibbard. In 1787 a remarkable revival was enjoyed by him at Royalsborough. In 1788 he baptized several at Lewiston and visited the "Eastern country." He moved his family to Leeds, where they resided for several years. He organized churches at Canaan, Bristol, and at the present Camden. In 1791, from the revival in Kittery, a church was embodied. In September, 1793, with Randall, Tingley, Hibbard, and Deacon Otis he went from the Y. M. to answer the call for help from the churches in the Sandy River valley. Later he was requested by the Y. M. with Hibbard and two laymen to visit what is now Burnham. He was partly drawn into Lock's plan to form a Christian community with common property in 1800, but he made a public confession and a speedy return. In 1813 he moved to Newfield, and through faithful labors the place of death soon bloomed as a garden. One hundred and fifty were converted during the year. Samuel Burbank, the teacher, with many pupils was among the number.

Whitney, Rev. Reuben, was ordained in 182–, and labored in Maine. He died in 1837.

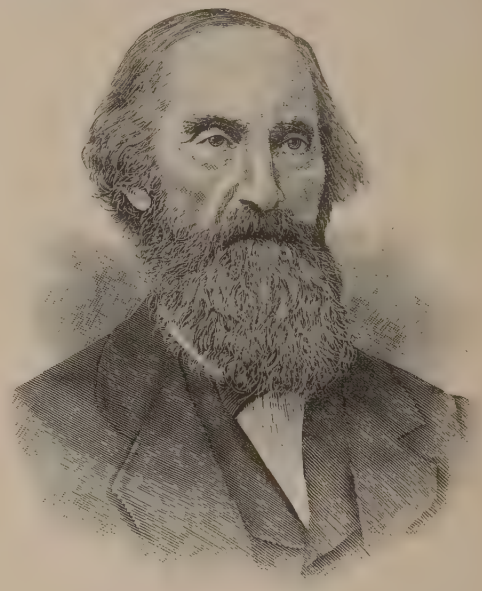
Whitney, Rev. Samuel, died in Jackson, Me., Oct. 13, 1859. He was born in Gorham, Me., July 29, 1777. In 1798 he married Miss Hannah Snow, of Gorham. At the death of his wife, he provided a suitable home for his babes, and settled on a lot of land in Thorndike, Waldo County. Here, in 1801, he married Miss Mary Rich. During a revival in this place in 1803 he was converted, and baptized soon after by Rev. John Whitney, his brother. He was one of eight who were organized to form the Thorndike church. His deep interest and earnest efforts soon led his brethren to look to him as leader. He began to hold meetings, and Dec. 27, 1806, was licensed by their request, and July 23, 1807, was ordained. Rev. E. Stinchfield preached the sermon. Working on the farm during the week, and preaching on the Sabbath, his health failed, and he sold his farm and moved to Brooks. Business there proved to his disadvantage. During this time, however, he saw some revival interest attend his preaching. In 1819 he was a delegate to the convention at Portland which framed the constitution of Maine. He served in the Legislature several times as representative and senator, and also as one of the

Governor's council. In the year 1823 his wife died. He moved to Newport, where he married Mrs. Ring, who survived him. He resided in Jackson, Monmouth, Hallowell, Bath, Portland and Plymouth. He spent two years in New York.

He was moderator of General Conference at Strafford, Vt., in 1833, and at Byron, N. Y., in 1835. He labored in Lowell, Mass., and in New Hampshire for a time. He made a tour to New Brunswick, and through an extensive revival gathered a large church in that province. He preached at Frankfort on the Penobscot River, and at Mt. Desert. In these places the work was blessed and churches gathered. Soon after this he was employed by the anti-slavery society to travel and lecture as an advocate of human freedom. He was bold and fearless. For the last five years of his earthly life his mind was a blank, his memory refused to act, but Jesus and heaven were sweet to him. His funeral was attended by Rev. A. Lovejoy.

Whitney, Rev. William E., a native of Penfield, N. Y., died at Leslie, Mich., Sept. 17, 1883, aged 71 years. He was converted in 1832, moved to Canada in 1834, commenced to preach in 1844, and was ordained in 1846. He went to Michigan in 1849 and labored with various churches there. He served as a soldier in the early part of the Civil War and re-enlisted in 1864. He lost a limb, but on his return resumed the work of the ministry and was a faithful soldier of the Lord.

Whittemore, Rev. David Richards, was born in Salisbury, N. H., July 31, 1819. He was the sixteenth child of Eleazer and Lydia (Richards) Whittemore, of a well-known New Hampshire family. The residence of the father was in that part of the town which became Franklin in 1828. In 1835 he left the employment of the farm, and went to Lowell, Mass., where he was successively a mechanic's apprentice, a student in Dracut Academy, and the publishing agent of *Zion's Banner*, a weekly religious newspaper. During this period he was especially active in religious work. Early in 1842 he removed to Rhode Island, and in October of that year was ordained as pastor of the church in North Providence. Rev. Martin Cheney and Rev. James A. McKenzie were members of the council. In 1846 he became pastor of the South church in Newport. Since 1849 he has resided in the western part of Providence. He has been deeply interested in organizing and perfecting the work of the association, and has aided many of its churches in securing supplies and settling pastors. He long cherished the plan of securing the best possible historical and literary



Rev. D. R. Whittemore.

facilities for the denomination. Through his zeal the Free Baptist Cyclopædia was undertaken. For many years he was an active agent in the association for the *Register* and *Morning Star*. Benevolent work in the state he has been deeply interested in. He was an outspoken Abolitionist when it cost much to be outspoken; he was always an advocate of total abstinence and prohibition; for many years he has held office in the Rhode Island Peace Society. He has successfully prosecuted at the same time the insurance and other business. Incisiveness of intellect, correctness of judgment, and positiveness of opinion have been traits which have made him to many a wise counselor and

bold leader. He died after an illness of a few months March 23, 1888. In November, 1842, he married Eliza Jane Gilbert, of Francistown, N. H., and has four children, of whom one is a member of the school committee of Providence, two are editors, publishers and printers of the *Burrillville Gazette*, and one is the wife of the editor and publisher of a weekly paper in Iowa.

Whittemore, Rev. E. E., son of George M. and Sarah A. (Loomis) Whittemore, was born in Oneida County, New York, November 26, 1850. He was educated at Whitestown Seminary, and was principal of the Prospect School six years. He turned to God in March, 1873, and, after serving one year as a licentiate, was ordained by the Whitestown Q. M., June 12, 1881. He has held pastorates at Prospect, Grant and Unadilla Forks, and has supplied elsewhere. He was married to Ellen M. Myers, Aug. 1, 1876, and four children cheer their home.

Whittemore, Rev. Joseph, a brother of Rev. D. R. Whittemore, was born in Salisbury, N. H., Sept. 10, 1813. He studied medicine in Concord, N. H., in 1834, and theology in Dr. Mott's school at Nashua. He was licensed by the Congregationalists in 1836, and ordained about 1841 at Tiverton, R. I., by a council of the Rhode Island Q. M. His pastorates were Tiverton, Pawtuxet, Pawtucket, and South Providence, R. I., Grafton and Taunton, Mass., and Randolph and Charleston, Vt. He baptized about three hundred converts, and served as delegate to the General Conference. About 1865 he went to Iowa, and is not now connected with our ministry.

Whitten, Rev. S. F., was ordained in 1821, and labored in Maine.

Whittier, Philander E., a native of Farmington, Me., died at Rome Corners, O., Oct. 2, 1878, aged 44 years. Converted in early life, after various journeyings, he married in 1863, and soon settled in Ohio. He was licensed by the Richland and Licking Q. M. in May, 1877, and devoted himself to the work of the ministry with good acceptance, but the end of his labors came soon after.

Wiggin, Rev. George O., was born in Pittsfield, N. H., Feb. 17, 1859. He is the son of Levi and Elizabeth (Boston) Wiggin. He studied in the Academy at Pittsfield, N. H., and graduated from Bates Theological School in 1882. He was converted in 1873, received license in 1879, and was ordained at Bristol, N. H., May 24, 1882. He was pastor of the Bristol church four years. He then accepted his present pastorate at Centre Sandwich church. In 1882 he married Miss Lizzie M. Ward and he has two children.

Wiggin, Rev. John Ansel, son of John and Martha A. (McKenney) Wiggin, was born at North Baldwin, Me., July 2, 1859. In January, 1875, he was converted. He graduated from Nichols Latin School in 1882, and from Cobb Divinity School in June, 1887. In July, 1884, he was licensed, and was ordained July 21, 1887, by the Anson Q. M. as pastor of the church in Madison. At the same time Rev. R. B. Hutchins, at the request of the Lexington church, was ordained, the Rev. A. T. Salley preaching the sermon.

Wight, Rev. Philip, a native of New Hampshire, died in Hornby, N. Y., March 11, 1853, aged 60 years. He commenced preaching with the Free Baptists when thirty years of age, and, after gathering the Milan church, was ordained as an evangelist in 1826. In 1836 he removed to New York. He was a faithful advocate of the reforms of the day, and his labors were blessed.

Wilbur, Rev. Thomas, was ordained in Maine in 1800, and afterwards left the denomination.

Wilcox, Rev. John, went from Rhode Island to Petersburg, N. Y., where he united with the church at its organization, June 18, 1796. He was subsequently ordained.

Wilder, Rev. A. G., born in Chesterfield, Mass., died in Berea, O., Aug. 27, 1875, aged 46 years. The family moved to Ohio in 1833, and ten years later Brother Wilder was converted, uniting with the Hinckley church. He was ordained Oct. 5, 1856, by a council from the Medina Q. M. His labors were chiefly with the Hinckley, Royalton, Rockport,

Liverpool, and Henrietta churches, and in most of them there remained living evidences of the fruit of his labors. He was loved much.

Wildman, Rev. F. A., was born in Solon, N. Y., Oct. 4, 1812. His father, Eli Wildman, was of old Puritan stock, of Danbury, Conn., and his mother, Sally Lull, was from Massachusetts. He obtained a hope in Christ when fourteen years of age, studied at Cazenovia and Hamilton, and received ordination in Barrington, July 12, 1840. Having preached in Milo two years, he took up the work in Catharine, preaching in a ball-room, and after a time organized a church, now known as the Odessa church. He then preached in Jerusalem four years, and in 1849 made his home in Pultney and ministered to the church there, and to others in the vicinity. His baptisms number 150. He married Miss Sarah Bidwell when twenty-five years of age, and Mrs. P. A. Whitney in 1849.

Wiley, Rev. Frederick L., was born in Maryland, N. Y., March 16, 1836. His parents were John and Charlotte

Rev. F. L. Wiley.

(Boardman) Wiley. He was converted at the age of sixteen. He received his preparatory education at Whitestown Seminary, N. Y., and graduated from the Theological School at New Hampton, N. H., in 1868. In 1865 he received license to preach, and Sept. 8, 1868, he was ordained by Rev's. J. Mariner, L. B. Tasker, and others. He was married in 1860 to Miss Lena L. Smith, who died in 1863. In 1868 he was again married to Miss Rebecca Weeks. He has two children living. He has held pastorates in Sheffield, and Sutton, Vt., Bath (Corliss Street), Me., Concord, Whitefield and Gilford, N. H. He resides at Laconia, N. H. (1887), and supplies adjacent churches when health permits. At present he supplies statedly the Canterbury church. While he was a theological student he spent his winters as an evangelist in northern Vermont and in Canada, where many were converted. He has received 250 persons into the churches, 127 by baptism. He was a member of the General Conference of 1877. He was several years editor of *The Messenger* (*q. v.*).

Wilkins, Rev. Noah D., a native of Hamilton, died in German, N. Y., April 21, 1871, aged 65 years. He was licensed by the Coventry church, and in 1840 was ordained. His pastorates were with the churches at Coventry, Walton where a revival was enjoyed, Windsor several years, Sanford (Oxford), where a church was organized, Willet two years, German, where after a year a strong church was organized and a house was soon erected, the pastorate continuing six years, and then again at Windsor, the declining years, being filled with labor as health would permit. The McDonough Q. M. passed very complimentary resolutions at the session following his death.

Willard, Rev. Edward, died in Manchester, Ill., Nov. 17, 1852, aged 45 years. He was converted in 1830 while in Vermont, his native state, joined the Free Baptists in Ohio in 1838, and was ordained soon after. His labors were chiefly with the Boone County Q. M. (Ill.). He was interested in benevolent enterprises, and was devoted and useful in his work.

Willard, Josiah F. and Mary T. (Hill) Willard, the parents of Miss Frances E. Willard, were both Freewill

Baptists. Mr. Willard's grandfather was forty years pastor of a parish in Dublin, N. H., and was a Baptist. Mrs. Willard's grandmother, who lived to be nearly one hundred years old, was what was called a Whitefield Congregationalist, but after she was seventy years of age was baptized and joined "the Free-will order." Of their parents, Dea. John Hill was a zealous exhorter and Oliver A. Willard was the first clerk of the church at Ogden, N. Y., of which Rev. J. N. Hinckley was the first pastor in 1816. That spring John Hill had come on runners across the snow from Danville, Vt., and Oliver A. Willard from Wheelock, Vt., to make a home, side by side, fifteen miles west of Rochester, N. Y. At that time Josiah Willard and Mary T. Hill were children of ten years. Meetings were frequently held in the log houses which formed their homes. In 1829 at a prayer-meeting in the "stone schoolhouse," in the midst of "harvest time," Josiah F. Willard arose and asked for prayers, but as no one knelt to pray, he "fell on his knees and poured out his soul with strong crying and tears." The new life thus begun was zealously maintained. Mary T. Hill, also, was converted in the "reformation" which followed; and Nov. 4, 1831, they were married. The next year both were active in building the "old stone church" at Ogden. In September, 1839, Frances E. Willard was born, the fourth of their five children. David Marks preached at Ogden, and there an intimate acquaintance was formed, which was continued after the family in 1841 moved to Oberlin, O., where Mr. Willard spent four years in college. His health, never robust, showing symptoms of decline, he in 1846 removed to Janesville, Wis., and later to Evanston, Ill., where he died Jan. 24, 1868, and where his wife still resides at an advanced age.

Willey, Rev. E. C., was born in Bartlett, N. H., in August 1805. He experienced religion and was baptized by Rev. Samuel Hazelton in his nineteenth year. He was licensed in 1834 and in 1837 was ordained by a council from the Sandwich Q. M. He was pastor in Eaton and then in Brighton. Settling in Lewiston, Me., in 1846, in the vicinity and throughout the state he labored successfully as an itinerant missionary. The church at Albany, N. H., was blessed under his labors from 1859 to 1862. He then removed to Lawrence, Mass., and joined the church there. While on a visit to friends in Concord in the summer of 1863, he fell from the train in the station, fracturing his thigh. The confinement, together with his weakened condition already, resulted in consumption of the blood, of which he died April 6, 1864.

Williams, Rev. Alvin Dighton, D. D., was born at Smithfield Centre, Pa., Oct. 13, 1825, his parents being from Connecticut. He was converted at

Rev. A. D. Williams, D. D.

thirteen, and commenced preaching two and a half years later, gaining some notoriety as the "boy preacher." He was ordained at Carolina Mills, R. I., in May, 1848, and graduated at Hamilton College, New York, in 1849. He has been pastor of churches at Carolina Mills, and Pawtucket, R. I., Lawrence, Mass., Minneapolis, and Fair Point, Minn., and Cheshire, and Middleport, O., and has baptized nearly five hundred converts. He has assisted in organizing churches at East Killingly, Conn., Elk River, Otsego, Ramsay (Ia.), and Lebanon, Minn.,

Flemington, and Fairview, W. Va., and Kenesaw, Marshall, Pleasant Plain, Long Branch, and Lincoln, Neb.; also the Hennepin Q. M., Minnesota, the West Virginia Association, and the Hastings, Aurora, and Nemaha River Q. M's, in Nebraska. He has been superintendent of schools for Lawrence, Mass., and for West Virginia, president of the Northwestern and West Virginia Colleges, principal of Nebraska State Normal School, and member of the Nebraska State Board of Agriculture. The degree of Doctor of Divinity was conferred in 1871 by Quincy, now Chaddock College, Illinois. He did good service on the *Freewill Baptist Quarterly* (*q. v.*), and is the author of "The Rhode Island Freewill Baptist Pulpit," "The Support of the Ministry," "Memorials of the Free Communion Baptists," and of "Four Years of Co-operation in Nebraska and Kansas." He has several times been a member of the General Conference. April 25, 1850, he was married to Miss Sarah Harn, of Maryland, and has a son and three daughters, a son and a daughter having died.

Williams, Prof. Clarence O., A. M., (Hillsdale College, Michigan,) son of Stephen P. and Hannah (Brown) Williams, was born at Foster, R. I., Nov. 10, 1859. He was converted in childhood. He prepared for college in the Grammar and High School, Providence, and graduated at Brown University in 1883. From 1883 to 1886 he was professor of Latin and metaphysics at New Hampton Institution, New Hampshire. In 1886–87 he attended Bates Theological School and taught mathematics in Nichols Latin School. At the same time he preached for the South Lewiston church. He was then elected to the chair of Latin in Hillsdale College. He married June 25, 1889, in Providence, R. I., Miss Mabel E. Kenerson.

Williams, Rev. Daniel, died in East Killingly, Conn., July 16, 1873. He was born in Gloucester, R. I., Oct. 3, 1790, and was a descendant of Roger Williams in the sixth generation. He was converted at the age of eleven, but lapsed. In his twenty-third year he became a Christian again under the labors of John Colby, was baptized by him and united with the church in Burrillville. Soon after, he began to preach. In 1817 he felt it his duty to go to the town of Foster, then destitute of religious influences. Many were converted there. In 1819 there was a great revival and its influence became permanent. During these years he traveled much with Rev. Joseph White. He was ordained in Burrillville, Oct. 13, 1822. In 1820 he organized the church in Foster, and for more than fifty years was its only pastor. He preached in the schoolhouses at Mt. Hygeia, Harmony, and Hopkins Mills. He moved to Chestnut Hill (East Killingly), Conn., June 7, 1826, and lived there till his death. He preached in his own hired house, and worked at the blacksmith's trade. Soon a number were baptized, and he began to preach in the schoolhouse. In 1830 there was a great revival. The converts united with the Foster church, which became the Foster and Killingly church. At one time this church numbered 300 members. They built a good house of worship in Foster. A large number of ministers went out from this church. At last his ministry absorbed wholly his time. He baptized about seven hundred, married between one thousand three hundred and one thousand four hundred couples, and preached more than two thousand funeral sermons. He regarded a fixed salary as contrary to the teachings of the Bible. Yet he was progressive. He advocated missions and every good cause. His education was limited, but he had a good mind and a knowledge of human nature and of the Bible. He depended on the Holy Spirit for success in preaching. He was strongly attached to his denomination. His wise and industrious wife was a great help to him. She was taken from him eleven years before his death. There were eleven ministers present at his funeral. The sermon was preached by Rev. J. Mariner. A substantial granite monument was erected by his many friends to his memory.

Williams, Rev. Henry, was born in Rhode Island, Feb. 10, 1823. His father was a descendant of Roger Wil-

liams, and his mother a descendant of King Phillip. His parents and grandparents all died in the triumphs of faith in Christ. He was converted March, 1849, and joined a Christian Union church at Rice City, Coventry, R. I. He moved away from this place and began to preach elsewhere. After exhorting from place to place, he took a letter and joined the Six Principle Baptist church of Crompton. After six months trial he was ordained March 17, 1874. He afterwards joined the Free Baptist church in West Greenwich. He has preached as an evangelist in many places, and many have been converted under his labors. He was married Sept. 10, 1838, to Mary Calling (deceased), daughter of Thomas and Lydia Calling. Of ten children, five are living, one is a minister. He resides at Quidnick, R. I.

Williams, Rev. James, M. D., died in Wellsburg, Pa., Oct. 26, 1851, aged 53 years. He was converted when eighteen years of age, and soon after was ordained by the Baptists. After a period, for preaching a free salvation, he, with his church, was excommunicated, and seven years later united with the Free-will Baptists. His labors with the Crawford Q. M. were signally blessed. He was a man of sound judgment, eminent as a physician, interested in moral enterprises, and kind and affectionate in all his relations.

Williams, Rev. Jules Legender, a native of Wales, died at Oskaloosa, Kan., July 14, 1878, aged 37 years. He became a student at Hillsdale in 1859, but soon entered the United States service, from which in 1866 he received his fourth honorable discharge. In May of that year he settled in Kansas, commenced to preach, having been converted some years before, and received ordination. He was probate judge of Jefferson County two terms, and from 1873 until his death edited a county paper. Genial, kind and generous, he was much loved and respected by all.

Williams, Rev. Samuel, of Avon, Me., was ordained at the Q. M. in that place Jan. 20, 1805. He was a rough, stalwart man, and after several years of successful labor in Maine he moved to southwestern Pennsylvania and planted our first interests in that part of the state. Being detained in the fall of 1817 in Moreland County near Pittsburgh, he appointed meetings and labored till the next spring. The next season converts were baptized and a church organized, which continued to thrive amid great opposition. No reports were too slanderous to circulate against "the mad Yankee," as he was called, but everywhere his labors were blessed. He decided to relinquish the idea of settling in Ohio, and made his home permanently in Pennsylvania. By 1824 the Cookstown church had 200 members, and several copies of the *Religious Informer* assured them that the people they represented were rapidly advancing in the country. During the year Williams labored in Washington and Fayette Counties, and more than two hundred were converted. The churches in Dunbar and Loyalhanna were organized, and united in 1825 to form the Cookstown Q. M. Williams for many years was a strong and efficient man in this pioneer work.

Williams, Rev. T. S., of Paintsville, Johnson County, Ky., was born in Morgan County, Ky., Dec. 10, 1833. He married Melissa Stafford in 1856, and has six children. In 1859 he was brought to God and the same year he began to preach. Ten years later he was ordained. His ministry has been chiefly in the Sandy Valley, and was for a time with the United Brethren. He has held many revivals and has organized seven churches, a part of which, now connected with the Johnson Q. M., he continues to serve as pastor. He has been commissioner and also clerk of the county.

Williamson, Rev. Stephen, died in Stark, Me., his native town, July 2, 1873. He was born Feb. 16, 1795. When twenty-one years of age he became a Christian and united with the First church in Stark. He was licensed to preach Aug. 10, 1822, and again by the Farmington Q. M. Feb. 5, 1824. Dec. 4, 1826, he was ordained. He labored successfully in many revivals, particularly at New Portland, Anson, Mercer and Stark. In business he was wise

and successful, and the benevolent causes found in him sympathy and support. He was a friend of freedom and temperance. His name is frequently found on the records of Q. M's, Y. M's and General Conferences. His wife, *née* Miss Betsey Greenlief, and seven children survived him.

Willis, Rev. O. F., died in Franconia, N. H., May 18, 1865. He was born in Hanover, N. H., in 1809, was converted in March, 1830, and in June baptized by Rev. David Cross. He soon commenced holding meetings, traveling mostly in Vermont and New Hampshire, where several revivals were witnessed. In 1832 he was licensed by the Strafford, Vt., Q. M. The same year he moved to Lyndon, Vt., to preach a part of the time with Rev. Daniel Quimby's church. In 1834 he was ordained here by the request of the church, and settled as pastor. In 1835 he entered on a six years' pastorate with the church at Sugar Hill, N. H., during which revivals were enjoyed. In 1841 he moved to Potsdam, N. Y., and in company with Rev. M. Cole labored in an extensive revival, when a church was organized at West Potsdam with which he held a pastorate for two years. In 1849 he returned to Sugar Hill. He commenced the practice of medicine in 1838. The ministry was now neglected for this calling; for the rest of his life he preached but occasionally, on funeral occasions. He was often heard to regret that he had not followed the work of the ministry. A wife and child survived him.

Willis, Rev. West G., entered the Theological School at New Hampton in 1868, and graduated in the full course from the theological department of Bates College in 1871. He soon became pastor of the Philadelphia, N. Y., church, where he was ordained. He and his young wife were greatly loved by the people, and the church, during his pastorate, enjoyed its most hopeful period. At the close of the first year he was obliged to return to his father's home in Parishville, N. Y., where he died May 29, 1873, aged 27 years. Rev. R. Parks, under whose ministry he was converted, expressed at his open grave the sorrow universally felt at the early death of one so kind, so faithful, so devout, and so well fitted for usefulness in the ministry.

Wills, Rev. Samuel F., son of Samuel F. Wills, was born in Raleigh County, W. Va., in 1854. In 1875 he married Paulina Webb, and was ordained Dec. 6, 1886. His pastorates have been with the New Hope and Rock Creek churches in West Virginia.

Willson, Rev. Daniel, born in Oxford, N. Y., June 14, 1814, was married Aug. 28, 1834, to Mary Atherton. Seven of their children are living. He received license to preach in 1840, while connected with the larger Baptist body, and was ordained at Money Creek, Minn., in 1859, by the Winona and Houston Q. M. He has held six pastorates, assisted in organizing five churches and conducted several revivals. He was a member of the first Minnesota Legislature.

Wilson, Rev. A. E., son of Rev. Joseph Wilson, was born at Gilbert's Mills, N. Y., April 8, 1840. He was educated at Falley Seminary, Fulton, N. Y., and at Mexico Academy, New York, his conversion taking place in 1859, and his ordination in 1869. He has been pastor of the church at North Scriba ten years, at Gilbert's Mills two years, at Lansing, Mich., four years, and again in New York, at Unadilla Forks two years. Revivals have been enjoyed in all these pastorates, as well as also at other places where he has assisted in the work. During these years he has baptized nearly two hundred converts. In 1887 he entered upon the work at Oneonta. He has three times been chosen a delegate to the General Conference. Nov. 26, 1862, he was married to Frances M. Parker, who was a valuable aid in his ministry. Her death occurred in May, 1886. Their son, Clinton W., graduated from Mexico Academy in 1882, and from the law department of Hamilton College in 1887.

Wilson, Rev. Joseph, was born at German Flats, N. Y., July 8, 1808. His spiritual life began in 1835, and he soon received license to preach. In 1840 he

was ordained. He was pastor at Granby four years, at German Flats six years, witnessing a gracious outpouring of the spirit, at Gilbert's Mills six years, and also preached in Hastings, Constantia, West Monroe, Parish and other places. He preached a full gospel and was abundant in labors of love. Aug. 29, 1829, he married Ruth Thomas, of German Flats, who remained to mourn at his death, at Gilbert's Mills, Nov. 12, 1878. Benjamin Randall was a great-uncle of Mrs. Wilson.

Wilson, Rev. Nathaniel, was ordained in 1805, and labored in New Hampshire.

Wilton, Collegiate Institute, of Wilton, Ia., was opened as a seminary under the care of the Free Baptists in 1866. The buildings of the Citizens' Seminary were leased for five years, with the condition that, if certain other buildings should be added in three years, the property should be transferred to the Free Baptists. The additions were made, a state educational society was organized to conduct the school, and many subscriptions were made to an endowment. But the citizens failed to transfer the property. There were about one hundred and fifty students, and it was decided to change the seminary into a college. Rev. O. E. Baker was elected president. A second party purchased the stock of the Citizens' Seminary for the institute; but he, in turn, refused to transfer the title. At length, liens and judgments having been fastened upon the property, a third party obtained the title, promising that on receipt of costs he would transfer the title to the institute. The money for this was obtained; but, at this juncture, agents of the Congregationalist Association offered a larger sum, and, the protests of the Free Baptists being disregarded, the title was transferred to them. The favorable outlook for a useful and prosperous school was thus destroyed.

Winch, Rev. Joseph, died in Galena, Ind., Feb. 10, 1854, aged 54 years. Only the last few years of his life were devoted to the ministry. His death was one of the most triumphant ever witnessed. His early life was spent in Massachusetts, Vermont and Ohio.

Wing, Rev. Amos, died at Oneonta, N. Y., June 29, 1879, aged 82 years. He was born in Saratoga County, but when young moved to Burlington, where he was baptized by Elder William Hunt. He soon began to preach and spent the remainder of his long life in the ministry, being connected many years with the Oneonta church of the Otsego Q. M. He was a good man and God blessed his labors.

Winnebago City College, was opened to students Sept. 11, 1888, with Rev. A. J. Marshall as president, and an able corps of assistants. Preparatory as well as collegiate studies are taught, and the students in attendance the first year number 110. Rev. J. H. Reeves took a leading part in establishing the school and now serves it as financial agent. The building (70 x 80 feet) is situated on a beautiful campus, in a sightly spot. See cut p. 706. The outlook for the school is auspicious.

Winship, Rev. Nathaniel, was ordained in 1821, and labored in Maine.

Winslow, Rev. Ephraim, died in Barnstead, N. H., Jan. 23, 1872, aged 66 years. He was a native of Nottingham. He began to preach at about forty years of age. He was licensed in 1844 and ordained by the Nottingham Q. M. in 1846. He soon moved to Candia. A congregation was gathered, and a revival occurred which extended to other neighborhoods. He was next in Northwood, but he was soon unfitted for work by ill health.

Winslow, Rev. Ezra, was born in New Vineyard, Me., April 13, 1808, and died in New Portland, July 27, 1884. He was the son of Rev. Howard Winslow, a M. E. minister. He was an acceptable teacher for many years. His conversion in early life was thorough, and his evidence of pardon bright and clear. He joined the M. E. class and was soon licensed by "camp-meeting" John Allen. Having become convinced that baptism should be administered by immersion only, he took a letter and joined the Free Baptists. He was

united in marriage with Miss Mary Thomas, of Farmington, March 24, 1831. He was ordained by a council appointed by the Anson Q. M., in June, 1850. His labors in many towns in Somerset and Franklin Counties were abundant and fruitful. He remembered each of the benevolent causes of the denomination in his will.

Winslow, Rev. Levi H., son of Kernelmn and Hannah (Cotton) Winslow, was born in Hallowell, Me., in 1842. He graduated from a business college in Lowell, Mass., and afterwards took a theological course under Dr. Barrows, Methodist. Converted in 1857, he was licensed in 1873, and ordained June 8, 1879, by Rev's G. H. Pinkham, B. Minard, H. Lockhart, N. S. Palmeter, having joined the Free Baptists from the Methodists that year. He has since had charge of churches at North Woodstock, and Strafford, N. H., Lyman, North Parsonfield, and Edgecomb, Me., where he had supervision of schools. In 1888 he became pastor at East Tilton, N. H. He was a member of the General Conference of 1886. In 1867 he married Mary J. Pease, and has one child.

Winsor, Irving, son of James and Mary M. (Sweet) Winsor, was born in Smithfield, R. I., Nov. 20, 1859. He studied at New Hampton, and graduated from Cobb Divinity School in 1889. Converted in 1878, he was licensed in 1888. He has preached at West Bethel and Winnegance, Me.

Winnebago City College.
(See page 705.)

Winsor, James W., nephew of Rev. M. Burlingame, was born in Gloucester, R. I., Aug. 30, 1813. His parents were Welcome and Tabitha (Burlingame) Winsor. He was married in 1837, and his three children living occupy good positions, the two sons having served in the army. He was converted in 1836, and has been connected with the churches in

Olneyville, and Providence (Roger Williams), R. I., and since moving to Hillsdale, Mich., about 1863, with the church there. He has been active in church and Sunday-school work, and gave liberally toward the erection of the houses of worship in Providence and Hillsdale. In each city, too, he has served several years in the city government. He has also been vice-president of the Home Mission Society, a trustee of Hillsdale College for twenty-six years, and a supporter of all the progressive work of the denomination. With the wife of his youth, who has been a helper in every good work, he resides at Hillsdale.

Winsor, William, son of Asa and Elizabeth (Foster) Winsor, was born at Greenville, R. I., Nov. 12, 1819. He studied at the Smithville Seminary in

William Winsor, Esq.

1841–42. He entered the Smithfield Exchange Bank in March, 1845, becoming its cashier in July. He became cashier of the National Exchange Bank at its start in 1865, and treasurer of the Smithfield Savings Bank at its organization in 1872. He has been many years treasurer of the town. He was converted and baptized April 4, 1858, by the Rev. Richard Woodworth, and from that day has been an earnest supporter of our church. With Hon. Benedict Lapham he bought the buildings of Smithville Seminary, giving the school to the association as Lapham Institute. He generously supported this institute himself, bearing its whole expense for the last year or two of its existence. He has been generous in his gifts to Bates College and to Storer College. He was a delegate to General Conference in 1874. He married, April 11, 1844, Miss Harriet S. Steere, and has one son.

Winton, Rev. David, was born in Centreville, Pa., Jan. 25, 1825. At the age of fifteen he was converted with the Methodists, and the next year commenced the work of an evangelist. He traveled in Crawford, Venango and Erie Counties, and in 1844 married the daughter of Rev. James Williams. In April, 1846, he became pastor of the Free Baptist church of Wellsburg, and for six years labored incessantly, preaching in Lockport, Girard, Franklin and Pageville. After a brief rest, he held meetings with the Cookstown and Belle Vernon churches, and spent three months in western New York. In August, 1854, he became pastor of the church in Jackson, Mich., and for several years he labored with the Jackson and Spring Arbor churches. He served three years as chaplain and two years as general agent of the Michigan State Prison. In 1869 he returned to Pennsylvania, and the following February took up the work at Pierpont, O., where after a brief illness he died, December 29. Brother Winton's gift was that of a revivalist. He was an able preacher. Temperance, education and freedom had in him a strong advocate.

Wire, Rev. Samuel, was born in Goshen, Conn., in 1786, and closed his earthly life at Commerce, Mich., June 6, 1870. His father served in the British army and was present at the defeat of Braddock; he also served in the army of the Revolution. Brother Wire moved to western New York in early manhood, and was baptized with his wife by Elder Z. Dean in May, 1819. Immediately he began to preach and was ordained the same year. In July of that

year he and Elder Dean sought out David Marks and introduced him to his life of usefulness, and from that time Brother Wire was active in carrying forward the work. His labors were abundant and successful in western New York and northern Pennsylvania until 1833, when he removed to northeastern Ohio, and labored in the Ohio and Pennsylvania Y. M. Subsequently he returned to New York, where in 1843 his companion of thirty-eight years was parted from him. He afterwards married Widow Colby of Sodus, N. Y., and removed to Michigan, where his remaining years were spent. Brother Wire was a man of unusual natural ability and of extraordinary energy, which made his life an exceedingly active one. For many years he is prominently mentioned in the field of his labors, and he did much to strengthen the denomination. His love of preaching was intense, and in the days of his strength, his soul burning with holy zeal, there was sometimes a power in his sermons which was well-nigh irresistible.

Rev. S. Wire.

Wisconsin. The denominational interests in this state, soon after it had been made a territory, were begun by Rev. Rufus Cheney, who spent the summer of 1836 in the West, and settled in Franklin the following spring. Two years later he moved to New Berlin, Milwaukee (now Waukesha) County, where he organized a church July 11, 1840. He also labored at Honey Creek and organized another church there Feb. 6, 1841. Rev. Jesse Burnham settled in Janesville, Rock County, in 1840, and organized the Prairie du Sac church at that place Nov. 4, 1841. After a preliminary meeting, December 3, delegates from these churches met with the Honey Creek church Jan. 1, 1842, and organized the Honey Creek Q. M., consisting of three churches, with thirty-four members—New Berlin twelve, Honey Creek twelve, and Prairie du Lac ten. F. P. Augir, later a minister, was chosen clerk, and Hon. T. C. Hoyt treasurer.

The second session of the Q. M. was held with the Prairie du Lac church, April 1, and Rev. A. C. Andrus, who had been sent out by the Home Mission Society, appeared, requesting the admission of a church of sixteen members which he had organized at Newburg, Ill. Besides the three ministers, there were present of the older laymen Benjamin Hoyt and Benjamin Fowler of Honey Creek, Daniel Gurlbert of New Berlin, and Jeremiah Douglas, then of Illinois but later of Rutland, Wis., while F. P. Augir, Geo. Gambol, Priscilla Hoyt, Louisa Augir, and Juliette Augir were among the younger workers. The Hon. T. C. Hoyt was chosen "book agent," and instructed to procure Registers, etc. The four churches now had a total membership of fifty-seven, and before its next session the Q. M. was received into the Northern Illinois Y. M.

At the July session much encouragement was given by the appearance of Rev. Hermon Jenkins, who soon settled in the territory. The Elgin, Ill., church was also received, but was dismissed six months later to the Fox River Q. M., Illinois. At the next session Rev. A. Coombs, of New Hampshire, who immediately settled at Honey Creek, was present, and Brother Felch was acting as special agent for the *Morning Star*. In January, 1843, the presence of Rev. R. M. Cary, of New York, added much to the interest, and the Jefferson and Pike Grove churches were received. At this

session, too, a State Mission Society was organized, with T. C. Hoyt president, Benj. Fowler vice-president, F. P. Augir secretary, Benj. Felch treasurer, and a solicitor in each church. In April the Johnstown church, organized by Cary, was received. In October the Badfish church, Rev. David P. Lowe pastor, united with the Q. M., and Nathaniel G. Goodhue of the Jefferson church was ordained. The next year Almon Jones, a licentiate from New York, who moved to Pike Grove, and Rev. J. B. Morford, also from New York, who moved to Jefferson, were added to the ministry, while the Sharon, Oconomowoc and Sugar River churches made the number eleven. Jas. R. Pope, later a minister, became standing clerk.

In 1845 this Q. M., was dismissed from the Northern Illinois Y. M., the Rock County Q. M. was organized and the two Q. M's united in forming the Wisconsin Y. M. at Honey Creek, September 17. Rev. J. Burnham was made moderator. Brethren Cary, Coombs and Pope had been previously appointed a committee to present a constitution. After arranging the constitution the delegates joined hands, Elder Cary led in prayer to God for His sanction and blessing, and the Wisconsin Y. M. was organized. Alson Felch was made clerk and J. R. Pope treasurer.

The Honey Creek Q. M., after the organization of the Rock County Q. M., was left with the New Berlin, Honey Creek, Pike Grove, Sharon and Oconomowoc churches, and the Menomonie and Washington church, which was added at about this time. Of these, the three last named soon became extinct. The New Berlin church, which in 1845 numbered fifty-one members, has steadily done a good work to the present. The Honey Creek church has continued a gradual increase and now has 124 members. The Pike Grove church, at one time called the Racine and now the Mt. Pleasant, attained a membership of eighty-one in 1860, and now numbers ninety-nine. The Richfield church was added to the Q. M. in 1848, Wheatland, and Ashippun in 1849, Paris, and Rubicon in 1850, and Raymond, and Grafton in 1851. Of these, the Wheatland and Raymond churches in 1860 had respectively ninety-six and seventy-six members, and still continue. The Paris church held on its way until 1876, while the others soon became extinct. The Hart Prairie church united with the Q. M. in 1855, and the Sugar Creek Prairie church a little later, but both soon disappeared. During the next decade the Vernon and Mukwanago churches had a brief period of usefulness, while the Caldwell Prairie, now Caldwell church was, in 1863, numbered with the permanent interests. In 1866 and 1868, respectively, the Spring Prairie and Rochester churches were added to the list, the former for a brief period, the latter to continue its useful work to the present. The Q. M. has exerted a steady influence for good, and since 1860, when it had six churches with 398 members, it has not changed very much in numbers, its present record being seven churches, with 356 members.

The Rock County Q. M. was organized at Janesville, Sept. 3, 1845, the Prairie du Lac, afterwards called Janesville, Jefferson, Johnstown, Badfish, Sugar River and Newburg churches being set off from the Honey Creek Q. M. for this purpose, the First Lake and First Dodge County churches uniting with them. The Manchester, Manchester South Creek, Sun Prairie, Otter Creek, and Willow Creek churches were added in 1846, Porter in 1847, Oregon, Harmony, and Prairie Precinct in 1848, and subsequently Chemung, Center, Spring Valley, and Avon. Of these the Jefferson, First Lake (later First Rutland), and First Dodge County (later Chester) united to form the Jefferson Q. M. June 2, 1847, and the Sun Prairie and Oregon churches were afterwards transferred to it. The Manchester, Manchester South Creek, Otter Creek, Willow Creek, Prairie Precinct, and Chemung churches united to form the Boone County Q. M., Illinois, Dec. 19, 1849. See *Illinois*. The Sugar River, Newburg, Porter, and Center churches became extinct, and the six remaining churches entered into the Rock and Dane Q. M. at its organization in 1854.

The Jefferson Q. M., formed as stated above, soon received the Fairfield,

Oakfield, Salisbury, Winnebago, Manchester, Greenbush, and Second Rutland churches, and in 1851 the Belleville church. Two years after its organization it dismissed five of its churches to form the Fond du Lac Q. M., and after a time, some of the churches having disappeared, the remaining ones united with the churches of the Rock County Q. M. to form the Rock and Dane Q. M.

The Rock and Dane Q. M. was organized Nov. 11, 1854, the Janesville, Johnstown, Badfish, Harmony, Avon and Spring Valley churches from the Rock County Q. M. uniting with the Jefferson, Rutland, Oregon, and Belleville churches of the Jefferson Q. M. To these were added the Concord and Shirland churches the next year, Bradford, and Rome in 1857, Dunkirk in 1858, Sullivan in 1859, Palmyra and La Grange in 1861, and Troy and Palmyra in 1866. The Janesville church (called the Prairie du Lac in 1841, and at the last the Fulton), never attained a large membership, but was useful in its day and became extinct in 1867. The Johnstown church attained a membership of 143 in 1870, and has ever been as a light upon a hill. The Badfish church, later known as the Union and Magnolia, and now as the Evansville, has continued for more than thirty years a membership exceeding fifty. The Jefferson church, starting in 1842, and after a time merged into the Oakland, now has a membership of sixty-two. The Rutland church, at first called the First Lake, has gradually increased in membership, until it now numbers seventy-two. The Oregon and Bradford churches still continue. The Concord and Rome churches were useful many years, but now with others are extinct. This Q. M., which in 1855 reported twelve churches, with a membership of 301, now reports but six churches, yet with just the same membership as then. It has exerted a strong influence for good for many years.

The Fond du Lac Q. M. was organized in 1849 with the Chester, Oakfield, Winnebago, Manchester, and Greenbush churches, from the Jefferson Q. M., and the El Dorado and Highland Prairie churches, recently organized. To these were added the Nekimi, Fairwater and Newark churches in 1850, Farmington, Fond du Lac, and probably Byron, and Lamartine in 1851, Berlin, Marcellon and Montello, and probably Grafton in 1852, Trenton, and Brothertown in 1853, Holland, Scott and Sheboygan Falls about 1854, and Washington Island in 1855. The Oakfield (sometimes called Oak Centre) and Greenbush churches, starting their course in the Jefferson Q. M. in 1848, have done a good work for forty years. The Scott church was merged into the present Boltonville church. Six churches were dismissed to enter the Marquette Q. M., and the remains of the Chester church went into the Waupun church of that Q. M. The Manchester, El Dorado, and Holland churches for several years, the Trenton for a longer period, and the Fond du Lac and the Brothertown churches until near the present, were blessed in the work, but now with others have become extinct. The South Prairie church, added in 1865, has continued its work; while the Stockbridge church, which for a time developed considerable strength, and the Addison, Linden, Chilton and Charlestown, Auburn, and Second Oakfield churches have disappeared. In 1855 the Q. M. contained 311 members; in 1870, 384. Since that time, though true to the faith, its numbers have decreased.

The La Fayette Q. M. was organized in 1850 with the Fayette (Fayetteville), Willow Springs, and York Prairie churches. Of these the first continued to the present decade, and the last, called for a time the Green's Prairie, is still a power for good. The Rush church had a brief existence about 1853. The Warren, Wayne, Union, Jordan, and probably the Fennimore churches were added in 1855, also the Mill Creek church from the Rock River Q. M. (Ill.), which soon went into the Apple River Q. M., and the next year the Harmony and probably the Monticello churches were added. The Warren church, which is in Illinois, has continued one of the strongest churches in the West, while the Wayne and Monticello churches have also been to the present reliable helpers in the work. The Fennimore church for some years, and the Hurricane Grove church,

which was added about 1859, until near the present, continued their work; but, with the Dodge Grove, Marion, Darlington and Boscobel churches, added later and helpful for a time, they have now with others become extinct. This important Q. M. had its largest membership about 1870, and now numbers 282 members in its four churches.

THE SAUK COUNTY Q. M. was organized about 1852 with the Brooklyn, Roxbury and Sauk Prairie churches. The last named has since been known as the Hope of Sauk, Sauk, and now as the Prairie du Sac church. To these were added during that decade the Leeds, Arena, Baraboo, Narrows Prairie, Reedsburg, Newport, Harmony, Merrimack, First Washington, Second Washington, Dell Creek, Honey Creek, Portage, Scott and Marcellon, Buffalo, and Okee churches. In the next decade the Bear Creek, Hillsboro', Richland Centre (now Ithaca and Richland), Kilbourn City (now Big Spring), and Ironton churches were added. Then followed the Strong's Prairie, Sumpter, Forest, Kickapoo Centre, Loyd, and Spencer churches, and from the Adams and Waushara Q. M. the Plainfield church. This Q. M. is characterized by the large number of churches that have been organized within its borders. Many of these did a good work for a time and then became extinct, particularly the Arena, Merrimack, Okee, Leeds, Newport and Ironton churches. The Scott and Marcellon church was transferred to the Waupun Q. M., while the Big Spring, Hillsboro', Ithaca and Richland, Kickapoo Centre, Loyd, Plainfield, Prairie du Sac and Sumpter churches still continue the Master's service and maintain the work of the Q. M.

THE WOLF RIVER Q. M. was organized July 4, 1856, with the Hortonville church, organized the year before, and for a time connected with the Marquette Q. M., and the Winneconne and Oconto churches, then recently gathered. The Omro and Second Winneconne churches were added the next year. In 1858 the Berlin church of the Marquette Q. M. was transferred to this, and the Centreville, Harrisville, Marion, and Sacramento churches were added. The next year the numbers were increased by the addition of the Almond and Plainfield church from the Marquette Q. M., and the Belmont, Newton, Ogdensburg, and Shields churches. About 1862 the Burr Oak Valley and Rosendale churches were added, and in 1863 the Dale church was organized. This Q. M. continued to do a good work until about 1869, when it was decided to unite with the Waupun Q. M., and the Berlin, Harrisville, Hortonville, Omro, Winneconne, Dale, and Rosendale churches were so transferred, the Plainfield church going into the Adams County Q. M.

THE MARQUETTE Q. M., known after 1858 as the WAUPUN Q. M., was organized in Berlin May 27, 1853, the Berlin, Winnebago, Fairwater, Montello, and Marcellon churches being set off from the Fond du Lac Q. M., the Nekimi also being transferred a little later. The Neenah and Trenton churches united with the Q. M. at its organization, and after about five years disappeared, as did also the Montello church. The Winnebago, Fairwater, Marcellon, and Nekimi churches are still active, as are also the Rolling Prairie (Burnett) church, which united with the Q. M. in 1854, and the Waupun and Grand Prairie churches, which became connected with it two years later; while the Waukau and White Lake churches, formed in 1854, and the Hustisford, formed in 1857, continued but a few years. The Plainfield church, added also in 1857, soon went into the Wolf River Q. M. The Hortonville (organized in 1855), and Berlin churches belonged for a time to the Wolf River Q. M., but returned to this, the latter to disappear about 1880, the former continuing to the present. The Vineland church, added in 1865, and the Dale, Rosendale, and Winneconne churches from the Wolf River Q. M., and the Scott and Marcellon church from the Sauk County Q. M. are still active in the work; the Harrisville church united with the Adams and Waushara Q. M., while the Snyderville, Fox Lake, Ripon, and East Wrightstown churches, added at about this time, together with the Omro church, soon became extinct. The Wrightstown and Greenleaf churches, which united with the Q. M. respectively in 1870 and 1877,

are still working for God. This Q. M., with fifteen churches and 437 members, enjoys the distinction of being the largest in the state.

The Crawford County Q. M. was active for but a few years. It was organized in 1859 with the Boydstown, Georgetown, and Maple Grove churches, the Hickory Grove church being added the following year. It had a membership of seventy, more than half being in the Georgetown church.

The Adams County Q. M. was organized about 1859 with the Monroe, Jackson, and Saratoga churches, the last named having a membership of fifty-four. To these were added the Oasis, Pine Grove, Quincy, and Packwaukee churches, also the Plainfield church from the Wolf River Q. M. The two last named entered into the Adams and Waushara Q. M.

The Adams and Waushara Q. M. was organized about 1874, the Harrisville church of the Waupun Q. M., and the Plainfield and Packwaukee churches of the Adams County Q. M. uniting with the Lincoln and Strong's Prairie churches, then recently organized. After the disbanding of the Q. M. the Plainfield church became connected with the Sauk County Q. M., and the Lincoln is reported as an independent church.

The McHenry Q. M., the Apple River Q. M., and the Chicago Q. M., though connected with the Wisconsin Y. M., were in Illinois. See *Illinois*. Mention should be made also of the Washington Harbor and Helenville churches, reported in 1856 as not connected with any Q. M.

The St. Croix Q. M., located in St. Croix and adjacent counties, was organized about 1859 with the Diamond Bluff church, which had been organized some three years, and the Stillwater (Minn.), Trim Belle, and Troy churches. The Beldenville church was added about 1863, Rock Elm in 1867, Cady Creek and Centreville in 1869, Eau Galle, and Second Rock Elm about 1870, Big Missouri, and Tyrone about 1871, Plumb Creek, and Spring Brook about 1873, River Falls about 1875, Maple Grove, and Tiffany Creek about 1879, and Dallas, and Downing in 1887. Of these the Diamond Bluff, Beldenville, Rock Elm, Cady Creek, Spring Brook, Maple Grove, Dallas, and Downing churches continue to the present, with a total membership of 173. This Q. M. at the time of its organization joined the Minnesota Y. M., with which it continues.

The churches in this state have from the first been active in missionary work, and helpful to the cause of education by the support given to our institutions of learning. The Wisconsin Y. M. now manifests much vigor. By its Woman's Missionary Society of the state and its churches working together, it supports a missionary family in India, besides caring for other interests, and appears at present to lead other states in its benevolent work. The changes incident to a new country have caused the loss of some churches, but those that remain are continuing well the work begun by the fathers.

Witham, Rev. Lewis H., died in Biddeford, Me., Jan. 26, 1880. He was born in Milton, N. H., July 6, 1817. His father was Obadiah Witham, of Wakefield, N. H., and his mother, Abigail Hanson, of Milton. He was a teacher in a large number of schools. In 1834 he became a Christian, and three years later began to preach. He was licensed the next year, and was ordained Sept. 13, 1839, by the Waterboro' Q. M. Rev. H. Hobbs preached the sermon. In 1840 he was married to Miss Martha A. Richardson, of Limington, who, with a son and daughter, survived him. He spent some time in missionary work in his Q. M., and supported himself by teaching. During his ministry he baptized 182 persons: fifty in Saco, forty-one in Biddeford, twenty-six in South Buxton, and the others in Kennebunk, Kennebunk Port, Hollis, Lyman, and Lebanon, Me., Portsmouth, and Contoocookville, N. H., and two in Bristol, Pa., while connected with the army. He enlisted in the Thirty-second Maine Volunteers in February, 1864, and finally acted as chaplain. Through ill health he was mustered out of service in July, 1865. He was pastor at Shapleigh two years, and South Buxton six years. He preached six months at Kittery, and

was supplying at Kennebunk Port when he was prostrated by the disease which resulted in his death. He was clerk of the Maine Western Y. M. twelve years.

Witham, Rev. William C., died in Buckfield, Me., July 22, 1868. He was born on Cape Cod, Massachusetts, in 1794. He was converted in Paris, Me., at the age of thirty, and in 1829 was ordained. He traveled through the new settlements for half a year at a time, receiving but slender support for his family. He was thrown from a load for hay, receiving fatal injuries, and died after four days, having survived the wife of his youth but eight months.

Woman's Missionary Society, The, was organized in June, 1873, at Sandwich, N. H. In plan of organization, it followed the Female Mission Society, but had its own distinct treasury, and the power to select and support its own missionaries approved by the board of the Free Baptist Foreign Mission Society. Different sections of the home field were put under the care of home secretaries, and a standing committee was formed in the foreign field to represent their work in India. This society sent in 1874 its first missionary, Miss Susan R. Libby. Since that time it has been represented by Miss Ida O. Phillips, Mrs. D. F. Smith, Miss H. P. Phillips, Miss L. C. Coombs, Miss Mary W. Bacheler, M. D., and Miss E. M. Butts. At the various stations are employed about fifty native Christian teachers in day, boarding, and industrial schools, and in the zenanas. Its ragged schools, gathered from the dregs of heathendom, were established by Mrs. J. L. Phillips. The orphanage, removed to Balasore, is now called the Sinclair Orphanage, and is under the care of Mrs. Smith.

January 26, 1883, its charter was granted by the Legislature of Maine, through the efforts of Rev. O. B. Cheney, D. D. The work of organization has gone steadily forward, and there are now several Y. M. and Q. M. societies, with 250 auxiliaries, and seventy children's bands, with a membership of 6,000. Its officers have included some of the leading women of the denomination. Mrs. M. M. Hutchins Hills, eighty-one years of age, continues in her place as chairman of the executive committee. Mrs. V. G. Ramsay was several years its home secretary, Mrs. E. S. Burlingame its first president, Miss L. A. De Meritte its faithful treasurer, and Mrs. J. A. Lowell the esteemed corresponding secretary, while Mrs. B. F. Hayes, Mrs. M. R. Wade, Mrs. E. W. Porter, Mrs. G. C. Waterman, Mrs. E. W. Page, and others remain members of the board. The chair is now held by Mrs. J. Burnham Davis.

Each year there has been a steady increase of receipts, and the aggregate since the organization is about fifty thousand dollars. There have been several bequests, notably that of Rev. and Mrs. J. L. Sinclair. One of the cardinal teachings of the Free Baptist denomination is that human slavery is a sin, and pulpit, press, and the home have been outspoken. Trained in such an atmosphere, as soon as the emancipation proclamation became a fact, the freed people were an object of attention. Storer College, in West Virginia, with its college charter and normal department, opened at Harper's Ferry, and here was an open field for the society. It erected Myrtle Hall, a young woman's boarding-home, and rendered assistance in building Anthony Hall, containing recitation rooms, chapel, and library. In 1874 Miss Lura E. Brackett, now Mrs. Lightner, was engaged to be a teacher in the college, and is still at her post. In 1880 Miss Coralie Franklin was cordially accepted, and has been of great help to the young people of her race. A gift of Mrs. Mary De Wolf, of $2,000, enables the enlargement of an industrial department under the care of Mrs. N. C. Brackett. Home mission work in the West especially, has received some attention, and steps have been taken towards organizing an auxiliary or branch society in that section.

It became apparent early that an organ to voice the object and work of the society was needed, and the *Missionary Helper* was issued in Providence, R. I., under the care of Mrs. M. M. Brewster, who continued its editor and publishing agent for nine years. It is now issued from the Free Baptist Publishing House

with Mrs. E. S. Burlingame as editor, and Mrs. E. H. Andrews agent.

Mrs. M. M. Brewster.

The cut of Mrs. Brewster, not received in time to accompany her sketch, is here inserted in connection with the magazine in the inception and development of which she rendered material aid.

The publication committee, recognizing the demand for literature, have published several valuable leaflets. "Missionary Reminiscences," a history of the India Mission, written by Mrs. M. M. Hutchins Hills, was issued by the society in 1886, and is in its second edition. The society became auxiliary at its annual meeting in 1888 to the National Council of Women of the United States.

Wood, Rev. Austin B., died in Greenfield, Mass., Sept. 21, 1848, after an illness of a few hours, in his 41st year. He was born in Vernon, Vt., and at the time of his death resided at Conway, Mass. For twenty years he was a faithful minister, most of the time of the Dover Q. M. He was excellent in consolation and a kind father and husband.

Wood, Rev. A. J., son of Timothy Wood, was born in Virgil, N. Y., April 11, 1827, and converted May 20, 1845. He received license to preach in 1848, and was ordained June 9, 1867. His ministry has been with the Richford, Dryden Hill, Burns, Second Sparta, First Naples, Italy and Naples, Wirt and Bolivar, Adrian and Brookfield churches, caring for two a part of the time. He has engaged in evangelistic work with success and assisted in organizing a number of churches. June 20, 1854, he was married to Miss E. M. Briggs. Their only daughter living is a teacher.

Wood, Rev. Daniel, was born at Summer Hill, N. Y., in 1829. His parents were Elisha and Sally (Coller) Wood. In 1846 he was married to Miss S. Cutler. He became a Christian in 1843, was licensed to preach in 1849, and received ordination at the hands of the Freewill Baptists. He has seen about two hundred conversions, and has also given some attention to farming.

Wood, Rev. Harrison F., son of Asa and Betsey B. Wood, was born in Vienna, Me., Feb. 15, 1840. He was converted in his native town when seventeen years of age. He fitted for college at Kent's Hill Seminary, and at Maine

Rev. H. F. Wood.

State Seminary, and graduated from Bates College in 1867, and from the Theological School in 1872. After leaving college he taught in Lapham Institute, Rhode Island, and was for two years principal of the Commercial Col-

lege at Augusta, Me. At this place he aided in organizing the Y. M. C. A. and was its first president. While in the Theological School, and for two years after, he was pastor at West Waterville (now Oakland), where he was ordained in November, 1873. In June of that year he married Miss Mary E. Taylor, daughter of Daniel Taylor, of Winslow, Me. His subsequent pastorates have been at Manchester, N. H. (Pine Street), 1874–76, Concord 1876–82, Dover (Broadway) 1882–89, and now at Bath, Me., with the North Street church. In these pastorates he has made religious and temperance work among the young a specialty, and has had large success in it. He was active in establishing Ocean Park, for three years was a member of the Foreign Mission Board, and for many years has been corresponding secretary of the Sunday-school Union. In 1889 he was a delegate to the World's Sunday-School Convention held in London, Eng., and also made a tour on the Continent.

Wood, Rev. Jeremiah, brother of Rev. John Wood, was born in Randolph County, Va., April 24, 1825. He married Lydia Freeman in 1848, and has six children. He was converted in 1847, was licensed to preach by the United Brethren in 1868, and ordained by the Freewill Baptists the next year. He has assisted in organizing four churches, baptizing over one hundred converts. His labors have been in the St. Francois County, Mo., Q. M.

Wood, Rev. John, son of Joshua and Sarah (Marsh) Wood, was born in Randolph County, Va., Nov. 23, 1829. He was married in 1850 to Fidelia Nichols. Of their seven children one is commissioner of schools in California. His early education was limited. With commendable devotion he learned to read after his conversion, which took place in 1853. In 1871 he received license to preach, and three years later he was ordained. He has since engaged in revival and pastoral work. His labors have been largely instrumental in building up the St. Francois County Q. M., Missouri, all the churches of which, except two, he has either organized or assisted in organizing. He is an untiring worker, and is widely known and influ-

Rev. John Wood.

ential in adjoining counties. In the pulpit and out he gives his influence for Christ and for the union of Christians.

Wood, Rev. Joseph, a native of Vermont, died at Naples, N. Y., May 3, 1878, aged 68 years. For nearly thirty years he was devoted to the work of the ministry. He preached for some twelve churches in western New York, and in nearly every instance good results were manifest. He was a man of excellent judgment and a good minister. The Genesee Y. M. made him a member of the General Conference at Fairport in 1877. His only son fell at Gettysburg.

Wood, Joshua, son of Daniel and Olive J. (Bassett) Wood, was born near Athens, O., April 12, 1857. He consecrated his life to God when twelve years of age, and received license to preach Dec. 25, 1885. He has been for several years a student at Carleton Institute, Farmington, Mo., and is clerk of the St. Francois County Q. M.

Woodcock, Rev. E. C., son of George F. and Emily (Gilman) Woodcock, was born in Anson, Me., in 1848. He was converted at the age of eighteen, received license to preach in 1868, and

was ordained the following year. He has held five pastorates, labored in thirty revivals, and baptized about four hundred converts. He has been state missionary, and organized or reorganized three churches. He is now pastor of the Eastbrook and Clifton churches (1887). He married in 1871 Miss Lucella D. Rowe, and has three children.

Woodman, Rev. James Monroe, son of James March Woodman, was born in Sanbornton, N. H., Feb. 12, 1824. He united with the Sanbornton church when fifteen years of age, and the following year was one of the class of young men studying theology with Rev.

Rev. J. M. Woodman.

J. Woodman at Lowell, Mass. He then studied at the Biblical School in Dracut, Mass., traveled as an evangelist two years, and was ordained at Limerick, Me. He entered the Biblical School at Whitestown, N. Y., in 1845, and graduated two years later. He also graduated in medicine at Boston, Mass. After preaching a short time at South Parsonfield and at North Berwick, Me., he went West for his health and ministered to the Honey Creek, Wis., church 1850–56, and the Mt. Pleasant church 1856–61, when he went to California, where he has been principal of the Chico Academy since 1863. He is author of "God in Nature and Revelation," and of other works.

Woodman, Rev. Jonathan, was born in Wheelock, Vt., March 27, 1798, and died in North Tewksbury, Mass., Jan. 18, 1888. He was buried in Sutton, Vt., four days later. In 1816, when Rev. Daniel Quimby moved to Lyndon, he found Jonathan Woodman, a lad of seventeen, "laboring under great trials of mind in regard to his duty to preach. In this distress the young man was near abandoning hope. Quimby came to his relief and Jonathan Woodman began his useful labors." He was soon after licensed by the Sutton church. In the summer of 1816 he crossed New Hampshire on foot to attend the meeting of the New Hampshire Y. M. at Parsonfield, Me. He offered to care for the horses at the meeting, and was admitted for entertainment to the house of John Buzzell. Multitudes assembled which the meeting-house could not accommodate. Finally Sunday came, "the last great day of the feast." John Buzzell arose, but after a few words he finally confessed, "Brethren, I have not got the word; if any one has it, let him stand forth." Immediately the Vermont boy, who was seated by the pulpit stairs, trembling with the burden of God upon his soul, arose to his feet and began to deliver his message. "Hold on, lad!" said Elder Buzzell, rising in his pulpit. "Brethren, shove some planks out of the window and give the boy a chance." They removed one of the side windows, pushed out some of the planks that were used for seating purposes, and made him a platform where he could stand and preach to the throng outside as well as to the multitude within the house. He took for his text: "The spirit of the Lord is upon me, because He hath anointed me to preach good tidings unto the meek." He poured forth the message that surged and welled up in his soul. Strong men wept, sinners trembled and confessed, and there was no day like that in the history of that church. And when in after time candidates for baptism were examined, more than a hundred dated their conviction for sin and beginning of a life of consecration from the sermon of that day.

Jonathan Woodman was ordained in 1818 at the age of twenty as pastor of the Effingham, N. H., church. In 1819, during a few weeks' labor in Barnstead and Gilmanton, 150 professed conversion. On Nov. 4, 1820, he again attended the Yearly Meeting at Parsonfield and preached with John Buzzell and Enoch Place, and souls were saved. He entered upon an extended pastorate with the Sutton, Vt., church, at the same time preaching in several adjoining places. The year 1824 was one of remarkable power.

In 1825 he was one of the nine who

Rev. Jonathan Woodman.

perfected plans and bore the financial responsibility for the publication of the *Morning Star*. He suggested the name for the paper, and rode forty miles through the mud to purchase the paper for the first issue. For two years he was one of the proprietors of the Printing Establishment, for seven years a trustee, and for thirty-one years a corporator. In October, 1828, he was a member of the first General Conference and offered the opening prayer. He frequently afterwards occupied a seat in General Conference. In 1837 he was chairman of the committee on correspondence, in 1841 and 1853 of the committee on church polity, in 1850 on doctrine; he was moderator in 1844 and 1847. In 1843 he became the first president of the Anti-Slavery Society. In 1840 he was president of the Home Mission Society, and in 1848–50 of the Foreign Mission Society. Indeed, he was earnest and active in all the great undertakings of the denomination. In many he had an efficient hand in their origin. He resigned his parish at Lowell in 1844, and as soliciting agent carried to completion the $10,000 endowment of the Biblical School at Whitestown, N. Y. His executive ability was recognized outside his denomination. For two terms he sat in the Vermont Legislature. In 1828 he was chaplain to that body.

With all his talent and efficiency in public enterprises, he was eminently successful as pastor and evangelist. While pastor at Sutton, his power was felt throughout the entire Wheelock Q. M. In 1837, during a year spent at Great Falls, N. H., sixty-nine were added by baptism and thirty by letter. The next year he returned to Sutton, Vt. In 1840 he became pastor of the First church in Lowell, and for four years a continuous revival was enjoyed, in which over two hundred were baptized and over two hundred added by letter to the church. His subsequent pastorates were at Lawrence, Mass., Sandwich and Jackson, N. H., and Sheffield, Danville, Lyndon, and Wheelock, Vt. Going to England with Rev. Eli Noyes as a delegate of the General Conference of this country to the General Baptist Convention, he traveled four months, preaching extensively in the churches of the convention.

At the close of his last pastorate, in Sutton, Vt., in 1883, he went to live with his daughter, Mrs. H. W. Hilton, at North Tewksbury, near Lowell, in Massachusetts, where he died five years later, aged over 90 years. One personally acquainted with him adds: "He was a powerful and acceptable preacher, especially gifted in prayer, mighty in the Scriptures, a man of blameless life, a Christian eminently spiritual and cheerful. The whole denomination looked up to him with reverence. Many of other denominations appreciated his catholic spirit." In 1819 he married Charlotte Jackson, of Madison, N. H.,

who died in 1832. In 1833 he married Mrs. Mercy Eaton, of Danville, Vt., who died in 1877. Of his four children but two survive, the daughter who administered in tenderness to his last needs, and Jonathan Woodman, of Pelham, N. H.

Woodman, Rev. Joseph Morrill, son of Alfred and Aurelia (Burbank) Woodman, was born in Freedom, N. H., Sept. 28, 1821. He was converted May 5, 1839. In 1850, March 3, he married Sarah A. Leighton, and has four children. June 6, 1874, he was licensed, and June 7, 1876, was ordained. He was pastor of the First Ossipee and Wakefield church three years. His health being impaired he now preaches but seldom. He resides at Wakefield.

Woodmansee, Rev. Ray, died in South New Berlin, N. Y., Dec. 13, 1875, aged 81 years. He was son of Joseph Woodmansee, of Richmond, R. I., and received ordination with the Reformed Methodists in 1836. In 1845 he moved to New Berlin, N. Y., and soon joined the Holmesville Free Baptist church and was their pastor several years. With the infirmities of age he retired from the pulpit, but gave the influence of his sweet-spirited life to the cause. He loved every cause that honored God and promoted religion.

Woods, Rev. Edward, was born in Florence, Ala., March 11, 1846. His parents were Henry and Edith (Dee) Woods. In 1869 he married Mary Scrogans. He became a Christian in 1865, and in 1877 received a license. Two years later he was ordained by the Free-will Baptists. He has been quite successful in revival work, and has organized four churches. His present pastorates are with the Carbondale, Grand Tower and East St. Louis churches, in the Southern Illinois Y. M.

Woodsum, Rev. William, died in Peru, Me., July 24, 1872. He was born in Saco, Me., March 1, 1792. He was converted at the age of sixteen and soon felt called to preach, but being an orphan and having little education, he put it off until he should be settled in life. In January, 1814, he married and settled in Sumner, Me., and soon began with trembling to preach the gospel. He was ordained in Sumner, Sept. 20, 1823. Many were led to Christ through his efforts. In 1831 he settled in Peru, and resided there till his death. He preached in various places in Maine and New Hampshire, attending about four hundred funerals. He repeatedly served his town in public offices, and in 1833 he represented his district in the Legislature. His wife was Miss Rosannah Woodman, of Leeds, Me. They had eleven children.

Woodworth, Rev. Dyer, died Feb. 7, 1859, at about 60 years of age. After joining the Calvinistic Baptists when twenty-two years of age, and studying three years in Madison University in preparation for the ministry, he became a Free Baptist in 1840, and was ordained the following year. He was pastor of the Free Baptist church at Addison, N. Y., nine years. While living he gave for benevolent purposes about $4,000, and he perpetuated his influence by bequeathing $8,000 to the Free Baptist Home and Foreign Mission Societies and the American Bible Society. In his pulpit ministrations he was clear, argumentative and impressive.

Woodworth, Rev. N., son of John Woodworth, was born at Wayne, O., March 29, 1824, and experienced the new birth in 1841. He studied at Geauga Seminary and received license to preach in 1847, being ordained four years later. His pastorates have been at Warren, Ill., Rochester, Wheatland and Wayne, Wis., and Crystal Lake and Nashua, Fla. He has served as delegate to the General Conference, and has engaged in teaching, three years being in the High School at Warren, Ill. He married Jerusha Bidwell in 1848, and has three children now living.

Woodworth, Rev. Richard, son of Diodate and Inlania (Peercival) Woodworth, was born in Wayne, O., June 4, 1836. He became a Christian in 1848. He took a preparatory course in Geauga Seminary, Chester, O., and also a part of his theological course. He finished the latter as a private student under Dr. George T. Day. He was ordained in 1855 by the Rhode Island Q. M. His

Free Baptist pastorates have been at Danielsonville, Conn., two years, at Greenville, R. I., sixteen years, and at Hillsdale, Mich., two years. He baptized seventy-eight in one year at Greenville, and at Hillsdale he baptized 100. Since about 1873 he has been associated with the Congregationalists and is now at Salem, Mich. At this place in a little more than a year of his ministry thirty-three have united with the church. In February, 1850, he was married to Miss Lucy Gilmore. He married in 1868 Miss Hattie, daughter of Rev. George E. Hopkins. Both wives and two of his three children have crossed the river.

Woodworth, Rev. Ziba, of Montpelier, Vt., died in 1827, having had an ordained ministry in that state since 1803, in which he did excellent service for the Master. We have been permitted to catch but a glimpse or two of this true soldier. In September, 1818, he filed down through the Green Mountains with Nathaniel King and George Hackett, and there between mountain and lake he assisted in the organization of the Huntington Q. M. June 13, 1821, he wrote to the *Religious Informer:* "Three weeks ago yesterday, I had a call to visit Roxbury, a newly settled town twenty miles south of this place. A great collection of people assembled, and at the close of the meeting a number of youth, of both sexes, came to me and requested baptism. I appointed a meeting at 9 o'clock the next morning, and after preaching to a large and attentive audience, seven came forward and related what God had done for their souls. There were several aged fathers in the place who had belonged to the Calvinistic Baptists, but were alive in the work and ready to lead the lambs of Christ. They were embodied as a church, and at their request put under the 'watch and care' of Brother Sylvanus Robinson, a faithful young man of good report. Last Friday I met my brethren in Elders' Conference at Duxbury, and found a heavenly union of soul and sentiment. Two came forward and related their call to the ministry. The Q. M. was attended with divine presence, reports were good from almost every church, interspersed with powerful exhortations and shoutings, such as we have never experienced before."

Wooley, Rev. Edward, born near London, Eng., labored six years in Jamaica, West Indies, as a missionary of the General Baptists, when, on account of failing health, he came to the United States and labored with the Free Baptist churches of Ohio and Indiana until his death, July 31, 1857, at the age of forty. He was highly esteemed as a clear reasoner and an unflinching defender of the truth.

Woolsey, Rev. William B., of Woolsey College, Tennessee, was born in Greene County, Tenn., May 19, 1821. His parents were William and Sarah Woolsey. He was converted in 1842, received license to preach in 1843, and was ordained in 1847 by members of the larger Baptist body. Convinced of the error of close communion, he with others organized the Tow River Association of Freewill Baptists in Yancey County, N. C., Nov. 15, 1850, not knowing at that time that there was a denomination in the Northern States by that name. Since that time he has ministered in western North Carolina and eastern Tennessee as pastor and evangelist, assisting in organizing eight churches and baptizing many converts. He has also been largely instrumental in building up Woolsey College. In 1842 he was married to Miss Alice Bird, and of their nine children several have engaged in teaching.

Woolsey College is situated ten miles south of Greeneville in Greene County, in the extreme eastern part of Tennessee. Rev. Wm. B. Woolsey, with others, was appointed in October, 1872, by the Freewill Baptists in eastern Tennessee and western North Carolina to select a site and erect buildings suitable for a college. Three and one-half acres, overlooking the valley and the Alleghany Mountains, were presented by Wm. B. Woolsey; here a two-story brick building, 60 x 30 feet, was erected, and the school was opened. Many generous subscriptions were received from the friends of the school, and $300 was furnished by the Home Mission Society. By the failure to collect some of the sub-

scriptions, and the failure of S. M. Honeycutt, the agent, to apply all the money as intended, there remained an indebtedness to the contractors at the completion of the building. The school was opened as a high school, and during all the years of its existence it has accomplished much in furnishing increased facilities to those in need of its advantages.

Wooster, Dea. John Edward Lacy, was born in West Avon, N. Y., Feb. 19, 1809. His father was a minister in the Methodist church. In 1837 Brother Wooster settled in Wheatland, Mich., where he continued to reside until his death, Dec. 22, 1884. He united with the Free Baptist church in 1838, and was a deacon in the Locust Corners' church (Pittsford) twenty-four years. He was a faithful man in all relations, interested in the work of the denomination, and in his will gave $1,000 to Hillsdale College.

Worden, Rev. Alonzo Teall, son of Calvin and Julia A. (Teall) Worden, was born in Trenton, N. Y., April 15, 1842. He was married to Sarah E. Whittaker in 1868, having now four children. He was educated at Prospect Academy. In 1872 he consecrated his life to God and was ordained in February, 1873, by Rev's J. M. Langworthy and G. P. Ramsey. He has ministered to the church at Prospect two years, at Unadilla Forks eight years, and at Ames four years to the present time. These churches have prospered under his care, about one hundred having been baptized, and the people have held him in high esteem. He has recently taken high rank as a literary writer.

Wormwood, Rev. Samuel, died in North Berwick, Me., March 25, 1865. He was born in Wells, Me., in 1792; was converted and baptized by Rev. John Buzzell when about eighteen years old, and at the age of twenty-one was ordained. Meeting with opposition in his early Christian life, he yet stood firm and remained true. His labors were confined mostly to the Wellington Q. M. on the St. John River. In Brighton seventy were converted under his labors in about three weeks. At that time another baptized the candidates, as Brother Wormwood was afflicted with lameness from which he never afterwards was free. His life was characterized by the spirit of true piety, sound doctrine, and indomitable perseverance. He moved his family to North Berwick two years before his death, where his health gradually declined.

Wright, Rev. E. N., son of Major and Aurilla (Cushman) Wright, was born Sept. 13, 1815, at Deerfield, N. H. He was converted in 1835, and studied at Geauga Seminary, Ohio, 1841–43, receiving license from the Geauga Q. M. in 1844, and ordination two years later. His early ministry for several years was spent in revival work and building up churches in Wisconsin, where he was associated with the early fathers. A part of his labor there was with the Brothertown Indians, many of whom were converted. After three years (1858–61) with the Chagrin Falls and Auburn churches, Ohio, he returned to Wisconsin and was pastor nine years at Waupun, and preached also at Berlin, Grand Prairie, Rolling Prairie and other places. Brother Wright is highly esteemed in the Y. M., which he has served as treasurer sixteen years, and has also represented in the General Conference.

Rev. E. N. Wright.

Wright, Rev. Samuel S., died Sept. 30, 1860, aged 44 years. He was converted in youth, and baptized at Hart-

ford, Ind. His ordination took place at Centre Square, Ind., about 1847, and for some years before his death he was connected with the Mt. Pleasant church in the Switzerland Q. M.

Wright, Rev. William, was born in Otsego County, N. Y., and converted at the age of seventeen years. He was connected with the Erie Q. M., and after his ordination in 1842, with the Chautauqua and French Creek Q. M's. Later he resided in Iowa, being in feeble health, and died Aug. 11, 1877, aged 74 years.

Wyatt, Rev. G. W., died Sept. 30, 1880, near Birmingham, Ky., (his native state) aged 47 years. He made a profession of religion about 1866, and commenced preaching the next year. A company was gathered, which a General Baptist minister organized into a church. He also ordained Brother Wyatt, but the association had no colored churches, and refused to admit this. In 1870 he, with the church, found a home with the Free Baptists. He was an efficient minister. With a clear head, a pure heart, and an earnest, loving spirit, he won all hearts, and was very useful.

Wyatt, Rev. Samuel D., of Marlboro' Township, O., died August 25, 1842, aged about 46 years. He was ordained in 1827, and was a sound and efficient preacher, devoted to the benevolent work of the denomination, and especially of temperance and abolition. The cause to the oppressed was a burden to him in his last sickness. His death was a great loss to the Delaware Q. M.

Wyatt, Rev. Thomas, son of Thomas and Martha (Wilson) Wyatt, was born in Campton, N. H., Sept. 5, 1818. He was converted in March, 1836, and, having been licensed in 1853, was ordained June 21, 1855, by the Sandwich Q. M. He has served the church at Thornton eleven years, at Holderness seven years, and as the result of revivals has baptized eighteen persons. March 4, 1839, he married Mrs. Sarah A. Sawyer, and in 1876, Mrs. Mary N. Johnson, and has four children living.

Wylie, Rev. James, is the son of Peter and Sally (Stowell) Wylie, and was born in Eden, Vt., August 10, 1836. On Sept. 4, 1855, he was married to Miss Achsah Griffin. In 1853 he entered upon the service of God, and was ordained in 1882 by the Blue Valley Q. M., Kansas.

Wyotte, Rev. George, was born in Kentucky, and took the name of his mother. He was a slave until made free by President Lincoln's proclamation. He subsequently became a leading minister in the Eddyville Q. M., where he continued until his death in 1881. He was always at his post, and persistent in his work. He was a good speaker, and beloved by all who knew him.

Y

Yearnshaw, Rev. John M., was born in England. In August, 1828, he was appointed as an itinerant minister to visit the small churches on the eastern borders of the Rhode Island Q. M. The means for his support were raised by the sale of the Rhode Island *Freewill Baptist Magazine* and "Thornton's Life," eked out by private subscription. He was ordained at Slatersville, R. I., Jan. 29, 1829. The sermon was preached by Rev. Zalmon Tobey. He, though not present, was appointed with Samuel Burbank by the first General Conference to visit a small body of independent Methodists in New York and New Jersey who desired union with the Free Baptists. He was the secretary of the third General Conference in October, 1829, at Spafford, N. Y., and of the fourth General Conference at Greenville, R. I., in October, 1830.

Yeates, Rev. W. M., was born in Yorkshire, Eng., Jan. 18, 1796. He was converted with the Methodists in that country, and soon commenced preaching. In 1831 he came to Nova Scotia, and in 1837 moved from New York to Wellsburg, Pa., where he joined the Free Baptists. Moving to Ohio in 1842, he was pastor successively at Conneaut, Cherry Valley, Lenox, New Lyme and Austinburg. In 1851 he

moved to West Andover, where he died Oct. 8, 1874. He was a man of good spirit, bold to declare what he believed true, an ardent friend of every reform, and generous in his love for the freedmen.

Yeoman, Rev. J. Herbert, son of Rev. William H. and Lydia A. (Brown) Yeoman, was born in Lowell, Mass., Oct, 1, 1853. He studied at West Lebanon Academy, Nichols Latin School, and Bates Theological Seminary. He was licensed in 1875, and ordained Jan. 25, 1877, by a council from the Farmington Q. M., with Rev. Dexter Waterman as chairman. His pastorates have been at Farmington, Me., East Tilton, N. H., Portsmouth, and Carolina, R. I. In April, 1887, he settled at Somerville, Mass. In the autumn of 1888 he severed his connection with the denomination. Nov. 28, 1877, he married Miss Alice M. Lord.

Yeoman, Rev. William H., was born in Hayton, Yorkshire, Eng., Jan. 23, 1822. His parents were Thomas and Elizabeth (Richardson) Yeoman. They came to this country and settled in Lowell, Mass., when he was nine years of age. He received his education in the Lowell Academy. He was converted at the age of fifteen, and began to hold meetings at twenty. A year later he was licensed, and in 1860 he was ordained at the Boston Q. M. by Rev. R. Dunn and others. His pastorates have been in Belmont, N. H., Biddeford, Me., Candia, N. H., Springvale, Rockland, and Richmond, Me., East Tilton, and Wilmot, N. H. (1888). In 1881 he began to issue the *Berean Paintings*, which have been widely used in New England for illustrated lectures and sermons. His first marriage was in 1846, to Miss Lydia A. Brown, of Lowell, Mass. In 1866 he married Miss Eunice G. Parcher, of Biddeford, Me. He has three sons living.

York, Rev. John, died April 25, 1862, aged 79 years. He was converted when young in his native place, Middleton, N. H., and was baptized by Rev. Benjamin Randall. He married and settled in Dixmont, Me., where he became a member of the church at Newburg, organized in 1809. He took the oversight of it as pastor, and in 1811 was ordained as an evangelist. His labors were chiefly in eastern Maine. He continued to preach until a few months before his death.

Young, Rev. Daniel, was ordained in 1808, and labored in Maine. He afterwards left the denomination.

Young, Rev. Horace F., son of Aaron and Laura J. (Hall) Young, was born in Candia, N. H., July 25, 1855. He was converted at the age of eighteen. From 1877 to 1880 he was in Starkey Seminary, Eddytown, N. Y. He graduated from Bates Theological School, Lewiston, Me., in 1887. Before entering the latter school he was pastor at Bow Lake, N. H., over three years. While in the theological school he was pastor at Lisbon Falls, Me. In both pastorates he had revivals and baptized sixty converts, married twenty-three couples, and attended forty-seven funerals. Upon his graduation he accepted a call to Waterloo, Ia. In September, 1888, he became professor in Winnebago City College, Minnesota, and pastor of the church. He married May 1, 1881, Miss Annie R. Remick, and has three children.

Young, Rev. J. M., son of Rev. Cyrus and Emily C. Young, was born Nov. 17, 1856, in Volga City, Ia. He was converted in 1868 and spent two years in Hillsdale College. He was ordained Dec. 5, 1880, has had several revivals and organized four churches. At present he is pastor of the Burr Oak and Liberty Centre churches, Iowa. In January, 1886, he was married to Miss Lillie Basford.

Young, Rev. Searles B., son of Searles and Lurania (Mitchell) Young, was born at Killingly, Conn., March 9, 1832. He studied at New Hampton Institution. He was converted in 1852. Licensed in 1858, he was ordained in 1865 by D. Williams, M. Phillips and G. E. Hopkins. He has held two pastorates in Rhode Island, at the Morning Star church twelve years, and at the Union church in Foster three years. He has been twice delegate to General Conference and has held important offices of trust in his Q. M. He married, Nov.

20, 1853, Annie, daughter of Deacon Obadiah Hopkins, of Foster. They have one son living. He served his country as a volunteer in the war and was severely wounded.

Young, Rev. Thompson, son of Mathias G. and Sarah (Hickman) Young, was born Aug. 20, 1830, in Greenbrier County, W. Va. In 1850 he married Nancy T. Reveal. He was converted to God in 1853, received a license in 1860, and was ordained by the Missionary Baptists in 1861. He has assisted in the organizing of several churches. His present ministry is with the West Virginia Y. M.

Young, Rev. William W., died in Morganville, N. Y., Oct. 5, 1884, aged 71 years. He was converted in youth and, uniting with the Clarkson church, soon began to preach. About 1836 Elders D. Marks, J. N. Hinckley and E. Hannibal ordained him. His labors were mostly with the churches of the Monroe and Rochester Q. M's. His sermons were plain and instructive, and many embraced the offers of redemption through his instrumentality.

Young, Rev. Winthrop, was born in Barrington, N. H., in 1753. He married when about twenty-two years old the sister of Micajah Otis. His name appears with Micajah Otis among the nine petitioners from the Strafford church to New Durham for help after the Shaker delusion in November, 1782, which wrecked whole churches. He became a school teacher, and in 1787 moved to Canterbury. Here he was chosen captain of the militia, and his tall, fine figure and courteous manners won him esteem and renown. In August, 1793, Benjamin Randall visited the town and baptized a number. Finally becoming deeply interested and zealous, Brother Young was ordained June 28, 1796, by a council from the Y. M. consisting of Whitney, Buzzell, Randall, Boody and others. He now entered upon a useful pastorate of thirty-five years. In 1798 he baptized thirty in Canterbury. In 1800 a remarkable interest sprang up chiefly through his labors at New Hampton. A church of sixty-four members was organized there by him January 6, and for eight months the glorious work continued, till 114 had been baptized and added to the church, "all or chiefly by our dear and precious brother, Elder Winthrop Young," as Randall, who was present at the last baptism, makes the record. Possessing worldly means, he was benevolent and humble. He was of strong mind and large heart. His deep voice presented petitions in public prayer in such a way that Randall was heard to say, "We have no man among us that can pray like Brother Young." In 1822 at the age of nearly seventy he was still active, baptizing a number at Northfield. In 1829 Rev. John Harriman was chosen assistant pastor at Canterbury. He died somewhat suddenly Jan. 6, 1832, in the 80th year of his age.

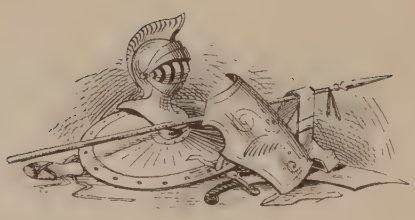
Young, Rev. Zebina, died in Franconia Dec. 24, 1874, aged 79 years. He labored long and earnestly in the ministry, and did a good work. He came to Franconia about a year before his death to live with a daughter, the only remaining member of his family. He still supplied occasionally, preaching twice at Laconia, October 18.

Z

Zabriskie, Rev. A. C., was born at La Porte, Ind., in 1836. After serving three years in an Iowa regiment during the war of the Rebellion, he was converted in 1867, and labored as a licentiate among the United Brethren, engaging in itinerant work. In 1886, having united with the Free Baptists, he was ordained, and became pastor of the Buffalo Grove and Madison churches in Iowa.

Zell, Rev. B. F., son of John and Mary (Tyson) Zell, was born in Warren County, O., Aug. 7, 1833. He was educated at Mainville Academy and Lebanon Normal School. He was ordained in 1862 by Elder Cyrus Dudley, John Hisey and F. Myers. In 1856 he was married to Jane M. Phillips, and has three children. In 1863 he moved to Salem, Ind., and took charge of the Salem, Ridgeville, and Bear Creek

churches. The following year he returned to Ohio, and assumed the pastorate of the East Liberty, Union, York and Newton churches. With these churches he labored fourteen years. During that time he baptized and received into the churches over six hundred persons. Three new meeting-houses were built, and one church was organized. Since then he has preached for the La Rue, Green Camp, Pleasant Grove, and Grand Prairie churches. He has served the Ohio, and the Ohio Central Y. M's as clerk, and has been three times a delegate to the General Conference. He is at present pastor of the La Rue and Grand Prairie churches.



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